

TERMS AND NOTICES.

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

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All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.
All communications for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 351, Fredericton, N. B.

THE INTELLIGENCER FOR 1884.

THE PAST.

The end of the thirty-third year of the INTELLIGENCER as a weekly paper is near at hand. For an average life-time it has been going forth week after week to thousands of homes, carrying the news of the time, telling of Christian work and workers, showing the progress of truth and the triumphs of the cross. It has participated in the discussion of many questions of large importance to the people, and it may safely be claimed that it has contributed somewhat to the reaching whatever wise conclusions have been reached in such matters. On all matters affecting the moral and religious interests of the people it has given no uncertain sound, and has come to be recognized as the faithful friend of every good movement and the uncompromising foe of every evil one.

Besides the news-religious and secular, the editorial discussion of the important questions of the day, and correspondence on various subjects, it has always furnished a large amount of interesting and instructive religious reading, in sermons, essays, experiences, poetry, narratives, notes, etc., etc. Sunday-school work has received attention and help; the claims of Foreign Missions have been set forth, and the record of their steady advance given; the needs of the home field have not been forgotten; help for ministers and helps for laymen in their work for Christ have been freely supplied. The old have been remembered, and things suited to comfort and cheer them have been furnished; the middle-aged, whose it is to bear the burden of life in this busy and energetic age, have been addressed with a view to encourage them when tempted to weariness and to strengthen them when under stress of work they were in danger of weakening; the young have been appealed to in warning against things dangerous, and in entreaty concerning things pure and helpful; and the little ones of the homes visited have been ministered to in story and song. In a word it has been sought to reach and help every class and age of readers, to promote in them all good, and to give them, and thereby to make the homes visited better and happier and the general community more nearly the ideal Christian community.

That it has done so well perfectly is not claimed; no one can understand as well as we wherein there has been failure, nor so much regret it. But it has steadily aimed to do good, and under God, has been in a good degree blessed in its mission.

THE FUTURE.

The position of the INTELLIGENCER to-day is not materially different from what it was a year ago, certainly not less encouraging. Like all religious papers, it has a somewhat difficult place to fill. There are, without denying it, brought constantly into competition with many other papers which are furnished at a lower rate. Probably most readers understand how it is possible for the secular weeklies to be published at a lower price than the INTELLIGENCER and other religious weeklies. The former are mere reports of the daily editions. The latter are supposed to pay for themselves by their sales and their large and remunerative advertising patronage. In the weekly editions there is used the matter of the daily editions, in type and paid for, so that the cost is really only the price of the white paper, the press work and the mailing. On the other hand the religious weekly has to have set for its use exclusively every week the whole of its contents. It is not difficult to see the wide difference in the cost of production of the two classes of papers, and that the secular, made up as we have indicated, has a larger margin for profit at the low price than the religious paper, and at the higher price than the secular paper. We have no fault to find with our friends, the managers of the secular weeklies, but, in common with all publishers of religious papers, we think Christian people should give consideration to the facts stated.

The religious paper is a necessity in every home, and should not be shut out because it costs a trifle more than one of a different character.

The INTELLIGENCER was not started as a money-making enterprise, nor has it a desire to be used to that end. To do good was the object of its originator, and that object has been kept in view through the thirty years of its history.

THE FUTURE.

Approaching a new year and the beginning of a new volume, there are hope and courage in the management of the INTELLIGENCER.

Of promises none may be made other than that the paper will be true to its mission. What it has been in character it will continue to be; and every effort possible will be used to make it a minister of good to all whom it may reach, and to make it worthy the patronage of intelligent and Christian people.

RENEWALS.

In order to a right beginning of the new year it is important that renewed subscriptions be forwarded as soon as possible. A large number of subscribers expire in December, all of which we are expecting to have renewed promptly. Nobody, who has not had experience as a newspaper publisher, can fully understand the importance of prompt renewals. Little delay in payment makes hard work in ways that cannot well be explained.

That so many of our subscribers are prompt is a great help to us. We trust that this year they will not be less so than last year.

Though we have striven hard to correct the wrong habit, and have had a measure of success in the effort, there still remains a considerable number of subscribers who are in arrears—some for a short term, others for a longer period. The aggregate of the sums due by subscribers who have neglected to pay promptly is quite large. We assume that they intend to pay, and we urge upon them the importance of paying now. To do so is easier for them and better for us. The reason that we need not state, among them the long enforced absence of the editor of the paper and the extra cost of its conduct during his absence, the payment at once of what is due the INTELLIGENCER would materially assist us. Every dollar is needed, and we respectfully request and urge those concerned to remit without delay.

