

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

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The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment 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.

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. Observance of this rule will prevent much copying and needless confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

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

WEDNESDAY, DECEMBER, 26, 1888.

## A HAPPY NEW YEAR

TO ALL OUR READERS.

## RENEW NOW.

Now we are expecting a great rush of renewals.

Please send yours along by the next mail.

And, if possible, send with it a new name.

—NO BIBLES. Bishop Hurst of the M. E. church says that in Mexico there are 8,000,000 people who have never seen a Bible. Mexico is a professedly christian country, under Roman Catholic influence.

—GREAT MERCIES. How great God's mercies have been in the year just closing. Be thankful for them. And trust Him for the future. Commit all thy ways to Him, and He shall direct thy paths.

—HUMBLED. A rich man recently said to Dr. Cuyler: "all this talk about happiness in money getting is sheer humbug. I never got any satisfaction out of my wealth till I began to give it away." "It is more blessed to give than it is to receive." Give some.

—IT MAY BE. The year upon which you are about to enter may be your last. It is well to live with this possibility in mind.

"Forget not death, O man! for thou may'st be Of one thing certain—he forgets not thee."

It is right to plan well for life and its many activities, but let the life plans be such as make readiness for death whenever it comes.

—THE PULPIT. A few judicious and earnest words from the pulpit in behalf of the denominational paper cannot fail to have good effect. Those who have been forgetful are moved to make payment, and many a new subscriber is secured. Speak the "word in season," brethren, for the INTELLIGENCER.

—SO MANY. It is cause for deep regret that so many church members do little or nothing of the work of the church. They are like boarders; they take no responsibility, and some of them do not even pay their board.

They know not how much they lose by this non-participation in christian work. And what great weakness and loss the church suffers by their neglect.

—DO BETTER. You are a christian. Have you in the year just closing taken an active part in christian work as you should? Have you borne your full share of responsibility in church affairs? Or have you been quite indifferent, allowing others to try to do more than they ought because of your neglect? Do better. Give yourself anew to the Lord, and do better.

—PUT THEM AWAY. Have you been cherishing envy or evil feeling of any kind? Such feelings have made you less happy and less useful than you might have been. Put them away.

Let them all be buried with the old year. And, seeking divine help, begin the new year with love to all men, and a purpose to do good to all men. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

—NEEDS WATCHING. Some men are forever talking about their conscience, justifying their action however absurd, or their obstinacy however unreasonable, by the plea that their conscience will not let them do otherwise. A contemporary hits the nail on the head when it says, "the conscience which knowingly opposes the clear majority of a praying church needs watching."

—IT IS SO EASY. The *Journal & Messenger* being asked to give the number of different religious denominations in the world, confesses its inability to do so, nor does it think it possible for any statistician to give the number. There were forty-five in the United States at the last tabulation of the religious condition of the people, but there are probably many more now. If a correct answer could be given this week it might be incorrect next week, for one or more new ones may come into existence before then. It is so easy to get a few people to agree in differing from everybody else.

—CONSECRATED EFFORT. Every good person can do some good thing. Those who think they cannot do anything, can do much if they try. And who can tell what grand results may spring from what are regarded as small services done in the spirit of christian consecration. It is related of a poor woman in Lowell, Mass. who supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave \$50, earning the money in a factory, and sent out five native pastors to, Christian work. When more than sixty years old, she longed to furnish Nestoria with one more preacher of Christ; and living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman, money transformed the factory girl and seamstress into a missionary of the Cross, and then multiplied her sixfold.

