

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & CO., Prince William Street, Saint John, N. B.

TERMS: \$2.00 a Year, in advance. All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

ALL communications for insertion should be addressed, REV. JAMES McLEOD, P. O. Box 81, Fredericton, N. B.

With this number of the INTELLIGENCER a great many subscriptions expire. We are expecting to have them all on our list for 1881, and shall be pleased to receive their renewals within the next week.

Several weeks ago statements were sent to subscribers in arrears. From some of them we have heard. We thank them for their prompt response. From the others we wait to hear at once.

Business generally has so improved during the past year that there is a much freer circulation of money than for three or four years before, and we think our friends, on whom we have waited so long and so patiently, will not find it very difficult to pay now. Regard for the golden rule will move now, one to resolve to immediately pay his bill. We expect to hear from every one in arrears immediately. Let no one be so unkind as to neglect this matter.

We are confidently expecting that each subscriber will do his part towards carrying out the Advance Payment System.

Every Free Baptist Minister in New Brunswick and Nova Scotia is authorized to act as agent for the INTELLIGENCER, and will receive and forward subscriptions, old and new.

They will confer a great favor on the paper if they will make a little extra interest in it just now.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., DECEMBER 31, 1880.

A HAPPY NEW YEAR TO ALL!

— Good-bye 1880. Welcome 1881.

This number completes Volume Twenty-Eight of the INTELLIGENCER. We shall try to make Vol. XXIX. better than any of its predecessors.

THE PARLIAMENT of Canada is having a holiday. It will meet again on the 4th of January. The Pacific R. R. Contract discussion will then be resumed, and will continue—nobody knows how long. At the present rate the session will be full three months, perhaps more.

BEECHER and Ingalls appear to have resolved themselves into a sort of "mutual admiration society." Beecher is reported to have said that Ingalls is "one of the greatest men of the age," and Ingalls, not to be outdone, returns the compliment by declaring that Beecher is "the greatest, grandest man in any pulpit in the world."

Let brotherly love continue!"

A HINT needed by some churches is given by the *Telegraph* after this manner: A preacher and his family have to eat and wear clothes and keep up a fire every day just like other people. How is he to do this when he gets no money from his people for two or three months? Now, brethren, remember those who are your ministers in holy things; pay them well and promptly.

SOME San Francisco ladies recently sent the Pope a pair of embroidered slippers. The gift made the occasion for a speech in which "his holiness" uttered himself with exceeding modesty (!) thus:

"These ladies," he said, "are inspired by sentiments like unto those of the women of the Gospel. In like manner as they followed the Saviour at the time of the Passion on Calvary, when he was abandoned by all, so do these in this Calvary, to whom they are suffering on their behalf, and who, however unworthy, am still his representative and vicar." How very humble!

The friends of Rev. J. I. Porter will read with pleasure his letter in another column. They will be especially pleased to learn that he is already feeling the benefit to his health of the change of climate, and will fervently hope that his anticipations of further improvement may be speedily realized. We hope to hear of his complete restoration to health, and then of his return to the field where he has for so many years toiled earnestly and successfully. Meantime we hope he will write frequently.

SPURGEON is decidedly of opinion that there are few if any persons so good that they cannot be better. He is rather suspicious of those who profess perfection, and fears their perfection is a mere cloak to cover their "imperfections." In a recent sermon he said: "I have heard of some professors who dream that sin is utterly destroyed in them, and that they have no more evil tendencies and desires. I shall not controvert their notion. If it be so, I congratulate them, and greatly wish it were so with me. I have, however, had some little experience of perfect people, and I have generally found them the most disagreeable, touchy, and sensitive persons in the world, and some of them have turned out to be such detestable hypocrites that I am rather afraid of a person who has no imperfections. As soon as I learn that a brother states that he has lived for months without sin, I wonder whether his secret vice is lewdness, or theft, or drink, but I feel that somewhere or other there is a leak in the ship."

FIFTY-THREE.

