

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

Items of religious news from every quarter are always welcome. Denominational news, as all 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 those for insertion should be written separately. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, APRIL 14, 1886.

"INTELLIGENCER" DAY.

As announced last week, the ministers of the Conferences of New Brunswick and Nova Scotia are respectfully and earnestly requested to make Sabbath next, April 18th, INTELLIGENCER DAY.

Will they on that day make special mention of it to their congregations, setting forth its character and claims and soliciting subscribers? And will they also make special prayer for God's blessing in its conduct and on its work?

The INTELLIGENCER is part of the denomination's work; it helps forward the interests of the denomination in proportion as it is strong and widely circulated.

There are many hundreds of Free Baptist homes into which the denominational paper does not go. Ought this be so, brethren? We think we can hear an emphatic No! from every part of the field.

At least every family connected with our congregations of these Provinces should have this paper. Unless they read it they know little or nothing of the Christian denomination with which they are connected. The brethren may give the paper the help of a large increase of circulation if they will act on the suggestion to make next Sabbath especially INTELLIGENCER DAY.

Make known as widely as possible the special offer to new subscribers announced on the first page, and urge the importance and benefits of its regular visits to the homes of Free Baptists especially.

We hope to hear that the ministers all have responded to this call.

—THE TWENTY-FIFTH anniversary of the occupancy of Spurgeon's Tabernacle has just been celebrated.

—Show your paper to your neighbour, and suggest to him that its regular visits would do him and his family good.

—MOODY AND SANKEY have again been invited to visit Halifax. We wish they may be able to do so, and at the same time to spend a few days each at several other places in the Maritime Provinces.

—THE CHURCH of Christ is realizing more and more the truth so tersely put by the late Dr. Holland when he said,—"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand to one."

—THE ST. STEPHEN TOWN Council has already appointed an inspector as provided for in the recent Act of the Legislature providing additional machinery for enforcing the C. T. Act. Other C. T. Act communities should bring the matter to the attention of their respective Councils at once.

—ONE WHO is in a church should be true to it, seeking Christian work along the lines it provides. This

should be done not only for the church's sake, but much more so for his own, for it is thus he establishes himself and procures right religious development.

—THERE is no more powerful persuasive to the faith of Jesus as a godly walk. It is related that Lord Peterborough, though not a religious man at all, was so charmed with the piety and beautiful character of the good bishop Fenelon with whom he had been lodging, that he remarked as he went away,—"If I stay longer, I shall become a Christian in spite of myself." Would that such was the influence of every follower of Jesus upon those who see their lives! It may be yours, reader.

—THURSDAY was a great day in the British Parliament. Gladstone propounded his scheme for the better government of Ireland. In a speech of more than three hours he dealt with the whole question of Ireland's grievances, real and imaginary, and set forth what he proposes to do to cure those grievances. On another page is given a contemporary's brief outline of the scheme. His speech is spoken of on all hands as a magnificent one. Even the telegraphic summary of it is too much for our space. Perhaps when the full text of it comes to hand we may be able to make some extracts from it.

—NEXT MONDAY the electors of St. John city will be face to face with a duty as serious and far-reaching in its effects as any that has ever devolved on them. They will have to say by their votes whether they will have the C. T. Act as the law of the city. The friends of the Act are, by public meetings and otherwise, presumably doing all they can, and are feeling confident that they will win. It would be a serious mistake to allow the feeling of over-confidence a place. We hope the temperance people may not make such a mistake.

The rum party, while not holding public meetings, are carrying on a diligent and somewhat effective canvass. They have the feeling of men whose craft is in great danger, and they are not at all scrupulous about the means they use to defend it.

The duty of every right-thinking voter is to poll his vote for the Act. The man who assumes what he thinks is a neutral position or who for any reason refrains from voting, gives help to the enemy.

—THE NOVA SCOTIA Legislature has adopted an address to the Governor General setting forth the claims of that Province to better terms. The grounds on which the claim is based are set forth with much particularity. The demands of the Province on the Dominion are summarized thus:

(a) That Nova Scotia shall be granted *pro rata* with the Province of New Brunswick.

