

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, DEC. 28, 1887.

HAPPY NEW YEAR.

—Now! With this number of the paper, hundreds of subscriptions expire. All these we are hoping, indeed expecting, to have renewed. We want every one of you, good friends, to remain with us during 1888. We will do our best to make life easier and better and more useful and happier for you and yours. Please send your renewal promptly. Send it within the next week if possible.

And if you can send some new names—at least one—with your renewal, we shall regard it a great favour. Please try it. Help get the thousand increase at which we are aiming. Every one counts.

This month has brought us a good number of new names, thanks to the kind efforts of our friends. We are hoping the number will be much multiplied in the early days of the new year.

—A GOOD PRESENT. Enclosing two subscriptions beside his own, a gentleman writes: "We send these as Christmas gifts to our children. Please forward them at that time." They have gone, and will be an all-the-year reminder of parental thought and love.

—A BETTER WAY. The plan of work at present followed by Mr. Moody is better, all things considered than the way of his earlier labours. Instead of going from city to city holding meetings in tabernacles, largely independent of the churches, he devotes himself to work in churches. Working with pastors, the work goes on and the results are cared for after the evangelist's departure.

—TEACHER'S SALARIES. The salaries of teachers generally are too small. Better work would be had for better pay. There is no economy in keeping the teachers' pay down. There may be a seeming saving of a few dollars; but the pupils suffer a loss that cannot be estimated in dollars.

But low as salaries are in the Maritime Provinces, Quebec goes lower. In the eastern townships of that Province \$150 is about the average yearly pay. The consequence is that few men and women of ability enter the profession. There are about 700 teachers in the province who have no professional certificates. The state of education is deplorable indeed.

—"TO THE WORK." To ministers and churches the *Intelligencer* speaks these words of exhortation. To the work. Don't wait. If any thing must tarry till a more convenient season, let it be your metaphysics, or your Hebrew roots, or the hobby of your choice, however so dear, not the work for souls for whom Christ died. Throw away all thought of fine sermons, and watch for souls. Make a list of the uncovered in your congregation, and pray for each by name. No more sky-rockets and flower baskets in your pulpit, but arrows of conviction and the sword of the Spirit. Expect great things of God. Attempt great things of God. Be about your Father's business.

—THE RESULTS. An illustration of great things from small beginnings is furnished in these facts as related by Dr. Pierson. Fifty years ago, seven humble shoemakers in a shop in Hamburg, undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered ten thousand converts, distributed four hundred thousand Bibles, and eight million pages of tracts, and preached the Gospel to fifty millions of people. As they went from place to place, the work grew, and new converts, inspired with similar zeal, became helpers; so that a population as great as that of the United States, or of the Congo Free States, heard the Gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible to so organize the work as to reach a hundred millions of people every year, and that, too, with an insignificant Gideon's band.

—A SUCCESS. The Christian Conference held, under the auspices of the Evangelical Alliance, in Washington, was a grand success. There were present about two thousand ministers and laymen representing all denominations. The Conference considered questions of interest to all the churches—the common perils and the common needs. There was no talk about organic union of denominations, but it was sought to emphasize these facts:—

1st, That the great cause in which all denominations are interested is one and the same; 2nd, That they have the same Lord and Master, and "drink into one spirit"; 3rd, That, on the basis of a common cause, a common Lord, a common spirit and a common enemy, there is abundant scope for common action. And men of the various households of faith find that they have a stronger affinity for one another than for the enemy; that it is neither kind nor wise, neither Christ-like nor helpful to forget the obligations of brotherhood in Christ; and that if they cannot be one organically they can be one in the spirit of love for the Master and his work.

a single bestowment. It was repeated again a few days or weeks afterward, when being assembled after a time of persecution, in a private meeting-place, they prayed again for God to give them boldness to speak in his name, which, while they were so doing, God answered as afore-time, and "they were all filled with the Holy Ghost, and they spake the word of God with boldness." And the heavenly endowment we must believe was repeated again and again as often as the work demanded it. This was the secret both of their power and their enthusiasm. The Holy Ghost filling a man in whom the word of God dwells richly, sets that word on fire and fills him with an energy and enthusiasm which mere human nature cannot generate or even stimulate.

