

THE DAILY HERALD.

VOL. 1--NO. 59.

FREDERICTON, N. B., MONDAY MORNING, JULY 3, 1882.

PRICE 2 CTS

The "Herald,"

A LIBERAL NEWSPAPER,

PUBLISHED BY

CHAS. H. LUGRIN,

EDITOR AND PROPRIETOR,

At his Office, on the north side of QUEEN STREET, Fredericton, 3rd and 4th doors below Regent Street.

"THE HERALD"

WILL BE ISSUED

Every Day.

THE WEEKLY EDITION ON THURSDAY.

The Thursday edition of WEEKLY HERALD will be in quarto form, and will be equal in size of any newspaper in the Maritime Provinces, and will surpass them all by giving

Home and Foreign News

Up to the hour of going to press.

Remember no other weekly paper in New Brunswick does this

THE "HERALD"

Has the largest circulation of any paper in Fredericton.

thus affording a better advertising medium than any other paper published outside of St. John.

TERMS OF SUBSCRIPTION.

To the Daily.....\$5.00 per an.

To the Weekly.....1.00

To both Daily and Weekly.....5.50

Postage prepaid if sent by mail, or address

ed free to subscribers in the City, Gibson and Saint Mary's Ferry.

INVARIABLY IN ADVANCE.

Rates of advertising made known on application.

CHAS. H. LUGRIN,
Editor and Proprietor.

"QUEEN HOTEL,"
Queen Street, Fredericton, N.B.
NEWLY REFITTED AND
REFURNISHED THROUGHOUT.
LIMITED NUMBER OF
PERMANENT BOARDERS
CAN BE ACCOMMODATED.
Terms moderate.
J. A. EDWARDS, Proprietor.

Brayley House
Queen Street, Fredericton.
PERMANENT AND TRANSIENT BOARDERS
ACCOMMODATED.
GOOD STABLING.
TERMS MODERATE.
JOSEPH PHILLIPS, Proprietor.

WAVERLEY HOUSE,
REGENT STREET, - - - FREDERICTON.
JOHN B. GRIEVES, Proprietor.
Permanent and Transient Boarders
accommodated on reasonable terms.

JOHN BABBITT,
Watchmaker and Jeweller.
DEALER IN
SILVERWARE, SPECTACLES, &c.
OPP. NEW POST OFFICE,
FREDERICTON, N. B.
Particular attention given to Watch
Repairing.
dec5

A. F. Randolph,
IMPORTER & WHOLESALE DEALER IN
FLOUR, CORNMEAL, PORK,
Sugar, Molasses, Tea, &c.
CORNER QUEEN STREET & PHOENIX SQUARE
FREDERICTON, N. B.
dec5

HENRY RUTTER,
MANUFACTURER OF
HARNESS,
AND DEALER IN

Horse Blankets, Lap Robes,
WHIPS, BRUSHES,
CURRY COMBS, ETC.

Opposite County Court House.
SOVEREIGN
Fire Insurance Company.

Hon. Alex. Mackenzie, M. P., President.
Capital.....\$900,000
Deposited with Dominion Government.....124,000
INSURANCES EFFECTED
AT REASONABLE RATES.
RICHARD H. PHILLIPS, Agent.
RESIDENCE—Charlotte Street, near the corner of
Carleton Street.

Chas. H. Lugin
Barrister-at-Law,
Office - - "Herald" Building,
QUEEN ST., BELOW REGENT,
FREDERICTON, NEW BRUNSWICK

WILLIAM WILSON,
BARRISTER AND ATTORNEY-AT-LAW,
CONVEYANCER, ETC.
QUEEN STREET, - FREDERICTON.
CORNER QUEEN AND CARLETON.
Accounts Collected, Loans Negotiated.

GREGORY & MATHESON,
BARRISTERS AND ATTORNEYS-AT-LAW,
NOTARIES, CONVEYANCERS, Etc
WOODSTOCK, N. B.
GEO. F. GREGORY. H. MATHESON.

R. K. Jones,
BARRISTER-AT-LAW—CONVEYANCER
WOODSTOCK, N. B.

FREDERICTON
LIVERY & SALE STABLE
Westmoreland Street, near Queen.

First Class Stock.
GUNTER & ATHERTON,
Proprietors.