(b) A refund of the Halifax debt, with interest since 1867.

(c) A refund of the money advanced by the counties and provinces to pay railway damages assessed against the several counties of Nova Scotia on account of railway construction.

(d) A refund of the subsidy paid by Nova Scotia to the Eastern Extension Railway, which is now owned and operated by the Dominion Government.

(e) That this Province shall be granted such a sum of money as shall place her on the same footing as Ontario and Quebec, under the Act, whereby the Dominion assumed in 1873 the debt of \$10,500,000, up to that time charged against the above named provinces, the provinces of Ontario and Quebec being thus relieved of that charge, while the assets which had been left with them for the purpose of paying the interest on the \$10,500,000 still remained vested in the two provinces and from which they derive a large amount of revenue.

—A NEW YORK journalist, in a lecture exposing the fallacies of Ingersoll, gives a leaf from his experience which is a striking testimony to Christian devotion in contrast with the heartless selfishness of the enemies of Christianity. During more than twenty years of journalistic life in the great city he says,—"I never found a depth of misery so deep, a poverty so rank, a crime so atrocious, a despair so black, that some humble follower of that Master did not find it out. Into all the holes and corners of wretchedness where vice and poverty, like twin wolves, had hunted down their prey, the policeman and reporter always found the hooded sister or the city missionary ahead of them. They were the first to come, they were the last to go. They stayed and put up their supplication when all else of earth had forsaken the wretch. They followed him to the prison cell, and they stood beside him on the gallows, and they never forgot in all the obloquy of sin and the cry of human vengeance the eternal brotherhood of man. They wanted no pay, they got no praise. They were doing that Master's work."

—We are indebted to Rev. J. H. Erb for late Texas papers.

GOD KEEPS.

"The Lord keeps me every day and every hour;" "I thank God for His keeping power;" "I am trusting God, and am safe from the power of the enemy;" are samples of expressions quite often used by Christians in meetings for testimony. They are altogether fitting expressions of an intelligent faith. Some, doubtless, use them who do not quite appreciate their full import. But, making allowance for such—not a larger proportion, we think, than use other phrases declarative of religious life without fully appreciating their meaning—their use may fairly be regarded as indicative of a degree of faith and of Christian experience highly desirable and gratifying.

Christians need to be kept. They have no strength of their own. If they think to go in their own ways, or in their own fancied strength they are sure to get into difficulties—to stumble and fall. David realized his need when he prayed,—"Keep me as the apple of thy eye; hide me under the shadow of thy wings;" "Hold me up and I shall be safe." Our Lord in His last prayer (John xvii), knowing how surely His disciples would falter and turn aside if left to themselves, besought His Father to keep them, saying,—"Keep through Thine own name those whom Thou hast given Me;" "I pray * * * that Thou wouldest keep them from the evil." The extent and the preciousness of God's keeping His children are very fully set forth, as when it is said,—"Thou shalt keep them, O Lord, Thou shalt preserve them." "My help cometh from the Lord; * * * He will not suffer thy foot to be moved; He that keepeth thee will not slumber; * * * the Lord is thy keeper; the Lord is thy shade on thy right hand; * * * the Lord shall preserve thee from all evil; He shall preserve thy soul." "And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." The declarations of God's gracious disposition towards, and of the exercise of His power in behalf of, His children are many and unequivocal; they are "exceeding great and precious promises," which have been fulfilled in the experiences of multitudes who have fought the fight, won the victory and now wear the crown, and are being fulfilled in the experiences of a great host now making war against the world, and the flesh and the devil under the leadership of Jesus, the captain of their salvation.