NEW SUBSCRIBERS.

There is no time that new subscribers are not desired and welcomed. It is, however, always sought to get as many new ones as possible with a view to begin a new year. Hence the offers of special inducements by publishers generally to new subscribers.

The INTELLIGENCER would like to enter upon the work of 1884 with a greatly enlarged list of subscribers. We are glad to be able to say that already a goodly number of new names have been received. The movement at Conference, when certain ministers and others pledged new subscribers, is bearing fruit, and is likely to bear much more. Just now is the best time to solicit new subscribers, all of whom may receive the benefit of the special offer announced in another column.

Upon Free Baptists especially, the INTELLIGENCER has claims. The Conference at its late session by a unanimous vote passed the following resolution:

"Resolved, That this Conference reiterate its confidence in the management of the RELIGIOUS INTELLIGENCER, and declares its firm conviction that, as the organ of our body, it has been and is of incalculable benefit to us; and we recommend our ministers and church members to do all possible to enlarge its circulation by all legitimate means."

For the enlarging of the Free Baptist denomination it is always laboured, and it is not a little gratifying to have the representatives of the body in Conference assembled so heartily endorse its course and character.

Into every Free Baptist family in Canada we should like to have it go. And we feel sure they would profit by its visits. Pastors frequently say that the members of their churches who read the INTELLIGENCER are the ones well-informed about the denomination's work and Christian work generally, and are therefore the most ready to do their part in church work and burden-bearing.

We have to thank many earnest pastors and other friends for their efforts in behalf of the INTELLIGENCER. Their labours have been a benefit to the paper, and we trust the paper has helped them in their work.

SPECIAL EFFORT.

May we ask all the ministers and other friends of the paper to make a special effort in behalf of the INTELLIGENCER just at this time? The ministers may do it to great good by bringing its claims before their people in public and private. A few words of counsel from them about payment of the scores and prompt renewals for the new year would, without doubt, have an excellent effect. And then a systematic and persevering canvass would, we believe, result in a large number of new subscribers. We earnestly seek the co-operation of our brethren in this work which is theirs quite as much as ours, —the working together all being designed to promote the cause we all love and in the prosperity of which we rejoice.

At over 1 and all along the line of the churches! Let there be a strong, earnest effort to give the denominational organ a list of subscribers larger than it has ever had.

PRIZE OFFER!

As there are many churches but few members of which are now subscribers to the INTELLIGENCER, we make the following prize offer:

To the church from which is sent the largest number of new subscribers we will give a prize of a PULPIT BIBLE costing at least \$10.00, or a SABBATH SCHOOL LIBRARY of the value of \$10.00, or \$10.00 worth of any books that may be asked for.

For the list next to the largest we will give a prize of \$5.00 worth of SABBATH SCHOOL BOOKS.

The giving of the prizes will be subject to the following conditions:

- 1.—The names sent must be those of persons not now subscribers.
- 2.—The cash must accompany the names,—one year's subscription (\$2.00) for each.
- 3.—No number below fifteen can win the first prize.
- 4.—The names may be sent as fast as they are secured, but they must all be in not later than the first of February next.

Ministers, deacons, Sabbath-school workers, and all church members; the old and the young should be interested in this work.

Let there be a movement at once in all the churches to put the INTELLIGENCER in every Free Baptist family in New Brunswick and Nova Scotia.

THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., NOVEMBER 23, 1883.

SOMEbody has said that there are four grand divisions in the church: the destroyers, the obstructors, the idlers, and the workers. To one of these classes every church member belongs. To which one does the reader belong? To be a worker is the duty of each. It is a high privilege; it is co-operation with God and Christ and the Holy Ghost in the Divine gracious purposes towards the children of men.

THE EARL OF SHAFTESBURY, who has for many years been active in every good work, and who is thoroughly familiar with the various Christian enterprises of the day and their results, says that there never was so determined an effort to advance the Kingdom of Christ, so much respect for the human race, and so great a desire to look upon the poorest and worst and lift them up from their misery, as there is now.

IN ANOTHER COLUMN is a second communication on Baptist duty, from Rev. Dr. Bill. The broad and truly Christian spirit in which he treats the subject most favorably impress every reader. Much force is added to his utterances by the evident deep feeling on the subject which moves him. All that he writes we commend to our readers. Other brethren may have something to say on the same subject; if so, we shall be glad to hear from them.