GIBSON LEATHER CO.,
Manufacturers of all descriptions of
Patent & Enamelled Leathers
FOR SHOE & CARRIAGE PURPOSES.
—ALSO—
WAXED SPLITS
HARNESS AND UPHOLSTERING LEATHER.
GIBSON, N. B., (Opposite Fredericton.)

FRED. YAESHE,
MANUFACTURER OF
Galvanized Iron, Copper Tin,
—AND—
Sheet Iron Work
OF EVERY DESCRIPTION,
CORNER WESTMORELAND AND
QUEEN STREETS,
FREDERICTON, N. B.
Repairing promptly attended to.
Feb 13—3 mos

Coal. Coal.
SEASON OF 1882.

We have about concluded arrangements for large shipments of Coal during the present season. We shall have arriving immediately on opening of navigation:
150 Chaldrons Joggins Coal.
This Coal gave very general satisfaction last season. We have references from many families in this city.
Our Hard Coal has always been of the very best description—WILKESBARRE.

We will have landing:
200 tons Broken; 200 tons Egg; 150 tons
Stove and Chestnut.
We also propose to keep on hand a supply of
BLACKSMITH COAL,
in both "Joggins" and "Grand Lake."
Our prices will be the very lowest in the market, and terms will be easy to good customers.
We have in store:
Grand Lake House Coal; Hard Coal, in Egg, Stove and Chestnut Sizes.
We never advance on prices owing to scarcity. All orders will receive prompt attention, good measure and full weight guaranteed.
All our Hard Coal weighed on the City Scale.
JOHN RICHARDS & SON.

JUST OPENED
AT
S. F. SHUTE'S,

2 cases containing the following:
GERMAN WORK AND LUNCH BASKETS,
Japanese Bamboo Baskets,
PHILADONE'S RAZORS,
Scissors, Pocket Knives,
Nickle Paper Weights,
Ash Pans, Nut Picks
Fruit Knives, Cigar Lighters and Ventilated Armlets,
A Nice Lot of
WALKING STICKS.
Long Handled JAPANESE FANS for
Covering.
Also, a splendid line of
BRIAR PIPES.
REMEMBER THE PLACE:
S. F. SHUTE'S,
Sharkey's Block, Queen Street.
Fredericton, March 29.

CROCKERYWARE.

Just Received:
17 CRATES full of Crockeryware; 1 Oak Table
China. Cheap wholesale and retail, at
LEMON'S Furniture Store.
June 15

HO! HO!!
A LARGE line of Children's Cabs and Perambulators just received. Call early.
AT LEMONT'S VARIETY STORE.

A SERMON

BY THE REV. MR. McDONNELL, OF TORONTO.
PREACHED IN THE PRESBYTERIAN CHURCH,
FREDERICTON, ON SUNDAY, JUNE 25, 1882.

(Photographically Reported for THE HERALD by
W. A. LEVINGE.)

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.—Rom. 12 chap., 1 v.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable reward," or your rational service, or, as the American revisors have suggested, which is your spiritual service. Present your bodies a living sacrifice, holy and acceptable unto God, which is your spiritual or rational service or worship.

