

TERMS, NOTICES, ETC.

THE RELIGIOUS INTELLIGENCER is published every Friday, from the Printing Office of BARNES & CO., Prince William Street, Saint John, N. B.

TERMS: \$5.00 A YEAR, IN ADVANCE.

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PATRENS of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

THE EDITOR'S OFFICE is in Fredericton, and all communications for insertion in the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

TERMS of religious news from every quarter are always welcome. Denominational news, so far as other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and queries for insertion should not be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, BOOKS, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton.

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REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., JANUARY 2, 1885.

WANTED NOW!

Every dollar of arrears paid at once!

A prompt renewal from every subscriber!

An earnest canvass to have the INTELLIGENCER taken in every Free Baptist family in Canada!

—THE INTELLIGENCER makes its thirty-third New Year's bow to its patrons, wishing them a pleasant and prosperous year.

—IF THE READERS OF THE INTELLIGENCER have it in their hearts to wish it a good year and success in its work—and we think they have—they cannot better express that wish than by prompt renewal of their subscriptions. Let us hear from you all at once, please.

—NO ONE can tell what may happen to him in the year now begun. But each one can resolve to faithfully do his duty to God and his fellow-men. Let this be your purpose.

—THE LITTLE BOOK containing prayer meeting notes for every day in the year, issued by the New York M. C. Association, is suggestive. Properly used it may be very helpful.

—BEGINNING THE NEW YEAR, "O Lord revive their hearts and souls," is the prayer of every Christian. And those who pray should be careful to live and labour in agreement with their prayers. Take heed "that your prayers be not hindered," is an admonition too little regarded.

—WHAT YOU DO, DO WELL. In the smallest things be careful and faithful. "He that is faithful in that which is least, is faithful also in much." They who set on the belief that small things can be slighted, will fall in the long run in the great things. The skillful, successful men, are the faithful, painstaking workers in little things.

—A BILL has been introduced into the United States House of Representatives, proposing certain changes touching the Presidency. The changes proposed are that "the President shall be elected for six years, that he shall be ineligible for re-election, and that, after his term of service has expired, he shall annually receive from the Government the sum of ten thousand dollars." Such an amendment to the Constitution would be a decided improvement, but whether it will be adopted by Congress remains to be seen.

—A SECOND ADVENTIST, of Chicago, has issued what he calls the "Last Message to the House of Israel, or Advent Christ." He evidently believes all he says, and gives what he regards as Scriptural reasons for his belief. We have read his "message." According to it the end of the world is at hand, is indeed, very nigh. The last sentence of the "message" says:—"He (God) will come down on the 4th day of January, and confound the people so that only one language will be spoken, and bring all his people together from whence they are scattered. See Zechariah 3:8-9." Perhaps!

—THE APPEAL for contributions to the education fund is addressed to all the churches. There is no church so poor that it cannot contribute something. The purpose for which the money is required is one that concerns the whole denomination, and every church should have a share in it. We trust the collections will be general and generous. There are probably some who would like to contribute more than they would put in a collection. Such contributions are desired, and they may be forwarded to the treasurer of the fund who will promptly acknowledge them.

—A FEW weeks ago we referred to the Bible Union which has reached such large proportions, having tens of thousands of members in Great Britain and America. In 1879 a "Children's Bible Union" was organized in London, and now it is sought to extend it more widely in this continent. This latter movement has grown out of the fact that the place of Bibles in the lives of the children in the Sabbath-school. The object is to promote among the young the more systematic reading of the word of God. The *Illustrated Christian Weekly* says:—"The Children's Bible Union can be formed in any Sabbath-school class or family, and members' cards are provided, with lists of daily readings from January to July 1885, the uniform lesson read by members all over the world. The readings are short, and selected from the Old and New Testaments with reference to the children, keeping in view the fact that the Bible is by our Lord Jesus Christ. They are like a chain, and the members are advised to select some verse in each reading and fix it in memory. The cards of membership and Bible-readings can be obtained from Gen. S. L. Brown, or the Depository of the American Tract Society, 163 Wabash Avenue, Chicago, or from the Sunday-school Teacher's Rooms, 301 Fourth Avenue, New York."

The movement is certainly a most commendable one. Its strictly denominational in its management. We hope to hear that the young people all over the country have connected themselves with it. With the boys and girls of the country, well read in Scriptures there will be good reason to hope for the greater purity of society in the near future.