In the subsequent reports of their work, made from time to time, these apostles and disciples ever speak "of the hand of the Lord being with them." This, no doubt, was a reference to the presence with and in them of the blessed Holy Spirit, who is the mighty and efficient agent in all the Lord's work, and without whom our best efforts are worse than vain, and even the Word of God is without power. In nothing did these early Christians venture to move without the Holy Spirit. If they planned and consulted together, as in the matter of disagreement which occurred in the church at Antioch, we learn from the letter sent to that church by the apostles and chief brethren at Jerusalem to whom the matters in controversy were referred, that they had one in council with them whose presence was not visible to human eyes. "It seemed good to us and to the Holy Ghost." What a record of intimacy and practical fellowship is this!

The writer of this has met of late a great many discouraged but faithful ministers. They are plodding along, doing their routine work with fidelity but almost with despair. No life, no heat, no enthusiasm in the church and little in their own hearts. They preach and see no results; they exhort but the brethren do not respond to the exhortation; they argue but their arguments either do not convince or if they convince the intellect they do not move the heart. But for their consecration and a sense of solemn obligation to continue their ministry, they would give up the battle. Now we would not underrate the steady, plodding faithfulness of these pastors and brethren, but we are bound to say that even faithfulness carried to the last degree of patient service will not answer for the presence in floods of power of the Holy Ghost. We may preach as angels cannot, even as Paul himself, and yet if the Holy Ghost is not sent down from heaven to accompany the Word it will fall powerless upon the ears of the people; nay more, unless we preach with the truth set on fire in our own hearts by fire from heaven our preaching will be cold and lifeless to ourselves as to others. What the churches need to-day throughout all their membership from the minister down to the humblest member, is a great revival of Holy Ghost enthusiasm, which shall fill us once more with that burning power that will carry us forward in the battle with sin and unbelief, and will sweep all opposition before us and enable us to plant the banner of the cross upon the high places of the earth.

Missions Gaining Every Year.

The heaviest cost of missions relative to immediate results is at their beginning. For twenty years prior to 1869 the Baptist Telugu Mission averaged more than \$460 expenditure to each convert. Since then the average cost has been twenty-five dollars. This represents the decreasing proportion of expenses to result to all foreign missions, because: 1. The percentage of converts is increased. After Carey landed in India the average net gain of converts was two and a half per annum; during the last ten years it has been 2,117. In the whole of India during the years from 1861 to 1872 the increase of native church members was sixty-one per cent. It is probable that on an average the number of converts from heathen nations throughout the world has doubled every fifteen years.

2. The native agency is less costly than the foreign. The interest on \$1,000 will support in perpetuity a native preacher in India or China. 3. The native churches are becoming more self-supporting. The voluntary contributions of the churches in the Sandwich Islands have for some years been \$24,000 per annum. In Liberia our Church has had a steadily increasing membership, with a steadily diminishing appropriation from our Missionary Society. In China only evangelists are supported wholly by us. The maximum aid granted to any native Chinese Methodist is one-half his support.

Many things are most costly at the

beginning. It took a long time to bore through the Alps; it does not take long now to go through the tunnel. The first sewing-machines cost, relatively, a great sum, as compared with the cost of the same to-day. Thus the greater and disproportionate expense is at the beginning. There never was a time when so much practical results could be traced from money given to foreign missions as now.

The Washington Conference.

DEAR INTELLIGENCER:—On the 7th, 8th and 9th Dec. instant, a Conference of great significance was held in Washington, the capital of the United States. It was representative in that almost every Protestant denomination had representative men present to discuss the evils of the times and the remedies. Note that I say *discuss*, and not *resolve*. The purpose of the leaders in the movement for the present was simply to arouse the attention of the church. Later, it is likely, another meeting, a more delegated body, will declare purposes and adopt measures.

Co-operation, rather than denominational union expresses the conviction of the meeting. By co-operation, as was defined, is a purity of the denominations represented, and uniting their strength to accomplish purposes agreed upon and that without disturbing the ecclesiastical relations of the co-operating bodies. Better not undertake too much at first as to consolidated union, but only to work together at first, and so, if God pleases, let there be growth toward a union, coporate in its character.