Is God's promise to keep His children absolute? Some seem to think so. They appear to have an idea that in some way they are locked in, and that the devil and sin are locked out; that they are in a place of absolute safety, quite beyond the possibility of a change or fall. They cannot very well explain how and why it is, but they, apparently, have a comfortable assurance that it is so, and they pity those who have not like feeling. Of such, however well meaning, there is great danger that they may some day have to pay the penalty of presumption. "Let him that thinketh he standeth"—who either trusts his own strength, or mistakenly thinks he is beyond danger—"take heed lest he fall."

God who promises to keep His children, has appointed certain conditions, compliance with which is necessary. There must, of course, be faith, without which it is impossible to please God. We are saved of God's grace, but "through faith." Peter, speaking of those who had been begotten to hope of "an inheritance incorruptible, and undefiled, and that fadeth not away," says they "are kept by the power of God," and is careful to add, "through faith." Faith is in exercise when we commit ourselves to the Lord; we become His children by faith—"Ye are all children of God by faith in Jesus Christ."

But always and everywhere "faith without works is dead." Paul, writing to the Ephesians, says we are "created in Christ Jesus for good works." Peter, urging certain ones to full and confident trust in God, counsels them to "commit their souls in well-doing to a faithful Creator." The "in well-doing" needs to be emphasized. "Trust in the Lord, and do good." "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father."

How often the Lord's prayer is burlesqued. Men pray, "Lead us not into temptation but deliver us from evil," and forthwith go into company and places where they are sure to be assailed by strong temptations.

In the prayer-meeting or in conversation with the pastor some acknowledgment

their failures, express a wish to do better and ask the prayers of Christians in their behalf. The pastor and others feel encouraged and say now that those brethren have learned where their danger lies and are so anxious to live better lives they will go along safely. But they are doomed to disappointment, for immediately they mingle with the persons and indulge in the habits that were the occasion of their former failures. The fact is they invite the devil to attack them, they court sin. They neglect the "well-doing" part of the committing the keeping of themselves to God; they are not watchful against evil and "abundant in good works." Their course is a grievous offence, an insult to God.

One complains that he is not getting on well, that he has a very hard time. He thinks it strange that he is weaker than some others; he intimates that God is not quite so gracious to him as to others, and that the church is against him too; indeed he is, he thinks, a badly used man. If he is watched it will be found that his manner of life makes it impossible for him to enjoy fulness of spiritual blessings. He neglects the sanctuary, the prayer-meeting, the Conference, the Lord's Supper, the Bible, family prayer, &c.; he does not guard his tongue, gives way to tempers, is ungoverned and unpleasant at home, schools and fets, and does everything but cultivate by prayer and practice the graces of the spirit. Weak and unhappy! Is it any wonder? It would be a marvel if he were anything else.

The Lord keeps. He keeps those who commit themselves to Him. "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass." They who commit themselves to God must not forget that it must be "in well-doing." Anything short of this is mockery of God, and must be attended with disastrous consequences to those guilty of it. But they who "commit their souls in well-doing to a faithful Creator" may have the confidence of Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

THE ELECTIONS.

In less than a fortnight the people of this Province will go to the polls and elect their representatives in the Local Assembly. Of the two parties, called respectively Government and Opposition, the INTELLIGENCER has nothing to say; in them, as such, it has not the slightest interest. In this and every other election we are concerned about one thing only, and that is that the people should choose good men to represent them. With the men who either offer themselves or are brought out by conventions in the several constituencies, the people whose votes they seek are presumably acquainted. They not only know to which, if any, political party they belong, but they know more or less of their general character and their manner of life. If they are not well-informed as to the men who seek their support, it is their duty to seek information. They should know of their business capacity, their aptness for public affairs, their views on the principal questions that have to be dealt with by the Legislature, their views on temperance and other moral questions, their personal integrity and their habits from a moral point of view. On all these points they should have as full information as can be had before giving or promising support.

We have in a former issue, referring to the vote on the C. T. A. enforcing bill, said what we think is the duty of temperance men. We call attention to it again to emphasize it. It is the duty of temperance men, regardless of party feelings and ties, to stand by the men who by their practices and their votes represent the advanced and advancing prohibitory sentiment of the day. It is only by loyalty to principle, expressed in this practical way, that the great reform will win.