ONE SECRET of a minister's success is to get all the work possible out of laymen and Christian women. So says Dr. John Hall, and he ought to know for he is a successful minister. It is just here that many pastors fail. They work for all their worth themselves, but they either do not know how or do not understand the importance of getting their people to work. Organize all the Christian forces of your churches and keep them to work.

THE CONFERENCE at the recent session passed the following resolution:

Whereas, The Dominion Temperance Alliance has requested the Dominion Temperance Conference to designate the first Sabbath in December for that purpose, and requests all its ministers to preach temperance sermons on that day.

Free Baptists ministers have never occupied a doubtful position on the temperance question. They have always been pronounced and earnest in their advocacy of prohibition of the whole liquor traffic. It is not necessary to do more now than call their attention to the foregoing resolution to insure the carrying out of its recommendation.

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kind, the affectionate and the virtuous, see and feel the heavenly influence.

SINCE THE ARTICLE on "Confession and Absolution" was written we notice that Rev. Dr. Hill, Rector of St. Paul's Episcopal Church, in Halifax, has taken occasion to formally protest against the teachings of the "Missionaries." On Sunday, speaking to his congregation, he said he would not notice the attacks that had been made upon himself.

But when assault is made upon the doctrine of the church, when all that has been held dear by the Protestant Church is being attacked, and when an attempt is made to subvert the teaching of God's Holy Word as to the "forgiveness of sins" and to invade all wise and weak-minded men into the confusion of medieval times, silence can no longer be maintained, and in God's name and in God's house I enter my most solemn protest against the formal proceedings of the Missionaries now conducting services in this city.

Most of the other Protestant ministers of the city referred to the subject, condemning the pernicious teachings.

SCOLDING is a serious fault; it is not too much to say, perhaps, that habitual scolding is a vice. And yet many people, good meaning people, allow themselves to scold habitually. They scold about everything, and so strong does the habit become that they scold when they do not know it; indeed in many cases a scolding tone is apparent in all their conversations. Intelligent men and women should be ashamed of a habit so unworthy and so injurious. Even scolding is a serious sin, since guilty of scolding their congregations. How they can imagine that any good will come of such a thing is beyond our understanding. The *Canada Advocate* well says that "A minister who allows himself to fall into the unbecoming and mischievous habit of fault-finding, or scolding his people will eventually spoil his influence for good, and when his hold upon the general public. Many ministers, of sincere and honest purpose, have failed in attaining success in their work, by adopting what may be called the negative method of preaching. They seem to take a delight in letting the people know how bad they are, and depicting the blackness and horrors of the future, instead of calling them to repentance, and opening up to them the gracious provisions of the Gospel, and leading them to the Cross. It is our duty, of course, to tell all about the life of sin, but the most effective way of putting the wrongs of the road of duty and heaven is to point them to Christ. Indulgence in harshness of language, or in ecclesiastical scolding, creates hostility, awakens resistance, and, of course, prevents success. It is a very easy thing to yield to temptation in this direction, to lose the sweetness of Christ's spirit and preach a sour Gospel, to the utter disgust of those who hear it."

SOMEthing new is developed nearly every day. A considerable proportion of the new things are very good things. Recently a new and interesting scheme of higher education has been organized, and seems worthy of general attention. It is known as "The Correspondence University." It is an association of experienced instructors, who have been carefully selected, not only for their knowledge of the subjects assigned to them, but for their skill and ability in teaching. Its purpose is to enable students to receive at their homes systematic instruction, at a moderate expense, in all subjects which can be taught by means of correspondence; whether the studies be collegiate, graduate or professional, or preparatory for the higher institutions of learning.

As the Correspondence University is designed to supplement the work of other educational institutions, by instructing persons who from any cause are unable to attend them, it hopes to be cordially welcomed by the authorities of the schools and colleges in the United States and Canada. It is not to be conducted for or against the interests of any organization, but its members desire to be helpful. It will do all that it can to give every student opportunity for intellectual work, and thus likely to increase the number of worthy applicants for admission to good schools. Instructors will always be selected for their special qualifications, without regard to the institutions with which they happen to be connected. Circulars containing a list of instructors, the subjects provided for, the expenses, etc., may be had by addressing the Secretary, L. A. Wait, Ithaca, N. Y.