—"SERMON GORMANDIZING." Dr. C. H. Parkhurst of New York is one of the best preachers of the day. His sermons are always good to the soul. But he would have christians use the strength they receive in earnest service for Christ. At an Evangelical Alliance meeting lately he made an address on preaching and other things in which he said these true words:

"Now this matter of preaching the truth, everlastingly preaching the truth to christians, I believe formed no part of our Lord's intent. A little food if it is wholesome, accompanied with a fair amount of exercise, will keep a man in good flesh easily. If he is sedentary in his habits, he will never be robust, no matter how much he eats. He may grow round, but corpulence is not health; and when I hear a christian say, 'I must go to a church where I can be fed,' I always expect to hear by and by that he is laid up with spiritual dropsy. *Sermon gormandizing is the straight road to religious apoplexy.* The hospital wards of our churches are full of apoplectics who no more need spiritual nourishment than Mount Blanc needs a snow-storm, but who, if they would take themselves out from the midst of a great strong church where they are not needed, and put themselves in the midst of a little feeble flock where they are needed, and where they could feel the burden of the church and the burden of souls resting right down upon them personally, the pressure would be almost certain to build over their flabby tissues into muscle and nerve, and above all into heart, to the glory of the Lord and the winning and saving of men."

—STANLEY. The safety of Stanley as reported in English despatches is most gratifying intelligence.

—CHEER THEM. There are many worthy people, some of them old or widowed, who would like the regular visits of a religious paper, but whose means are so limited that they do not feel that they can spare even the small price which it costs.

It would be a christian act to supply their need in this respect. We have for many years been in the habit of furnishing the INTELLIGENCER to a number of this class, and will continue to do so.

But there are many more than we can supply at our own expense. Can not some of our christian readers pay for the paper to some of them? It would be a good investment of your money.

We will send the paper to such persons at \$1.00 a year, on being assured by the persons subscribing for them that they are of the class to which we refer.

We shall be glad to receive many

subscriptions for this class. There are hundreds of our people who could each spend a dollar for a blessing in this form. There are scores who could each easily bless five or ten families in this way. Do it.

## The Old Year.

Although a season of merry-making and glee and gladness, although a time when hearts are happy and busied in making others so, a certain sadness marks the time.

Your friend and mine, now lies a-dying, and in a little will be gathered to his fathers. A short vigorous life is being closed by swift decline. He had hosts of friends in his life, will have hosts of mourners in his death, and hosts who will soon forget him when gone. Many will hereafter recall him for his gifts and deeds, some speaking thankfully of what appeared his bounty, some coldly of what appeared his lack of interest, some tenderly of what appeared bitterness.

1888 will remain a pivot year to many a life, for in this year many an one has formed resolutions and habits of life, and social and business connections which will contribute much towards shaping the rest of life. Many an one has taken the first step towards reform in '88, many an one the first step towards ruin. During the year prosperity has come to one, and adversity to another. Home altars have been erected, home circles have been broken. While one has worn the bridal wreath, another has been decked in mourning. For one the bells have rung out in wild gladness, for another they have been tolled in solemn sadness.

But the year is fast closing, and while one is reviewing the past another forecasts the future. Of course there is much of sentiment in all this, but our lives are largely made up of sentiment. To form good resolutions and adhere to them were wise at any time, and not more so at the end of the year than on any of the 365 days of the year, and yet with human nature as it is many regard the opening year as the most auspicious season for reform. Now that we are at the year's close such a course may be urged. While it is well to regret follies and failures if such keen sense of regret inspire to better, purer life, it is useless and unavailing to make life miserable by such. Many a man's business failures and mismanagements in the early part of life have been the educative means which have led to success later on, and many a man's sorry mistakes from a moral point of view have been instrumental in making later life more strong and vigorous.

It were well for us all to sit down quietly in these last hours of the year and "take stock" as the merchants call it. We have been in the business of life, responsible mature life, one year, five years, ten or twenty, and what have we to show for it, not only in gold, but in the wealth which cannot be measured by any such standard. There is the wealth of intelligence, of work, good work done for society, of character, etc.

How has it been accumulating as the years have gone by? Are we stronger, richer, wiser, better as we fill in the last hours of '88 than we were when '87 left us with a sense similar to what we realize today?