—SOME TIME ago it was intimated that the rumormongers, thoroughly discouraged by the way the people were voting against their villainous traffic, had resolved to transfer the fight to Parliament. And now the course they intend to pursue has been made public. They have prepared a petition setting forth in plausible phrase their grievances, and, and wish up by praying Parliament to so

amend the C. T. Act that there must be polled in favour of the Act in order to its adoption at least a three-fifths majority. This is a bold proposal, certainly. They want the temperance people to outvote not only those who actually vote against them but all the indifferent, the non-residents, the absentees, the infirm, the sick, the dead. If this rule were applied to members of Parliament the most of them would be unable to write M. P., after their names. It is a monstrous proposition, and should not receive a moment's consideration from fair-minded men. And yet it may be received with more favour in Parliament than it is possible for there are always so many members who think they must be always outvoting the rum men. Members may be sure, however, that they will be closely watched and their action remembered. The only reason why the rum men go to Parliament with this petition is because they find that in a fair vote the people are voting their traffic into the list of crimes. Fully a quarter of the Dominion has declared against the iniquitous trade, and there are indications that the remainder will speedily follow. And so the brave fellows turn to Parliament with their lying petition in the hope of destroying the Act. The people who have declared their principles in the adoption of the Act will not hesitate to visit their indignation in a very thorough way upon such of their representatives as allow themselves to do the will of the rummies.

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THE WEEK OF PRAYER.

The week of prayer has become an institution. The originators of it could have had no thought that it would be so generally observed, cover a wide range of topics, or become so firmly fixed in the system of Christian services of the Evangelical Church throughout the world. It is good "to call upon the name of the Lord"; it is good that there be a concert of supplication for the things that involve the world's spiritual welfare and God's glory. It is doubtless, beyond question that great blessings have been actually bestowed in answer to petitions offered during the weeks of prayer in these many years. It is equally true, also, that great good may be expected to result from them in years to come. And yet we have sometimes had a feeling that the week of prayer, as it has come to be conducted, is not quite an unmitigated good, at least that not so much benefit results from it as might result if it were differently observed. It is not in our heart to say a single word that might be construed into an attack upon the week of prayer, or be regarded as indicative of a low estimate of the importance of united supplications for stated objects, admittedly desirable. But we submit that there is some reason to fear that the original intention has somewhat been lost sight of, and that the spirit of prayer is not always as manifest as it should be. We have had several years of experience in our union meetings during the week of prayer. In them we have seen much to make the hearts of Christians glad; and we have known, in some years, no little good to result from them. It is always cheering to have Christians of different denominations unite in prayer, and to see the conditions necessary to His presence, quite destroys the real purpose of the meetings. The programme furnished for the guidance of the meetings is not wisely arranged. It presents too great a variety of topics. A half-dozen or more subjects, somewhat connected to be sure yet really different, are presented in each meeting. The thoughts and sympathies of the people instead of being concentrated are divided and distracted. They cannot give proper attention to so much in the brief time of one meeting. Another effect of so elaborate a programme is to formalize the services, and to destroy its life. We like unity, and the other objects of every religious meeting, but we decidedly object to so much form that there is no room left for what is infinitely more important—the free working of the Divine Spirit in the hearts of the people and the untrammelled expression by them in praise and prayer of what the spirit may prompt.

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SOME OF THE FRUITS.

Reports based on careful examinations have, as we have frequently said in these columns, established the thorough character of the work done in England under the labors of Messrs. Moody and Sankey. Some facts concerning a single family have recently come under our notice in an English paper which, were they found in a religious novel, would be regarded as highly colored if not quite incredible. The first event in the series occurred during the first visit of the evangelists to England,

ten years ago. At that time a Mr. Studd attended the service, and such were the influence exerted upon him by Mr. Moody's address that he became an entirely changed individual. From a sporting man he suddenly became an enthusiastic Christian worker. Mr. Studd, who is now deceased, began by reforming his own household. He dispensed with his hunters and dogs, and his country seat henceforth became a centre of missionary effort for the district. At that time his two sons, then unknown to fame, were quietly pursuing their studies at a fair-minded man. And yet it may be received with more favour in Parliament than it is possible for there are always so many members who think they must be always outvoting the rum men. Members may be sure, however, that they will be closely watched and their action remembered. The only reason why the rum men go to Parliament with this petition is because they find that in a fair vote the people are voting their traffic into the list of crimes. Fully a quarter of the Dominion has declared against the iniquitous trade, and there are indications that the remainder will speedily follow. And so the brave fellows turn to Parliament with their lying petition in the hope of destroying the Act. The people who have declared their principles in the adoption of the Act will not hesitate to visit their indignation in a very thorough way upon such of their representatives as allow themselves to do the will of the rummies.

The petition is being circulated in various parts of the Dominion, and will probably receive a good many signatures. The fact that the thing originated with the whipped rummies, and is wholly in their interests, ought to be enough to make any decent man refuse to sign. The rum of this country must be watched for with a good deal of interest.

THE WEEK OF PRAYER.