A year of a weekly paper consists of fifty-two issues. But this is the fifty-third issue of the INTELLIGENCER in 1880. Not being in the contract we might have been justified in withholding it, and treating ourselves to a rest, and the saving of one week's printing bill. We prefer, however, that there should not be the omission of even one week in the visits of the paper to its patrons. We, therefore, make them a present of this number. It is our Christmas—New Year gift to them. We are sure they will appreciate it; and think that they will not object that, under the circumstances, a little space is devoted to urging the claims of the paper on different classes.

UNION IN PRAYER.

The Week of Prayer for 1881 will begin on Sunday next. The programme as issued by the Evangelical Alliance has already been published in these columns.

The custom of holding Union Meetings during the Week of Prayer has become a settled institution of the Christian Churches, and will probably—as it is desirable it should—continue to be so. No doubt these meetings and the fraternal associations of the pastors of the various Churches connected with the Evangelical Alliance, have done much to harmonize the relations of these holding different doctrinal views and to facilitate the evangelistic efforts which have been so eminently successful in both Europe and America. It cannot be otherwise than that men, loving the Lord Jesus Christ, when met together for a common purpose, in the promotion of which each has an equal interest, should learn to love each other and should seek agreement upon all points not involving the sacrifice of principle. It may not be that denominational distinctions will ever disappear in this world, and it might not be best for the cause of Christianity that they should do so; but it is very

gratifying to every man of catholic spirit to notice the growing spirit of concord and unity of effort which prevails now and more. Too long have the enemies of Christ been justified in pointing to the jealousies of different Christian Churches as inconsistent with their professions of experimental religion. That taunt is happily growing weaker as the intercourse between Churches becomes more frequent and intimate. That the spirit of union may continue to grow should be the devout wish of every true Christian, and to promote it every one who is a child of God.

It is enough that the wicked are the enemies of Christ; members of his own household should certainly be at peace with each other. These annual gatherings in the "Week of Prayer" are occasions which, contemplated in their local aspect, may not appear to have much significance, but when we view them under their broader aspect they assume proportions the results of which it is impossible to estimate. It is the centralization of the thoughts of the Christian world upon the same object, the offering up of universal prayer for the same end. And can it be that this unity of purpose, this Pentecost of the Churches, shall fail to quicken their energies for the accomplishment of that which all have united in seeking, or that He who has said "I will that they all may be one," shall not more graciously manifest Himself in answer to their pleadings. These thousands of praying ones command the aid of an energy more potent than the host of evil or the craft of calumniating councils—that mighty energy of the Spirit which, soon or late, will shut up the world to the acceptance of Christ's ideas as those only which bring mankind to be redeemed from sin and the universal brotherhood of the human race established. The stirring of the globe with a belt of electric wire is an idea worthy of science and of vast importance to commerce, to diplomacy and to the diffusion of general intelligence; the encircling of it with cordials of prayer is not less so to the Christian world. From tower to tower the watchmen see eye to eye, and the great heart of Christendom throbs with one mighty impulse, setting at work an inviolable force which ascends the throne of the monarch, presides at the Council of State, makes itself felt in the halls of legislature, in the class-rooms of universities, in the counting-house of the merchant and upon the conscience of men everywhere. It is a universal and simultaneous petition, heaven and earth for the enthronement of Christ in the hearts of men. And it must be gratifying and encouraging to every Christian who studies the subject to notice how certainly, though it may be gradually, Christ is making his way in the earth, how his faith is being taken on in the growing aversion to war which is manifest among civilized nations, in the broad schemes of philanthropy which have been and are being devised, in the combined effort for the restriction of present views, in the increasing thirst for intelligence, in the legislative enactments against the sale and circulation of vile literature, and in that almost general reprobation of evil practices which were, even in the beginning of the present century, looked upon with little disapprobation. The lamp of heaven is silently but surely leaving the whole mass, and though the enemies of Christ will not acknowledge his way, they are yielding to it.

PARENTS.