The men needed in legislative assemblies and in all places of public trust, are those whose private lives and public records are both clean. If all voters who are themselves clean and those who desire the promotion of public morality should support only such candidates as represent their convictions and desires in this regard, the matter of party division might very safely be left to take care of itself. Let the motto of all moral and Christian voters be,—clean men for their representatives.

MAN'S PART.

We agree with the *Journal and Messenger*, when it says that Joseph Cook, in his present course of lectures, is doing more for the promotion of true Christianity than, as it seems to us, in any that has preceded it. Three weeks ago his subject was "Man's Part in the Conversion," or self-surrender to God the condition of spiritual illumination. He believed the human body to be a telescope, which, though it may have all its lenses adjusted with the greatest nicety, must be raised to the heavens and so directed that the light of a star may descend through its entire length before its image will appear on the eye-glass. On the other hand, the lenses may all be there, and the tube may be exactly aimed, yet if the lenses are not properly adjusted, the image will not appear. So there may be light in the telescope, even when the lenses do not focalize the object; and just so there may be a general illumination of the soul, though Jesus may not be admitted to it. Just so soon as the lenses are adjusted and the tube is properly directed, so soon the image appears in the telescope. To adjust the lenses and direct the tube is man's part; the star does the rest. So to put the soul in an attitude to receive Jesus is the human part. God does the rest. The human part is a total surrender to God, and Mr. Cook says:

What are the results of total self-surrender to God, as known to universal ethical experience? Peace, spiritual illumination, hatred of sin, admiration of holiness, a strange new sense of the divine presence, a feeling of union with God, a love of prayer. Even in the sphere which historic Christianity has not reached, there will be, after a dim sense of forgiveness, the feeling that one can say, "Abba, Father;" a new delight in God's work, and in his word; love of man; loss of fear of death; a growing and finally supreme love of the Father, Redeemer, Ruler, Saviour, which has become the soul's all.

An evangelist of great experience and wisdom, one of whose anniversaries was lately honored in this city, has distributed many thousands of cards on which were printed the following evidences of conversion. He speaks from the point of view of exegetical knowledge. I have spoken thus far from the point of view of ethical science, strictly so-called. Let me contrast now with my results, these results of a practical evangelist. These are the signs of conversion which Dr. Earle gives:

1. A full surrender of the will of God.
2. The removal of a burden of sin gradually or suddenly.
3. A new love to Christians and to Jesus.
4. A new relish of the word of God.
5. Pleasure in secret prayer, at least at times.
6. Sin or sinful thoughts will cause pain.
7. Desire and efforts for the salvation of others.
8. A desire to obey Christ in his commands and ordinances.
9. Deep humility and self abasement.
10. A growing desire to be holy and like Christ.

As palmer matches palm, so God's revelation of himself in his works, matches his revelation of himself in his word.

As to the advice to be given to inquirers—"the religiously irresolute," Mr. Cook says well and truly:

We must give the religiously irresolute no advice that they can do following, and die unsaved. We must not say in the dawdling fashion of many advisers of those who are seeking religious peace: "Read good books, attend church, keep company with the religious." All these things a man might do, and die doing them, and die unsaved. But no man can affectionately accept God, or God's Christ, as both Saviour and Lord, and not find beneath his spirit the everlasting arms. No man can rightly adjust the lenses of his soul—no man can bring his will into adoring coincidence with God's will, without having a new light start in the chambers of his heart. In the endless space will burn a sun; but in the poor, feeble, human instrument will be found a star, its image.

Correspondence.

TEXAS LETTER.