The originators of it could have had no thought that it would be so generally observed, cover a wide range of topics, or become so firmly fixed in the system of Christian services of the Evangelical Church throughout the world. It is good "to call upon the name of the Lord"; it is good that there be a concert of supplication for the things that involve the world's spiritual welfare and God's glory. It is doubtless, beyond question that great blessings have been actually bestowed in answer to petitions offered during the weeks of prayer in these many years. It is equally true, also, that great good may be expected to result from them in years to come. And yet we have sometimes had a feeling that the week of prayer, as it has come to be conducted, is not quite an unmitigated good, at least that not so much benefit results from it as might result if it were differently observed. It is not in our heart to say a single word that might be construed into an attack upon the week of prayer, or be regarded as indicative of a low estimate of the importance of united supplications for stated objects, admittedly desirable. But we submit that there is some reason to fear that the original intention has somewhat been lost sight of, and that the spirit of prayer is not always as manifest as it should be. We have had several years of experience in our union meetings during the week of prayer. In them we have seen much to make the hearts of Christians glad; and we have known, in some years, no little good to result from them. It is always cheering to have Christians of different denominations unite in prayer, and to see the conditions necessary to His presence, quite destroys the real purpose of the meetings. The programme furnished for the guidance of the meetings is not wisely arranged. It presents too great a variety of topics. A half-dozen or more subjects, somewhat connected to be sure yet really different, are presented in each meeting. The thoughts and sympathies of the people instead of being concentrated are divided and distracted. They cannot give proper attention to so much in the brief time of one meeting. Another effect of so elaborate a programme is to formalize the services, and to destroy its life. We like unity, and the other objects of every religious meeting, but we decidedly object to so much form that there is no room left for what is infinitely more important—the free working of the Divine Spirit in the hearts of the people and the untrammelled expression by them in praise and prayer of what the spirit may prompt.

It becomes too much mere ministers' prayer meetings. The people, not being used so carefully arranged, or rather artificially packed programmes, do not feel so free to take part, as in the ordinary meeting of their respective churches, where generally but one leading thought is brought to their attention, and so the ministers have to do all the praying. There are usually a half a dozen ministers present, and by the time they have done praying and speaking, the meeting must be closed. Then, too much time is consumed in speech-making. Not infrequently, the leader thinks he must talk about every phase of the topic or topics for the evening, and sometimes other ministers and laymen follow in the same line. And not infrequently, men with pet notions who are not known as particularly devoted Christians at any time of the year, are apt to take advantage of the week of prayer meetings to air their notions. To be sure persons may be stopped, but to have to tell a man to sit down, doesn't have a particularly good effect on a prayer meeting, hence they are tolerated. The making the prayer meetings talking meetings, is a great mistake. Long speeches, that are nothing but speeches, and formal prayers, are death to any meeting, nor is the deficiency made up by the presence of ever so large a congregation. The defects of the week prayer, as we believe, may be chiefly to the character of the programme. If our intention is, we doubt not, good enough, but it is overdone, nevertheless.

Those who have the responsibility of arranging for the week of prayer in any locality, should reflect themselves of the idea that they must strictly follow the prescribed list of topics. They may take the leading suggestion or none of it, just as they choose. It does not matter which they do. Nor need they fear that they are making a mistake if they do not appear to be praying, for exactly the same thing that everybody else is praying for they are praying for. If they have the spirit of prayer they will not go very far astray, not nearly so far as if they allow themselves to be in bondage to an elaborate and unwieldy form.

We hope the week of prayer this year—next week—will be observed everywhere. And we as fervently hope that in every place where prayer is made there may be the absence of the formalism, even the unintentional formalism, that hampers the working of the Spirit in the hearts of the Lord's people. If the week's meetings are conducted according to schedule merely they will be a sad thing, and an injury, but if conducted in the true spirit of earnest prayer, great, rich and satisfying blessings may be confidently expected. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

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reason in the proposition to let the doctrines alone, but it will not after all bear investigation on its merits. How a basis of Union for the two communities can be found, without the intervention of a doctrine is something I cannot comprehend. And, indeed, for one I shall be decidedly opposed to any such action, even if no organic Union can be accomplished. The Bible embraces in its teachings a system of doctrines, and no body of Christians would like to ignore the Word of God, or set aside its plain teachings. It would be a curious sermon, if that could be preached, that did not embrace doctrinal ideas in its composition more or less, for even the practice of religion is invariably built upon the doctrines of the Bible, and in spreading the practical duties of religion they must arise from and be associated with the doctrines of the Word of God. It follows, then, that the doctrines of the Bible cannot be excluded from the basis of an organic Union. Indeed, if a Union could be effected without a basis of doctrine, it would only involve the organization in deplorable confusion if it did not destroy it altogether. Some of the doctrines of Calvinism