

TERMS, NOTICES, ETC.

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

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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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If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

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 whatever 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 will "knock that higher than a kite." We have a man in our community who subscribed \$2 for the support of —, but when the treasurer called on him for the subscription he wouldn't pay one cent. His plea was that he had too many calls on his pocket-book now. He did not pay twenty-five cents to the Sunday School nor for his preaching last year, though he has money in the bank. I don't think this can be beaten—it is meaner than the cases you cite."

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, FEB. 22, 1888.

—Now! We have to thank those friends who in this month have responded to the call for renewals, and those, too, who have sent new names.

Now, during what remains of the month we would like to hear from some hundreds more. Make an earnest effort to send your renewal before this month closes. Read the announcement on page eight about advance payments, and send your renewal in at once.

Hundreds remain to be heard from. Now is the time.

—Show It. Last week this note came to us:

"By chance I happened to see an INTELLIGENCER. I think I would like to read it regularly. Please find enclosed \$2.00, for which send the paper one year, and the book also."

There are, we think, many who only need to have the paper introduced to them in order to become subscribers. Please show your paper to your neighbour. Let him have it long enough to read it thoroughly. No harm can be done, and much good may be.

—No ALCOHOL. The W. C. T. Union of this City have determined to endow a bed in the Victoria Hospital now in course of erection. They have stipulated, however, that the patient occupying their bed shall not, in the treatment received, be given alcohol in any form. The union has certainly been consistent in making this condition.

The non use of alcohol in medical treatment has passed beyond the region of experiment. The Temperance Hospital in London has been in existence fourteen years. In that time, alcoholic stimulants have been resorted to in not more than five cases; and in these instances the results have proved no more successful than where remedies ordinarily used in the hospital were employed. Up to the present time, over thirty thousand patients have been under treatment, more than twelve thousand of whom were to a greater or less degree addicted to drink. Many of these, seeing the good effect of the treatment, have become total abstainers. The rate of mortality has been only 5.8 per cent. In fatal cases there were fully one-fifth more deaths among non-abstainers than among tea-totallers.

—WRITE. We hope our brethren will keep us informed about the progress of the work of the Lord. News from every part of the field is wanted. It is wonderful how much can be put on a postal card.

—A TREATY. The Fishery Commission has arrived at an agreement. Just what that agreement is is not yet known outside official circles. Of course all the details of the Treaty will be known soon. Then will be soon enough to express an opinion upon it. But many papers and people do not seem able to wait till the provisions of the Treaty are made known; they are busy guessing at what has been agreed upon, and are commenting on their guesses at a great rate—favourably or unfavourably as suits them. The Commissioners of both countries seem to be prettily

well satisfied that they have not laboured in vain; and everyone ought, certainly, to hope that the results of their deliberations will prove beneficial to both countries.

—AGAINST A THIRD PARTY. The annual meeting of the Nova Scotia Prohibitory Alliance was held last week in Halifax. It is reported an interesting and spirited meeting. Among the questions considered was that of a third party—a prohibitory party distinct from the two existing political parties. A motion committing the Alliance to such a party was negatively by a vote of 42 to 20. Mr. Peter McGregor of New Glasgow was elected President of the Alliance.

—ANOTHER CASE. A subscriber writes thus:

"In your issue of the 8th inst., there is mention of a member who subscribed \$4 to the support of the pastor, but when the treasurer called on him for the subscription only \$2 was given him, on the plea that no pay was to be given for the sermons during the six months that illness prevented attendance at worship. You say it is not easy to beat this—to find a case of meaner meanness."

Allow me a little space in your columns, and to use an old phrase, I will "knock that higher than a kite." We have a man in our community who subscribed \$2 for the support of —, but when the treasurer called on him for the subscription he wouldn't pay one cent. His plea was that he had too many calls on his pocket-book now. He did not pay twenty-five cents to the Sunday School nor for his preaching last year, though he has money in the bank. I don't think this can be beaten—it is meaner than the cases you cite."

It is a pity there are such cases. They must be rare we think, we certainly hope they are. The cases of generous christian paying are many. Let us have some instances.

—ROBERT E. McLEOD. We were greatly shocked on Thursday by the tidings—received in a despatch from Rev. G. W. McDonald—of the death of Mr. Robert E. McLeod of Sussex. His death was very sudden. He had been about, as usual, during the day. Though he had complained of pain in his head, no serious consequences were anticipated. Before the community knew that he was even slightly ill, he passed away.