If not, why not? Is it because the year has not been liberal in its opportunities, lavish in its gifts; or is it because we have misappropriated its endowments? 'Tis fitting to thus reflect at all times, but it appears more naturally so as one after another the years records are rolled up and laid away to be unrolled again in the great light of the coming time when years are not counted and when of all the ages of the earth have seen, only character will remain. The time will soon be at hand when the years will cease to be, but meantime remains for us the getting ready for such an event.

The time hastens bearing its own light when cups of cold water will become transformed into chalices fit for the angels, and when what now appears meritorious will vanish from our sight, and when we shall see some who now sit on thrones appear as beggars, while many brows now bare will be crowned. May our reflections during these last days of '88 be fruitful for our betterment in the coming days of '89.

Mr. SPURGEON keeps among his scrap-books the copy of one of his sermons which was found in Dr. Livingston's box in Africa, after the great missionary explorer's death. It was brought to his daughter, who, thinking Mr. Spurgeon the most suitable possessor, sent it to him. The paper is brown with age and travel and climate; but on the top of the front page can still be seen the words, "Very good. —D. L." in faint pencil.

## Foreign Mission Appointment.

A note on the next page from the Treasurer of the Foreign Mission Executive intimates the need of money for the next quarterly remittance. We trust there will be a general and liberal response to the call.

We wish to call attention to the action of Conference about Foreign Missions.

The F. M. Executive recommended that to properly distribute the responsibility, and, as well, that the churches may equally share the blessings of participation in the work, a system of apportionment of the amount to be raised to the several Districts, and by the Districts to their churches. Conference, acting on this suggestion, by a committee representing all the Districts, divided the amount, taking into consideration the number of churches and the financial ability of each District. The Committee also reported as follows:

2. We recommend that each District adopt a plan for the distribution of the same over the Churches, and for the collection of the same.

3. We suggest that the Clerk and Treasurer of each District, with this year's Delegates from each District, be a District Committee for apportionment of the above this year. The Committee to meet at the call of the Clerk of the District.

4. We recommend that a Circular Letter be issued at once by the Executive for Foreign Missions, advising Churches of this action, and enclosing blanks for collection.

5. We recommend that all our ministers be urged to preach a distinctive missionary sermon at the beginning of each quarter.

It is believed that this plan of apportionment faithfully carried out will easily bring into the Treasury all the funds needed, and will at the same time benefit the churches by causing them to feel more directly their responsibility in this great Christian work.

The recommendation for the apportionment this year puts the duty on the Clerks of Districts and the delegates of last Conference. We do not know in how many Districts the matter has been attended to. In those in which it has not yet been done let the matter have immediate attention. The Clerk of Districts should call the delegates together at once. The Foreign Mission Executive asks the prompt attention of the brethren to this.

We hope none of the churches are neglecting the quarterly missionary Sundays. They need not wait till the apportionment is made. In January every church in the denomination will, it is hoped, carry out the recommendation of Conference to devote one Sunday to the consideration of the mission cause and contribute to it. Do not overlook this, brethren.

## A Gentle Despot.

The celebration of the fortieth anniversary of the reign of Francis Joseph, Emperor of Austria, has served to remind people that the true strength of a ruler lies not in the number of his soldiers but in the affection of his subjects. His early attempts to govern despotically, and by force of arms to terrorize the Viennese and crush the Hungarians, had to give place later to a policy of conciliation. Making a virtue of necessity, he gracefully surrendered regal prerogatives which it was no longer in his power to retain. To Hungary he granted Home Rule and to Austria a constitution; and never did monarch have less reason to regret having made such concessions. The power which he could not keep by force he re-established by goodwill. Year after year he has grown unpopular with his subjects; yet he has achieved no external conquests with which to dazzle them. The Italian provinces which formerly belonged to Austria he lost early in his reign, and he suffered disastrous defeat in the attempt to retain for his country the leadership of the German Fatherland. But his personal qualities have more than counterbalanced his military reverses. His people have been won by his diligence, his gentleness, and his prudence. Every morning he is up at six, and seldom retires to rest without having accomplished a long day's work, in which the business of State, the visits of etiquette, the guidance of the Cabinet, reviews of troops, other public ceremonies, and audiences to the poorest of his people, have followed each other in quick succession. Two facts illustrate his tenderness of heart. For ten years after his brother, the Archduke Maximilian, had been put to death, he would sign no death warrant; and the first time he did sign one, his tears so blurred the signature that he considered the warrant cancelled and allowed the murderer to live. On the occasion of his completion of forty years sovereignty, he expressed his wish that the money subscribed for the purpose of doing honor to himself might instead be given away in the form of charity. Fifteen million florins have in consequence found their way to various hospitals, churches, and schools.