In this age of much reading, parents cannot too carefully guard their children against the dangerous literature, so much of which is being scattered everywhere both in books and periodicals. Much of the danger may be avoided if parents will supply their homes with good religious reading. Christian parents fail lamentably in their duty to their children if they neglect to provide a Christian paper for their children. Referring to the importance of this the *Western Advocate* puts the case strongly, urging parents "to remember that the question is not, whether or not you will have your children read at all, but whether they shall read only what the secular press will supply. If you decide to give them only the secular sheet, you must expect them to grow up with little love and veneration for the Church, to have little or none of its spirit, to be ignorant of its grand and stimulating history, to have little of its spiritual benefits, to be indifferent to all that contributes to its progress and aggressiveness, and to have but an insignificant share in the work and in the glorious rewards of the Christian life. What communities will they have with the good and great men, the heroes of the Church? What sympathy with their sacrifices and devotion; with their labors, hopes, and triumphs in the cause of the Master? What intelligent acquaintance can they have with the doctrines and plans and enterprises of the Church? And what affection for the Church will they have? These questions suggest their own answers, and they admonish parents to be wise in giving their families all possible safeguards and all possible inducements to a complete knowledge of the Church, and to a perfect and lifelong sympathy with its enterprises and its best men and women. And to secure these ends they must be willing to expend more money for religious literature than for secular."

COUSIN THOUGHTFUL'S TALKS.

No. 3. Partaking of the soft sadness of the day's sad hour, twilight, my cousin walked slowly into the room, and replying nothing to my kindly salutation absorbed in meditation. I saw that some new idea had taken possession of his mind, and that the point of view by no means a pleasing one. It did not disturb him with questions, and when he thought had run its round he broke out in hurried, rapid utterances as follows:

PRIVATE MORALITY, AND PUBLIC. Morality should be one and indivisible in an enlightened Christian country. Morality should never be robbed of its true and full meaning. It signifies more than personal piety, it applies to all conduct which is based on the moral faculty. A dishonest man is immoral, so is a liar, a deceiver, a hypocrite. But you see we have restricted morality mainly to the idea of personal piety, and condemn them, and slip through the fingers of public opinion as trivial faults. When we say that a man is immoral it should mean more than that. And when a man embezzles funds, speculates on what does not belong to him, plays with another's reputation or character, we should pick up the good strong word immorality and hurl it at him, and not allow him to dodge the blow. But deeper trouble than that we are rapidly developing two kinds of morality, one in man in private life and the other for the same individual in a public capacity. And I would not say a word if the cords were tightened around the public man, and a higher action demanded from him than from one in private circles. This would be an error on the side of right. But the sadness arises from the fact that our public standard of morals is infinitely lower and looser than the private, and should, if it were to be, be infinitely higher and stricter. If a man puts his hand in my pocket and steals my money, he is looked upon, and deservedly so, as a thief; if he puts his hand as a public man into the treasury of the country, and without giving value in return takes what he is not entitled to, he is rather looked upon as clever, and his stealing is called "appropriation" or "travestion," and he goes almost scot free of public condemnation. Men go to Congress or Senate "poor as Job," and come out with two or five hundred thousand dollars with responsible fortunes. Have they earned it? No, they have stolen it; but no strong lack of public opinion is laid upon their recent backs by the virtue and honesty of the country. What would be thought of a man in private life, who, knowing that another had taken, or injured his neighbor, or swindled a friend, or done any other wrong action, would go to him and say, "You give me money and I'll get you off free and the hand of justice shall not touch you?" You would say he was as bad as the criminal. But let that same man go through a course of study, and then set up an office and put out his

sign, John Jones, Barrister, and he may offer his services each hour of the day to help criminals cheat the ends of justice, and you dub him a professional gentleman and elect him to your legislature and give him your honors. Does the fact that he pursues abject-justice for a living take off the wrong of the operation? Nor will it help matters to say that he balances the sheet by working part of the time for the right side of the case and for justice, since it is not the principle that sways him but the fee.