In Mr. McLeod's death the Province has lost an excellent and public spirited citizen—one of its most intelligent, progressive and successful farmers. He took an active interest in everything designed to develop the agricultural resources of the country, and was a prominent and influential member of the various agricultural societies of the Province. The suggestions and papers presented by him at the meetings of the societies were always practical, the results of his own experience as an extensive and successful agriculturist. He was almost equally interested in the manufacturing and other industries of the country, and his public spirit and capital did their full share in the growth of Sussex, his home. He will be missed there. He represented Kings Co. in the Local Legislature for four years, but he had no pronounced liking for political life.

He was a good man, interested in all moral and religious undertakings. On the temperance question he was pronounced. A member of the Free Baptist church, he filled the office of Deacon and was also Superintendent of the Sabbath School. He was a member of the General Conference, being a member of the Board of Managers and Treasurer of the Sick and Disabled Ministers' Fund. He was also a member of the board of Directors of the Union Baptist Education Society. He will be missed in all these places. Though very unassuming and a man of few words, he was always at his post and his sound judgment and ready assistance could always be relied on.

But much as he will be missed these places of public trust and activity, most of all will his absence be felt in the home, where a widow and two daughters mourn his going away. To them we extend sympathy, and commend them to the great grace.

A Great Movement.

One of the most significant and cheering signs of the times is the fact that so many students in the colleges and Seminaries of England and America have volunteered for Foreign Mission work. There may have been a suspicion at first in many minds that the movement was impulsive and spasmodic, but there is, we think, now abundant evidence that it is not at all of this character, but is, instead steadily increasing in extent and in depth of impression. In the last numbers of the "Missionary Review of the World," there is correspondence from students and others in the colleges showing the strength of the interest in the movement, especially indicated in the efforts being made by the students themselves to provide support for

many of the volunteers for missionary work. Dr. Pierson, in the same number of the Review, has an article on what he very well calls "the great uprising among students." He says "There are a momentum and volume in the movement which shows that it has its source in God. It is particularly marked by three conspicuous features: 1. An increasing intelligence as to the work of foreign missions, its extent, its demand, its promise. 2. An enthusiastic self-consecration to the missionary work both at home and abroad. 3. A self-denying effort among students themselves to raise funds to send volunteers to their fields of labour. In other words, the movement combines, in a marked degree, intelligence, zeal, gifts, personal consecration and systematic contributions."

No movement with which we have been familiar has so impressed us as the mark of God's hand. Three things have oppressed all praying friends of missions for the last half century: the prevailing ignorance of the missionary work, the paucity of laborers for the field, and the inadequacy of the offerings for the work. There has been a lack of knowledge, of workmen and of money. Just in these directions the Lord is now moving to create a supply. Never was missionary literature so generally demanded, so widely spread and so devoutly read. Never was there such an enthusiastic self-offering among young men and women. It is like the apostolic age; and it is spreading wider and wider. Already an army of three thousand students in England and America has been enrolled at the recruiting offices of the Captain of our Salvation; and at the present rate of increase the number will double in less than eighteen months. The enthusiasm is contagious. It catches from college to college and from seminary to seminary. It has already reached Norway, which is a long way from Northfield, where the divine fever was first felt, in July, 1886. No man can tell how general and universal this missionary interest may be before this year of grace is ended.

When the students began to come forward and offer themselves, timid souls said, "What shall we do with these young men?" The boards were depleted in their treasuries; they could scarce keep the present machinery in motion—how could they raise money to put thousands of new laborers in the field? But prayer went up to God. And lo! the students themselves organize and combine; they form missionary societies among themselves, and begin to collect funds to send these volunteers abroad. Members of faculties head the movement, and pledge themselves to give twenty-five dollars a year for life! Knox and Queen's Colleges in Toronto; Princeton, Union, Fairfax seminaries and others, set the grand example of establishing these living links with Heathendom and paying the costs of the outfit and support of their own representatives.