## A RENEWAL AND A NEW SUBSCRIBER FOR \$2.50!

Read this offer of a cash premium, keep it in mind, and use it to your own advantage and the help of the paper.

To each present subscriber is given the chance to get his paper at a reduced rate, thus:

If, with his own subscription, he will send also a new subscriber, we will furnish both copies one year for \$2.50.

We hope every subscriber will make use of this offer.

## A Word of Explanation.

Boston, Mass., Dec. 18, 1888.

Dear Bro. McLeod:—Will you allow me to explain through the columns of the INTELLIGENCER that the Freewill Baptist Year Books just mailed to the pastors of New Brunswick and Nova Scotia Conferences were sent by order of the Massachusetts Association. A vote to this effect was taken at our last session in accordance with a suggestion made to me while attending the last yearly meeting of the Nova Scotia Conference, by the delegate from New Brunswick.

Our brother pastors in the Provinces will be able to learn from the Year Book what cities in Massachusetts have Free Baptist churches, and the names, also, of the pastors of those churches.

Our request is that when members of their parish come to live in any of these towns they will at once kindly send their name and addresses (street and number) to one of the Free Baptist pastors in that town. Our pastors will then give them a hospitable welcome, and try, when they return to the Provinces, to send them back as good Free Baptists as they were when they came.

Already among the best workers in all our churches are people from Nova Scotia and New Brunswick, and we would gladly welcome many more of the same kind.

A little pains taken to send to our pastors the addresses of new-comers at once on their arrival, before they have formed other connections would not only save to Free Baptists many who join other denominations, but it would save to Christ and the kingdom many more who become out-and-out backsliders for the want of a regular church home where they feel that they belong.

Is there not here a line along which you in the Provinces and we in Massachusetts can work together to some good purpose?

Yours, &c.,

FRANCIS L. HAYES.

## Concerning Christian Holiness.

We believe in holiness and in holy people. We have unshaken faith in purity of heart and of life, of speech and of conduct, of profession and of practice. We believe in the blessing, the life and the fruits. The pure heart and the pure life are the ideals, blessed and heavenly, which we try to cherish for ourselves and nourish in the minds of our readers. Holiness is not a by-word, or a party word. It is the word of the Lord, and describes what He is and what He seeks in Jesus Christ to impart to us. It is, therefore, the privilege and the duty of the believer, of all believers. And there are a great many holy brethren and sisters—more than any of us quite realize. It is not exactly a matter for statistics; the record is on high.

The subject is not one for any form of wrangling, hardly even for debate. The Christian who needs an argument on the subject has not read his Bible to much purpose. The way to encourage people to go on unto perfection is not the way of debate. One great way is to live holy in their sight; another way is to read the Book to them, and plainly explain it. To do this well requires self-restraint. The preacher is in some danger of having a human opinion which sets to the fore when he sails out into this subject. Better lay that away carefully and read the Book as it is written. Be ye holy in all manner of conversation, means be holy every day in every act whether of business or devotion. To be that requires of a man a holy nature out of which pure conduct flows as water from a fountain. To be holy in meeting is a good thing in grace, but better is to be holy also out of meeting.