Here is a man, your neighbor. He meets your boy some day, engages in conversation with him, and by and by pulls a bottle of liquid out of his pocket and asks him if he will not have some, it is real nice. The boy takes it; the sharp taste gives him a pleasing sensation and he takes more. This time he is seized with dizziness and forgetfulness and wakes from a stupid sleep with a dead feeling of pain. But the man is kind and next day offers him more. Soon after he introduces him to other boys of his age, together they use this liquid, they are all seized with it, and become so much under its power that they lose health, purity and respect. At the end of several weeks he brings your boy home to you in that condition. How would you look upon the action of your neighbor with regard to your boy? You would denounce it, and if the law gave you no relief, you would horsewhip the scamp till he could not stand. But just let him get an office, put on a sign and get a little paper from the authorities, and he can go on, doing this very thing to your boys and all other boys whom he can gather together. Has the act changed in its baseness and terrible results? No, not in the least. But now the man has risen from the low plane of dastard villany to the respectable level of "Licensed Victualler," "Hotel Keeper," "Saloonist," laws are made for his protection, and the last must be respectfully raised as he passes. He does it now as a business! The public take him under a de-lightful and pleasant protection. Here is a man, who wishes to live by his wits; so, he pursues the gambler's calling and victimizes "green uars." We say, "The villain—put him behind the bars." But if a number get together and concoct a national "Three card" game and call it a lottery, the State incorporates it, the passive goodness of the country endorses, and even churches make lesser imitations of it and play at fairs and festivals. The morality changes as the bulk and numbers interested change.

The burglar uses his jimmy and tools to break open a bank. If we catch him he is put away in a safe place. Suppose a man sets up a factory in the village, purports to make burglar's tools and sell them to the craft; is his calling moral and honest? Yet we make no outcry against the brewers and distillers, even though they supply the instrumentalities of ruin to the drink shops we deplore.

There is a private father of a family who would set up a brewery in the house he would make the honest maledictions of every nine hundred and ninety-nine men in a thousand. But elect that man to public office, make him an alderman of a city and give him policemen to execute his will, and he allows brothels to be erected and run on every street. Has his conscience undergone a metamorphosis in the act of election which renders it quite a different commodity, or do we think that the house of society need not be kept so clean as the house of the individual?

So, my friend, I might go on quoting from the book of experience and actuality illustration after illustration of this sad fact that between our private and public moral standard there is a great gulch fixed, which differs only from the chasm of Dives, in that it can be so easily crossed by humanity. And so our whole public life is sinking, and to-day it sinks, it draws more the private standard and our life grows more corrupt in both its parts. Destruction starts us up in the face of the fact. The same crime exists in Greece and Rome, was not met, and Greece and Rome passed from the gallery of nations to the tomb of defunct civilizations. What is the remedy? Light, more light. If to-day wickedness is exalted in high places, and a corruption is tolerated in public life which would be frowned down in private conduct, it is so because good men, Christian men, allow it to be so. I wish morality could be a little more taught in our schools, and mathematics, if need be, a little less. I wish Sabbath schools could be run in the line of careful teaching as to what is needed in conduct, and a little less wasted in exhibition and concert. I wish the pulpit would take time to instruct the people on what ought to be done to-day by us, and spend a little less in telling what the Israelites did or did not do. I wish that fathers and mothers would be careful in training children for moral success, as for business and social success. More light—We are dying for very ignorance.

What is the remedy? More light. When robes and rakes are clothed with honor and power, it is most frequently when the honest men are away from the polls, so busy sowing a field that they can do nothing to save the country. In New York at the last election but one 100,000 voters staid at home. Where they staid, dishonest, office-seeking, franchise-selling voters! Not at all! The opposite element was at home—there was no interest in it. They don't sell their votes, expect soots, office-seekers, and so stay at home while the best interests of the country are sold to the worst elements of the State. More patriotism. If no other thing will bring it about, I shall favor compulsory suffrage. Why not? An army with banners glances upon the frontiers. Cannon sound. The nation compels her citizens to arms to save the country. But the greater are the interests at stake at the election booths of the nation, and the citizens should be compelled to protect them, if they will not voluntarily do so. Either the best interests of the country must be cut off, or the respectable and must come to the polls. The latter is the better course probably, and certainly the only feasible one.

More light and patriotism. No difference in standards of public and private morality. To them I must nail my colors and for them do my feeble battle.