Now, let us look at this appeal, and then at the grounds on which it is made. The appeal is to beseech you to present your bodies a living sacrifice, holy and acceptable unto God. The words used here are sacrificial terms; and would be understood by those to whom Paul was writing, whether they were Jews or Gentiles. Those who read this Epistle were familiar with sacrifices. The Old Testament Scriptures are full of legislation with regard to sacrifices; and we know that the altars of the heathen nations reeked with the blood of their victims. It is a remarkable fact, and one to which reference has been frequently made by writers, that there were no such things as human sacrifices among the Jews; but among other nations the anger of the heathen deities were thought to be appeased by the offering up of the life of one dear to the worshiper; and it is not so long ago that in British India we find the Hindoo mother flinging her babe into the Ganges; or the widow burning herself upon the funeral pyre; men torturing themselves for weeks and months, or living in some constrained position; men flinging themselves under the wheels of Juggernaut's car. All these were sacrifices for sins—living sacrifices, in a very striking way—sacrifices involving loss of life. Now it is nothing of this kind that St. Paul means by living sacrifices. But one element in common with those sacrifices we have referred to, those mistaken sacrifices, is the sacrifice which Paul calls upon Christians to make, that is devotion to what is supposed to be the will of God; that which is opposed to self-indulgence and forgetfulness of God, with which we are so familiar in our own day, and even amongst those who call themselves Christians. This is the mistaken devotion of blind and ignorant worshippers, who think they please God by offering such sacrifices, rather than by the loving, simple offering of self, which characterizes many in our own time. But we come back again to the question of what it is that Paul means by the living sacrifice, when he calls on his readers to present their bodies a living sacrifice; he answers the question in the rest of the chapter. He tells his readers to be members one of another, and to do good to one another to be kindly affectioned; rejoicing in hope, rendering no man evil for evil; but to repay evil with good; for in so doing they would heap coals of fire upon the heads of their enemies. Again he tells his readers to owe no man anything, but to love one another, for love is the fulfilling of the Law. Now I say that this is the kind of service Paul has in view when he writes, "present your bodies a living sacrifice." Hence the writer of the Epistle to the Hebrews says: "To do good and to communicate, forget not; for with such sacrifice, God is well pleased." You have here the spirit of the word "sacrifice." And have we not the very language of Paul to define what he means, when he says, "to do good and to communicate, forget not"—doing good in the homeliest and most trifling things, as well as on the grandest scale. These are the sacrifices with which God is well pleased. We are to present, Paul says, our bodies—our bodies; that is to say, our sacrifices are to take external form; not to be displayed in mere sentiment, as may be noticed in some quarters, in our own day, which delights in certain states of feeling, because they are pleasant and indulgent. Now Paul says that we are to present our bodies a living sacrifice; he does not say that there is to be any feeling of heart; not that there is to be any thought in the mind. This is implied in the next phrase, where Paul writes, "be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect

will of God; for I say through the grace given to me, to every one that is among you, not to think of himself more highly than he ought." Unless there is a renewing of the mind there will not be a presenting of the body; but what we want to make sure of is, that our bodies which are the organs with which our spirits work, with which our thoughts and purposes are carried into effect, are presented to God, to render Him pleasing service. We are to use ourselves as instruments of righteousness. What do we mean by presenting our bodies, by offering our members as instruments of righteousness? Let us think of it. I am more and more convinced that Christian people and writers are inclined to take certain phrases as characteristic of Christian life, of Christian experience. We must present our hands, so that they shall touch no unclean thing, always be ready to stretch forth to help the needy, ready for every good work to which God calls us. It does not mean simply that we should be ready for what is called Christian work, such as church organization, Sabbath Schools, and so forth. This is but a small fraction of the Christian man's work. The commonest manual labor, as well as the greatest triumphs of artistic skill, are to be offered to the Lord as offerings to His honor. All our work is to be done, that it may be fit for God's eye to see; that there shall be no shams, no cheating your neighbor by half doing our work, however commonplace it be.

Then our feet, our eyes and our ears must be presented to the Lord, not looking at foolishness, but seeing the beauty of God's works, and listening to the voice of God, speaking, as it is speaking to us every day, in Heaven and earth, as well as in His word.

Presenting our bodies involves the presenting of our tongues as living sacrifices, so that they shall thereby be organs of God's praise; for it is written in one of the psalms, "Whoso offereth praise glorifieth me." The presentation of our tongues means, that the power of speech is to be devoted to God. It does not necessarily mean that we are to be always speaking about God, any more than the loving child, who delights in doing what pleases father and mother, is expected to be always talking about them. No more are we expected to be always having the name of God upon our lips. Still less are we expected to be talking continually of ecclesiastical matters, about church cabals and strifes. On the other hand it may be the most emphatically religious conversation to be talking about business or politics, about the things which we are called upon to do in our household offices; and it may be and ought to be daily manifested in talking about the commonest things in a religious spirit, and not as if we had a right to do these things apart from God, on worldly principles, as we believe too many men think they have a right to do; for in words and works all ought to be done as in presence of God, the searcher of hearts, to whom we are responsible for every word, even when speaking of the commonest relations of life, as well as for every act we perform; for are we not told that for every idle word we must give an account. The presenting of our bodies implies that every power, every sense is to be devoted to God, that they may become temples in God's spiritual dwelling. Such offerings are holy and well pleasing to God in the sense that the offering of lambs could never be; for they are part of man himself—the offering of his words, his acts and his life to God. That I say is eventually a higher service than the offering of animals. This true devotion is called rational, spiritual, worship, or service, as distinguished from the irrational worship of idols—men bowing down to things which their own hands have made, in the vain imagination that these things can hear or help them. Spiritual devotion bears the stamp of the likeness of the Father of the spirit of all flesh, as distinguished from the irrational worship of idols and on the other hand from the worship of mere outward forms, such as the ritualistic form, which attaches too much importance to the external. We should offer pure worship and undefiled. Here is the Apostle James' definition of pure worship "to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." To have a care for the fallen, a care for the ignorant, to engage in the different branches of charitable work, of which this is a specimen, to visit the fatherless and the widows, and to keep himself unspotted from the world; to do his daily