In other words, holiness attaches to the conduct of the holy man. If he has it, his whole life will show it. The tree being good, the fruit will be good also. A pure life flows out of this divine spring in the soul. And limited as we are in knowledge of each other's hearts, we must find the evidence of holiness of heart in holiness of life. By their fruits ye shall know

them. Professions are not fruits in this sense; they may or may not proceed from a pure life. Often and often they do not proceed from a pure life. About this, as about other things, men lie unto the Holy Ghost—chiefly, let us hope, in ignorance. And the clean life is sufficient testimony. Nothing but heart cleanness will yield a clean life. No other tree bears this fruit.

It may not be—may, it is not—the first need in the case that we should know that our neighbors are holy. If it were, the Lord would let us see into their hearts and know their private lives. The main and very real demand is for holy living, not for holy talking of any kind. The church wants clean men in her pulpits, clean members in her pews. The point of points in the premises is the clean daily life. We do err when we forget that and behave as though a clean outward life were a trick of Satan or the art of a hypocrite. We once heard a holiness orator say: "Any man can live uprightly; show me your white soul." Only an upright man can walk uprightly, and God alone sees souls, white or black. "First pure, then peaceable." Please do not wax hot over your opinions about holiness, and especially about the people who are holy or are not. It is neither pure nor peaceable.

A great revival of righteousness is demanded by many facts; such as the numerous falls of good men, and the numerous dishonesties of some who do not fall—into prison or Canada. The cure is holiness. So said Wesley of an England fallen into general unrighteousness. But we want the genuine holiness—that which will cure unrighteousness at the root in the evil heart. Demand in the church clean living. Let us have the decencies of speech, the honesties of trade, and the courtesies of social life and family life, and hold them with so firm a grip that our example will count tremendously for righteousness in the land.

Criticism of professions and non-professions, debates over opinions and general censoriousness among brethren, are not going to advance the cause of holiness. Let us mark upon the objective point of the Christian campaign—a pure life. We can spare the belligerence of some of the long words and the entire body of holiness metaphysics, for a time, if we can somehow get before the whole church the ideal of clean and righteous living. We fear it is kept away from the church mind by long words, and hard words, and words! words! Perhaps, also, the average church member is led away from the lofty aim by excessive drilling in the duties of devotion or in the negatives of conduct. Clean living as an ideal is not impossible. When men desire it wholly, enthusiastically and continuously, seeking constantly the help of God in prayer, the ideal will translate itself into living. In short, holiness as a dogma is not going to make us clean; holiness as a life is the genuine doctrine of the Scriptures—as a life not in a monastic cell, but "in this present evil world." "But I thought you were going to write about"—No, brother, we are not going to write about straw a thousand times threshed.—*Zion's Herald.*

## The Missionary World.

THE CHILDREN.—Two-Thirds of the infant children of the Sandwich Island before the advent of missions were strangled or burned alive.

BRITISH CONTRIBUTIONS.—The annual summary of British contributions of foreign mission work, just completed by Canon Scott Robertson, shows that for the financial year 1887 the sum voluntarily given towards his work by the various religious bodies in the British Isles was £1,228,759. Of this total the sum of £461,233 was given through Church of England societies; £187,048 through joint societies of Churchmen and Nonconformists; £367,115 through Nonconformist societies in England and Wales; £202,940 through Scotch and Irish Presbyterian societies, and £10,420 through Roman Catholic societies.

GREAT PROGRESS.—There are some good people who tend toward pessimism in regard to missions, because they hold the idea that Christianity makes almost no inroads on organized religion. Its progress is visible among the outcast, low caste and no caste heathen, but invisible among the learned, whether Brahmin, Buddhist, or Mohammedan. That is the statement they make. But not all progress is visible. The influence of Christianity is nowhere to be measured, at home or abroad, by the count of converts. Figures can never express the force or outstretch of religious faith. Surely he must ignore the political attitude of Japan toward Christianity, and the confessions of leaders of thought in China and throughout the Orient, who feels that Christianity is not to-day the most powerful agency there for enlighten-