Cousin Thoughtful ended his sermonette and went: "I walked to the window and gazed out at the plain and lake and hills in the soft moonlight. The heavens were blue and quivering with their lesser and greater lights down in rich profusion. In the lake's untroubled bosom were mirrored the delicately limbed outline of tree and shrub and jetting rock; the moon and the stars shined gleamed from the silver depths and exact white cloud that drifted across the azure gave exact image of itself in the yielding waters. And I said Cousin Thoughtful is right. And as each tree and shining star and white mist-cloud gives back an image of itself from crystal lake, so ought every virtue and beauty of private life to be reflected from the body of our public life."

TO PASTORS.

THE INTELLIGENCER is designed to help pastors in their work. Those members of the churches who read the denominational paper are sure to be the most intelligently interested and active, and therefore the best members of the churches. Pastors will help the cause they labour for by introducing the denominational paper as widely as possible. They will help themselves too.

DONATIONS.

Rev. Lewis Jack (Presbyterian) received a generous donation from his friends in Springfield, K. Co., a few days ago. Rev. C. T. Phillips (Free Baptist) was the recipient recently of a donation from his Sussex friends. Rev. G. O. Gates (Baptist) Moncton, received a Christmas present of \$25.00 from his Bible class. Rev. A. Chipman of Hopewell Cape, had a \$70 donation from his congregation on Christmas.

THE annual meeting of the Bible Society is to be held in the Mechanics Institute next Thursday evening.

FREE CHRISTIAN BAPTIST MISSIONS.

No. 2.

From the beginning of our denomination in this Province much attention and labor were expended on Home Mission work. A large part of the Province, from collected between 1850 and 1864, was spent in paying the ministers for labor among the poorer churches and in remote settlements where there were no churches. From 1859 till 1862 the incus of debt, caused by failure of the "Book Concern" established in St. John in 1854, to pay, together with the dishonesty of many persons who received the INTELLIGENCER but refused to pay for it, well nigh crushed the missionary spirit out of our people and produced a general decline in both spiritual and financial prosperity. Debt is always sure to put a damper on spiritual life; any people who fail to keep their engagements will become weak and scattered, and the church that fails to pay is sure also to fail to pray. Having paid off all liabilities in 1862 the Conference and churches began to breathe easily again and the old love for souls revived. The Home Mission work began to extend and revivals increased rapidly. During the four years of financial trouble an average of only 331 persons were baptized each year. In the next four years the average was 530 per year. In 1864 the Home and Foreign Mission Societies were organized. Dr. J. L. Phillips, then a young man, was engaged to labor in India for us, and several of the elders were sent by the Home Mission Society to destitute districts in our own Province.

New life and zeal were infused into the careless and indolent by the earnest, soul-attaching address of Dr. Phillips and some of our leading men. The next ten years there was much good done and many souls brought into the kingdom of Christ, both here and in India, through the instrumentalities of these Societies. After the return of Dr. Phillips from India, prematurely aged by his arduous labors in India, there seemed to creep into our people a feeling of dissatisfaction in regard to the work we were controlled by the Free Will Baptist Foreign Mission Society of the United States. The time being hard also made the raising of money difficult. Subsequently, he having been appointed Principal of the India Bible School, his services were relinquished; and were it not for the Woman's Mission Society we would not now have any Foreign Mission interest in active working order. The time seems near at hand, though, when the Foreign Mission Society should arise and inaugurate a new system of helping the Foreign Mission cause.

I wish to enlist the sympathy and aid of all true friends of Christ in this cause. Here is a man, who wishes to live by his wits; so, he pursues the gambler's calling and victimizes "green uars." We say, "The villain—put him behind the bars." But if a number get together and concoct a national "Three card" game and call it a lottery, the State incorporates it, the passive goodness of the country endorses, and even churches make lesser imitations of it and play at fairs and festivals. The morality changes as the bulk and numbers interested change.