business, to go on with his daily tasks, to enter into all the relations with his fellow men, in which he stands from day to day in the spirit of purity uncontaminated by sin. This is James' definition of pure and undefiled worship. But some may ask, are we to have no public worship? I answer that such devotion is suitable to the end for which it was instituted, as a means of making a general confession of our obligation to God in public. And yet, my friends, this service offered week by week and day by day will be of very little use, will fail of its really intended result, it do not help us to offer every hour a pure and undefiled worship, it do not help us in living a life of love and purity in our homes.

Now the sacrifice of which Paul speaks here involves self-denial. The word sacrifice is associated in our minds with self-denial, and rightly so. We are, however, to remember that we are not called on to exercise self-denial for its own sake. We are not called on to offer our right hands to show how much pain we can bear. We are not called on to go fasting forty days, that men may gaze and wonder, and read of us in the newspapers. There is no Christliness in that sort of self-denial—nothing but absurd human egotism; but we are called on to exercise self-denial for the sake of principle. Now, the question is, what is the end to be secured by self-denial? You would not put your hand into the fire to save some perishing toy from destruction; but I hope there is not one of you who would not put his right hand into the fire to save a neighbor's child, though that hand should be maimed for life. The question is, what is to be accomplished by self-denial? How are we to serve God by denying ourselves? And here we come upon the great model of sacrifices, that of our Lord Jesus Christ; and it is very striking how insignificant the sacrifices are that we are called on to offer, compared with that great sacrifice of love. In the epistle to the Philippians we have one magnificent statement of the incarnation, where we are told of Him, who being in the form of God thought it not robbery to be equal with God, emptied himself of his glory, of the glory of that form, and took the form of a servant, and was made in the likeness of man; humbled himself, and became obedient to death, and that death of the cross! Look back at the beginning of the passage and you will find the magnificent statement of the incarnation of Christ is given in order to enforce humility, namely, "Let this mind be in you which was also in Christ Jesus," the self-denying mind instead of the selfish mind, the lowly mind instead of the proud mind. And you will see it continually in the New Testament, in verse after verse, concerning Christ's offering of himself, where statements are made, as to how we are to imitate, though it be far off, the spirit and essence of the sacrifice. "Whoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister." Thus we have the exhortation given to every disciple—"Whosoever will be chief among you, let him be your servant." The Son of Man offered himself a living sacrifice. That one great sacrifice is the centre of our hope, the ground of our assurance of forgiveness, and our hope of everlasting life. We need the strength of His grace to be imitators of Him, in the little acts of self-denial, which God calls upon us to perform, in our daily life. There may be many things in it which we cannot understand; but it is not because the love, which is at the heart of it, passes knowledge, that we have so little knowledge of it; and it is not because the more we enter into fellowship with that love which led the Lord "to come from heaven to earth," the more we can understand the meaning of that spontaneous sacrifice? Such, then, is Paul's appeal—"I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

Now, then, in a word or two, let me call your attention to the ground on which Paul bases this appeal. "By the mercies of God." The words are connected with the previous chapters. We should read the three preceding chapters. Paul speaks of the temporary rejection of the Jews in order that the Gentiles might be gathered in; and by and by, through the mercy shown to the Gentiles, the Jews might obtain mercy; for God hath shut them all up together in unbelief, that he might have mercy upon all." And then Paul exclaims, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments!"