THE REVIVAL SPIRIT.

The revival spirit is abroad, we believe, in a fuller degree than for several years. Several things indicate this. Already the religious papers are recording seasons of spiritual quickening in the churches, and the ingathering of souls. While the reports are not so many nor the results reported so large as may be expected later, yet for so early in the season which on this continent is more particularly devoted to special Christian effort, they are encouraging, and may properly and safely be regarded as indicating that we are entering upon a season of more than ordinary spiritual activity. Then, with peculiar unanimity, the religious papers indicate the prevailing feeling, and at the same time have been doing their part towards furthering the needed work. There is scarcely a religious paper that comes to us—indeed we do not know of a single one, that has not been devoting more or less attention to the question of revival, and urging its necessity. Editors have had an uninvited fervor, and communications have been in the same spirit. They have not only pointed to the necessity and suggested the things essential, but have been heartily co-operating. Correspondence with ministers has revealed the like feeling in their hearts. One wrote us a few days ago: "Preparations are being made to hold special meetings all around. The year for the Lord, in a special sense, is our desire." * * * To-day I feel ready to do anything and everything for Him who has done so much for me. It is a noble thing to be yoked with Jesus in his own work.

The Lord is going to lay his hand upon the French- and people are getting down. Down to meet us to get up. To be low before the Lord is the people's prayer. The Lord is helping us to be nothing, that He may be all.

And this but expresses what many feel. There is, on the part of ministers and people, a crying out after God. A thirsting for full salvation. This cry in the hearts of the people is of the Holy Ghost, and God is sure to satisfy it.

Looking at all these things we think they may be regarded as hopeful and promising signs of a coming blessing. There are "signs of rain" we pray God that it may be abundant.

Since God gives us, in the main, what we seek, it is proper to suggest that the revival needed and that should be earnestly sought is one that will thoroughly quicken the spiritual life of the whole church, and lay its hand upon the whole membership of the church with power. It is not a matter for occasional seasons to the churches without this quickening and endowment of power from on high. Something may be done, a few may be won to Christ, but no great nor lasting work can be accomplished until the baptism of power comes upon the church—the pulpit and the pews. Feebleness of Christian effort, and the smallness of results from the large expenditure of strength, time and money often made in such efforts, are attributable to the failure to honor the Holy Ghost. It is "not by might nor by power, but by my Spirit," said the Lord.

The indwelling of the Holy Spirit is what Christians need in order to have power to persuade men to come to Christ. Shall not this be sought? There is promise of the Spirit to those who seek Him. We believe that God is moving Christians to feel their need. The things we have referred to point to this. Now let them make surrender of themselves to Him, open their hearts, and receive what He promises. He waits to bestow, and then their going forth to do the work assigned them will be attended with signs and wonders.

To each Christian this matter of consecration comes for consideration. It is not simply important; it is vital. The quickening and consecration of the church are but the expression of the quickening and consecration of the individual members. Let none by disobedience, unwillingness, worldliness, hinder in any degree the showing forth of God's saving power. "He waits to be gracious." "Consecrate yourself this day to the Lord."

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"CONFESSION AND ABSOLUTION."

Halifax is somewhat agitated—about as much, perhaps, as a city like Halifax can be agitated—about the preaching of certain Church of England ministers there. "A Mission"—which is the Church of England—Roman Catholic term for revival services is being held at a Rev. Mr. Martin and Rev. "Father" Davenport of the city. In the course of a sermon by the first named gentleman he took strong ground in favor of confession and absolution. He claimed that the only divinely instituted means whereby man could have the assurance of absolution was through the apostolic priesthood. The priests of the Church of England, he said, were given power to forgive sins, and it was right and proper that confession should be made to them.

The following extracts are from the report of his utterances. He said:

Christians are divided into two great branches—(1) the Holy Catholic Church, comprising the Churches of England and Rome; (2) the Protestant sects from Quakerism, Presbyterians, etc. Latter holding the doctrine that man must worship God as a Spirit; the former holding that all approaches to God are by means of the "keys," i. e., those appointed in Christ to hold the keys of the Kingdom of Heaven. Christ became man, and so raised material things to a higher level, and made them means of bringing man into communion with God by the Bread and Wine of the Sacrament we receive by the Body and Blood of the Lord. By the water of baptism we are cleansed from original sin, and by the lips of the properly ordained priest we obtain pardon and absolution.