Dear Editor: Since I last wrote you I have been working a little for the Master. On the 12th inst a good brother of this city accompanied me, and we went south thirty-two miles to a flourishing little town called Floresville, which is the shire town of Wilson County. There we found the people, with a few exceptions, spiritually dead. There were a few who had not bowed the knee to Baal. There seemed to be many obstacles in the way of the Lord's work, but we set to work for the Master and the salvation of souls. The county officers very kindly opened the large and handsome court-house (which is located near the center of the town) for us to hold the meetings in, and the people of all denominations, Jew and Gentile, came to hear. Strange to say, in less than a week the Baptists began to think there might be some Christians among the Methodists and Presbyterians, and vice versa. We saw the power of God manifest in the salvation of sinners;

fifteen professed faith in Christ, and many who had wandered away came home again. I have sent you the Floresville Chronicle, which contains a brief report of the meetings.

I had taken a slight cold and thought it wise to return to San Antonio on the 25th and rest for a few days, when I hope to be able to work some more for the Lord. The weather is very fine, the corn is looking well, although the farmers say it is nearly two weeks later this season than common. I hope the brethren are all well and enjoying much of the Spirit of Christ.

Yours, etc.,

J. H. ERB.

San Antonio, Tex., }
March 29th, 1886. }

A SUGGESTION.

Dear Bro. McLeod: Can there not be some means provided so that the INTELLIGENCER can be placed in every Free Christian Baptist family, who are not able, (or think they are not able) to take it, especially in the back settlements?

Why not ask a contribution from those who are able to give, at least part of the price of subscription, thereby making the paper one dollar per annum, or less to such families. There could be a good work done in this way.

Yours,

S. A. BAKER.

Canterbury, March, '86.

[We should be glad to assist in any plan to put the INTELLIGENCER within the reach of every family in the Dominion. Pending a larger plan, one that would reach every possible case, we may say that those who have the means can do a good work by paying, either in part or in whole, for the INTELLIGENCER to be sent to worthy people who are unable to pay for it. We now send it to some such, and are sorry that we are not able to send it to more.]

Ed.]

Denominational News.

NEW BRUNSWICK.

CALLS.—Last week we had calls from two ministers—Revs. A. Taylor and B. Colpitts, both on the way home after somewhat protracted absence. Bro. Taylor had been laboring with Bro. Noble in Hampstead. Much blessing was enjoyed, further report of which appears elsewhere. Bro. Colpitts was some time in Moncton with Bro. Wiggins; an account of the results of their labors has already appeared. He was also in Middleland, K. Co., and held several meetings there, and he hopes, not without profit. Both the brethren are looking and feeling well.

HAMPSTEAD, Q. Co.—I commence this morning where I left off the 31st of March. We had a meeting in the evening and received those baptized into the church. The particulars of said meeting Brother Taylor will give in his report. The next day we buried Deacon Job Stockford, and in the evening had a meeting at Little River, or, as it is now called, Central Hampstead. We continued meeting till Saturday afternoon when we had a conference, in which ten came forward for baptism. Sunday morning I had the pleasure of leading fifteen happy converts into the baptismal water; there was the man of gray hairs down to the youth of but few years. In the evening I received fourteen into the church. The Lord is doing great things for Hampstead. I have up to date baptized in the two churches thirty-eight, and there are yet others to come. Brother Taylor has been a great help to me and the people; his sermons have been timely, instructive and powerful. The church that cannot receive such labor and the minister, young or old, who cannot yoke up with him, is to be pitied. He has done the preaching, I have led the social meetings, and Brother Leonard Slipp has come in with his Scripture clinch-hammer and clinched the truth home; and so we have got along together as brethren. In my other report I should have said something about a donation visit the friends made which was reported a few weeks ago by S. It was all that he described it and there has been added to it \$8 more, which swells the amount to \$52, for which I tender my thanks to my friends.

J. NOBLE.

April 5, 1886.

SALISBURY, W. Co.—I have closed the special meetings at Salisbury. Bro. Grey baptized four more last Sunday, and added them to the church. He preached in the evening, and administered the Lord's Supper to over thirty communicants. He started for home on Monday. I have engaged with Five Points Church quarter of my time. I have just begun special meetings at Steeves' Settlement. Pray for me, brethren, that the Lord may bless my labors here. JAS. A. PORTER.

April 8.