My own speech was only a brief explanation of co-operation which just now is showing itself in this country among immersionists, not of the Maine Baptist body, as at Philadelphia and in Western New York. Here, for instance, we have a co-operating union of ten churches, of Free Baptists, Christians (old connection) and Disciples. In Western New York there are scores of churches in such union but in that case no Disciples are included; but only F. Baptists and Christians.

These smaller immersionists bodies would aggregate considerably over a million including those of the British Provinces; and these and the F. Baptists are already co-operating in Foreign Missions, though not at present ecclesiastically united, but simply, as it were, joined in heart and a common faith. This computation also includes the Church of God, Adventists, Trine Immersionists, General Baptists, of the south and of still other names. All these seem to be the scattered members of one people, like the Jews in their dispersion. All are practically one, though not all theoretically, in open communion and immersion of believers. Some of them like the church of God and Tunkers (brothers with the Dutch, "Dippers" for an explanation of the kind of brethren they are) are practitioners of the Pentecost, or feet washing as a third ordinance. The Tunkers are also Trine-immersionists, that is they baptize into the name of the Father, into the name of the Son, and into the name of the Holy Spirit, that is again, three immersions of each believer instead of one.

No doubt by the time these are in the main gathered into a co-operative union, the larger body will also find a common ground for co-operation with us, thus making a body of millions of Immersionists, equal in numbers to the actual church members of the Roman Catholics, if not quite exceeding them. What strength such a co-operative body would manifest as to the interpretation of the New Testament and its ordinances. The genuine union of all Protestants can only come as a consequence of the interpretation of the New Testament instead of agreement in human creeds which are made to bind the consciences of Christians instead of the Divine word. The genuine union of Christians will be a union in Christ as the Son of God and only Saviour according to the confession of Peter, "To whom shall we go. Thou hast the words of eternal life. We have believed and knew that Thou art the Holy One of God."

This meeting at Washington was called by the United States Evangelical Alliance. It was estimated that in all clergymen and laymen a full thousand were present. All were presented to the President and Mrs. Cleveland in the White House and Mrs. Cleveland attended several of the sessions.

D. M. G.

Week of Prayer.

SERMONS.

Sunday, January 1st. "Lift up your heads, for your redemption draweth nigh." (Luke xxi. 28.) "The end of all things is at hand; be ye therefore sober and watch unto prayer." (1 Peter iv. 7.) Compare Rom. xiii. 12; 1 Cor. vii. 29; Eph. v. 16.

THANKSGIVING.

Monday, January 2nd. "For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of grace, for the enduring goodness of God, for answers to prayer during the past year, for the growing spirit of Christian unity, for the maintenance of peace on earth, for ever-widening fields given to the preaching of the gospel, for souls gathered into the kingdom, and for all who have dedicated themselves to the service of Christ. (Psa. xxxiii. xxv. lxxviii. c. ciii. cxxiii. cxlvi. I Sam. ii. 1-10; I Chron. xxix. 10-15; Isaiah xlii. xxvi. 1-9; Luke xvii. 11-19; Eph. i.; Rom. xii.; Heb. ii.; q.)

CONFESSIO.

Tuesday, January 3d. Of vices prevalent throughout Christianity, such as drunkenness, impurity, profane language, and Sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralizing trades, like the opium and liquor traffics; of luxury and the wasteful use of God's gifts by some classes of society, and, among others, lawless discontent and covetousness; of hindrances to the acceptance of the gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful. (Psa. xv. xxxii. li. lxxx. xc. cxxx. Hosea v. 15; vi. 7; Mic. vi. i; Neh. i.; Jer. vii. 1-16; ix. 1-9; xviii. 5-17; Ezek. xiv. 12-25; Hag. i. 2-11; Dan. 9. 3-19; Luke ii. 1-18; James iv.; Rom. iii. 9-26.)

PRAYERS FOR FAMILIES AND SCHOOLS.