This is the teaching of the Church of England, in process of almost entire extinction, and of councils before and after the Reformation. If the church, his mother, tell him in his ordination that he has power to forgive sins, and give him authority to do so, and then refuse to do so, he is guilty of perjury. He is guilty of the same thing when he is given without acting dishonestly. For his part, he would not remain within its pale but would go to the other side of the world, where he knew it was the teaching of the church by its canon, and he came to declare the whole counsel of God.

Christ gave the Keys of the Kingdom of Heaven to his Disciples. Through those "keys" alone was there access to God. Suppose the rector of your parish would hand the keys of the church to a layman, and then tell him to go and administer them to the people, and then to come back and report to him, he would be guilty of perjury. He would be guilty of the same thing when he is given without acting dishonestly. For his part, he would not remain within its pale but would go to the other side of the world, where he knew it was the teaching of the church by its canon, and he came to declare the whole counsel of God.

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SPECIMEN COPIES.

We republish this week the *INTELLIGENCER* Prospectus for 1884. And of this issue of the paper we have arranged to send to the ministers of the Conference of New Brunswick and Nova Scotia about one thousand copies for distribution by them. These papers we wish the brethren to distribute among the people in their congregations who are not now subscribers, at the same time speaking of the *INTELLIGENCER* as the organ of the denomination and soliciting them to become regular readers of it.

We know the brethren are interested in the *INTELLIGENCER* as their journalistic representative, their only medium of communication with the public, and a fellow-worker in the building up of the cause they love. We trust they will just now be especially active in its behalf, and scatter promptly and with words of earnest commendation the papers we thus send them. We are hoping that such seed-sowing will bear much fruit. Who will send the largest list of new subscribers?

BAPTIST UNITY.

MY DEAR BROTHER,—I thank you very much for inserting my letter on Educational Unity in your valuable journal, and for all the kind words you utter regarding unity. This question of Baptist Unity, not only in reference to education, but in respect to all that appertains to Christian work and progress generally rests heavily upon my spirit; and I am right glad to see that the views of two Baptist papers, the *Christian Visitor* and the *Religious Intelligencer*, harmonize with my own. On this important subject, I feel like saying to both journals, keep up in the path upon which you have so auspiciously entered, and you may be sure of a successful issue.

If I understand the signs of the times the period has arrived when those standing upon Zion's walls as editors, ministers or pastors, in our Baptist Unity, and each other to stand heart to heart of peace, unity, consolidation.

As Baptists, whether Free or otherwise, we hold in common with all Evangelical Churches the Christian doctrine of our glorious Christianity; but as to the proper subjects and mode of Christian baptism, the qualifications of spiritual church membership, and the claims of conscience, the *Peter-Baptist* world is largely a unit against us. The questions which divide us continue the conflict of the centuries. In the defence of our distinctive views our Baptist fathers suffered the loss of all things, life not excepted. And still the battle rages. Shall those who agree in all that is really fundamental and vital on the Baptist side be kept apart by questions of comparatively small import? Let brotherly love be our guiding star, and we shall soon see the two branches of the Baptist household working together in the bonds of an unbroken fellowship, and jointly pleading their hearts to God, and each other to stand heart to heart and shoulder to shoulder, by the truth, the whole truth, and nothing but the truth!

For this *unity* is not a merely party and unduly labor, and then in the name of the Lord we will set up our banners, having inscribed upon them, *Unity for Christ, and for the salvation of the world!* Amen! Fraternally,

L. E. HILL.

NOTES OF CHISTIAN WORK.

The Church of England sustains, it is said, 150 chapels on the continent of Europe for the benefit of travellers.

Another denomination is about to enter Japan, the Christian (or Disciple) Church having appointed two of its ministers and their wives to go there for mission work. Over twenty religious societies are now represented there by missionaries.

"Father" O'Connor, pastor of the Independent Catholic Church, New York, stated on a recent Sunday that in the past four years there were 500 conversions from the Roman Catholic Church to his ministry, and he has been able to retain nearly 200 of them as Church members. The remainder united with various Protestant Churches, and not one of them returned to the Roman Catholic Church.

The Lutheran General Council, which held its annual meeting recently in this city, took for the topic of theological discussion the Ninety-fifth Thesis. It passed a resolution in favoring the union of all Lutheran synods during the 400th anniversary of Luther's birth, and instructing the corresponding secretaries to enter into correspondence with synods which are one with us in the unity of the faith, with this end in view.

Mr. John Wanasaker, of