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minister of Christ to go to the home of the worldly-minded, the sensual, the dishonest, and the profligate and privately show them how they are violating all the laws of God and many of the laws of man. One holy, fearless, humble worker will do more for the spread of the Gospel than a score of mere sermon-shooters who "unbend," as they say, when out of the pulpit and join the worldly-minded in game and riotous mirth. Such men are scarce and much harder to find than money. God has given many good men to the church and there are some on earth even now, degenerate as the times are. The F. C. Baptists just now need about four men wholly consecrated to the work of carrying the whole Gospel into our churches that are weak and scattered, and teaching the people at their homes, in the fields and by the wayside the blessedness of serving God fully. Many of our people have fallen into the belief that religion consists wholly of certain emotional excitement, and they seek that in the revival meetings only. But the man who feels that he is helping to make others holy and consequently happy has perennial peace that is of more worth than much momentary emotion. We ought to accumulate a fund, the interest of which would give us a sure sum every year to expend in mission work. The main work could always be supported, and the schools and itinerant native preachers in India could be supported by the yearly contributions. If some more of our wealthy men would contribute a few thousands for such a purpose, I have no doubt but much good would result to all concerned. Every one should give on principle and not for the purpose of out-doing some one else.

The tendency of human nature is to grow lake-warm in all good work. Hence the constant need of stirring up. Next week I will say something on zeal, and what it will do.

PRINCIPLE.

SABBATH SCHOOL TEACHERS

need the INTELLIGENCER for the sake of the help it gives them in their work. We have reason to believe that the Notes on the S. S. Lessons during this year have been highly appreciated by many teachers. We have made arrangements to publish Notes and Hints on the Lessons for 1881. We shall also furnish, as occasion requires, other matter interesting and helpful to S. S. workers.

LETTER FROM REV. J. I. PORTER.

DEAR BRO. McLEOD: As I cannot write to you who would like to hear of my welfare, and as so many of my friends are readers of your good paper, I take this way to give information that may be of interest to them. I am in the "Far West." My reasons for coming may be stated thus: As many know, I have been in the place of the "Far West" for some time, and together with many of my physicians, and in accepting invitations of friends in this place, I have been making a tour of inspection, to see how the climate affects the health of those who come to it. I began my journey on the 3rd of November last, accompanied by my wife and little son, to visit our friends in Yarmouth until our Quarterly Meeting in October River. Those were pleasant days. On the 10th ult., I took a somewhat sorrowful leave of Mrs. P. and Fred. at Bro. Knoll's in Yarmouth; they returned home with Capt. Covell, he having kindly wanted to accompany them. At the same evening, I took leave of the friends in Yarmouth, and on the 11th ult., I took a somewhat sorrowful leave of Mrs. P. and Fred. at Bro. Knoll's in Yarmouth; they returned home with Capt. Covell, he having kindly wanted to accompany them. At the same evening, I took leave of the friends in Yarmouth, and on the 11th ult., I took a somewhat sorrowful leave of Mrs. P. and Fred. at Bro. Knoll's in Yarmouth; they returned home with Capt. Covell, he having kindly wanted to accompany them.

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being realized, it affords me pleasure to remember the kind wishes, and fervent trustful prayers of which I was the subject when parting with friends, and which I hope still follow me. I am also very grateful to those brethren and friends who gave me tangible tokens of their consideration and esteem, which have been so helpful; and I heartily assure them that their kindness will not soon be forgotten. Fearing that I am trespassing upon space that may be better filled, I will not write more at this time, expecting to write again soon. At further notice, my Post office address is Salem, Nebraska, U. S.

Salem, Nebraska, Dec. 18th, 1880.

J. I. PORTER.

TEMPERANCE NOTES.

—Hants and Cape Breton, N. S., are getting ready to adopt the Canada Temperance Act.

—Governor St. John of Kansas predicts that about the middle of January that State will not have with in her borders a distillery, a rectifying establishment or a saloon.

—In Sweden, a man who is seen drunk four times is deprived of his vote at elections. The adoption of that principle would considerably restrict the franchise in this country.

—There is quite a temperance revival now going on in Boston and in New York. Mrs. Mary A. Livermore addressed an immense throng on Sunday, at Haverly's Theatre, New York city, on the subject of temperance.</