Wednesday, January 4th. For the hallowing of the home in all its relationships; for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalid members of the family; for domestic servants; for both teachers and taught in universities, schools and colleges; for Sunday-schools; for associations of young men and women; for every effort to protect the immature against temptations, and to equalize the standard of morality for both sexes. (Psa. i.; xxxiv. lxxviii. 1-8; cxlii. cxix. 1-16; cxxvii. cxxviii. cxxxi. cxxxiii.; Deut. vi.; Prov. iii. 1-26; viii. and ix.; xxxii. 12-35; xxxi. 10-31; II Sam. vii. 18-29; Mal. ii. 11-16; Mark ix. 3-16; Matt. xviii. 1-14; Eph. v. 22, vi. 9; Col. iii. 12, iv. 1; Titus ii.; Eccl. xi. 9, xii. 7.)

PRAYER FOR THE CHURCH OF GOD.

Thursday, January 5th. For every branch of the one universal church, that all may be filled with the Holy Ghost and enabled to keep the unity of the spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the spirit of truth to guide students of his word into a fuller understanding of it: for bishops, pastors, evangelists, and church-councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; for the speedy coming of our Lord and Saviour Jesus Christ. (Psa. xlii. xlviii. lxxxiv. lxxxvii. cxxii. cxxxii.; Gen. xxviii. 10-22; xxqii. 24-32; I Kings vii. 22-30; I Sam. iv. 23-32; Jno. xv. xvii. Eph. i. 15-23; ii. 11-22; iii. 14-21; iv. 1-16; I Cor. xiii.; Rev. xxi. 1-7.)

PRAYERS FOR MISSIONS.

Friday, January 6th. For the quickening of a missionary spirit for the out-pouring of the Holy Ghost; for all agents in gospel work, that they may be kept humble, devoted, and courageous; for native churches and converts, especially such as endure persecution for the gospel's sake; for mission-colleges, Bible and tract societies, and the spread of vernacular Christian literature; for the overthrow of all false religions, and for the conversion of Jews, Mohammedans, and heathens to the faith of Christ; for the complete opening up of Africa to the light, and the cessation of its slave-trade; for a blessing on all missionary conferences to be held this year. (Psa. ii. lxxvii. lxxii. cx. cxvii.; Isa. xl. 1-9; xxv. 6-9; xxxv. xl. xlv. lv. lx; Matt. ix. 35-38; xiii. 24-33; xxviii. 16-20; John xii. 28-32; Acts x. 34-48; xvii. 22-31; Rom. x. 1-15.)

PRAYERS FOR NATIONS.

Saturday, January 7th. For Kings and for all that are in authority, that we may lead quiet and peaceable lives; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the traffic in opium and intoxicating drinks, and the cessation of all forms of cruelty; for a pacific spirit among states; for soldiers and sailors; for emigrants and travelers; for the deliverance of the nations from all superstition; for just dealing and a Christian spirit between employers and employed; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science; for a reverent and Christian spirit; for the spread among the people of a pure literature; for all philanthropic work among the suffering and degraded. (Psa. xx. xxxiii. xlvii. lxx. lxxv. lxxvii. cviii. 31 to end; cxlv. 9-15; Prov. xxxi. 1-9. Jer. v. 20-29; xviii. 1-17; Ezek. xxiv. 1-16; xlvii. 1-12; Rom. xiii.; 1 Tim. ii. 1-3; 1 Peter ii. 13-25.)

SERMONS.

Sunday, January 8th. "Be ye steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. xv. 58.)

AT LAST.—That woman violator of the C. T. Act is in jail at last. Now let the authorities see to the arrest of the fellow over the river.

Holy Ghost, Power.

The *Independent* has an excellent and timely article on enthusiasm and the Holy Ghost, a portion of which we append. Speaking of the enthusiasm of the Apostles and other Christians of their time, it says:—"If we make inquiry as to the source of this enthusiasm, we are put in possession of the secret in the first three or four chapters of the Acts. 'Tarry ye at Jerusalem,' said the ascending Saviour, 'until ye be endued with power from on high.' 'And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance.' Here is the secret of their enthusiasm and power. Nor was this