There is now immediate and imperative need of three things. First of all, we need to give help to young men and women who desire to go to fields of home and foreign mission work but whose poverty prevents their getting proper training and equipment. There ought to be thousands and tens of thousands of dollars with which to help, as far as need be, students to whom otherwise the door is closed. Secondly, missionary information ought to be more widely circulated. Not only the volunteers for work, but the people at large need to be furnished with the facts which are the fuel to feed the fire of intelligent consecration. Most of all, God is calling His church to earnest and united prayer. Prayer has always been the secret of power in missions. It has opened the gates of empires long shut and barred to Christian missionaries. It has aroused the church to organized effort and carried the Cross to every land. It has raised up volunteers by the thousand and brought in money by the million. And now let prayer be offered as never before, that the knowledge of the great war of God against all false faiths may be made available to all believers, and that the men and money may both be provided speedily to encompass the earth with the cordon missions!

A Good Victory.

Westmorland County did nobly on Thursday. The petition for repeal of the C. T. Act was defeated by a large majority. So large a majority probably surprised some of the friends of the repeal movement.

The temperance men and women of the County deserved the large vote polled for the Act; they worked for it with most commendable devotion and diligence. We congratulate them on the fine work they did, and on the noble service their victory is for the cause of Prohibition in the Dominion. The impression had gone abroad that the Act was surely doomed this time. The vote was so close last time—the

majority being only 73—that many feared and trembled lest the prediction of repeal, made by the rum men, would be fulfilled. In view of all this, the decisive character of the victory for the Act is all the more gratifying to temperance people; all over the country they are thoroughly jubilant; the rum men are correspondingly "down in the mouth," and their curses against all temperance laws and people are loud and deep. Let them curse; they never curse at anything but right, and when their curses are multiplied and intensified it is a sure sign that right is gaining force and prevailing.

But this victory in Westmorland has, we think, some lessons. The greatly increased support of the Act is due in part, at least, to the better enforcement of the Act since the former vote on repeal. Up to that time and for some time after it was almost impossible to get a conviction that would not be quashed. Rum-selling went on with impudent openness, the rum sellers defied the law and laughed at its friends. It was not surprising that many became discouraged, and then were easily persuaded that the law was no good. But after a long time the technical objections and all the little tricks and dishonesties to which the violators resorted were exhausted, and penalties could be imposed and enforced. And to the fact of a somewhat faithful enforcement of the law is due the restored confidence of the people in its power to choke the traffic. The lesson to other communities is to persist in their attempts to enforce the law. In no other way can the people be shown that it is a good law, and be ready to stand by it when repeal is attempted.

The vote shows the strength of the prohibition sentiment in the country. In spite of things which have prejudiced many against the C. T. Act they felt bound to vote for it because it is prohibitory. The question was a straight one between prohibition and license, and they would not vote for license; they preferred even what they regard as defective prohibition to license. And this feeling is very strong in every part of the country, and is becoming stronger. License of the rum trade is becoming more abhorrent every year.

Such a vote as Westmorland has just given has a voice for Parliament. It is a distinct warning against any tampering with the C. T. Act. It fairly expresses, we believe, the temperance feeling of the country at large, and may be understood as saying that it will not be safe to do anything that will lessen the strength and the working of the Act.

The people hold to the C. T. Act not because they are satisfied, not because it is all they desire, but because it is the best law within their reach at the present. It is prohibitory, and is, therefore, preferable to any and every license law; and they believe that by holding to it and making the most of it they will the sooner get a still stronger and better law. They think it is helping to educate the country, especially the young, to believe in prohibition; and the repeated refusals to repeal it are the best intimation that the prohibitory movement is forward, not backward.

Please examine the label on your paper, and see if your time has expired or expires this month. If so, will you not kindly renew your subscription at once. We do not wish to part from one of our readers.

What They Say.

Our readers often say good words of the INTELLIGENCER. Of course, once in a while, some one is not well pleased, and says so. But such cases are rare. The majority speak in high terms of the paper. We do not remember that at any time during the nearly twenty-one years of our connection with the INTELLIGENCER more good words have been said of it than this year. They have been timely and helpful.

We append a few that are nearest at hand, and which are fairly representative of hundreds of expressions that accompany remittances:

"I assure you of my best wishes and prayers for the success of the INTELLIGENCER and the denomination it represents."

"My children are becoming more interested in the INTELLIGENCER every year. I would not like to be without it. It has been taken in my father's family ever since the first number."

"I am much pleased with the INTELLIGENCER. Its contents are good and interesting. I always expect to be treated to something new when the INTELLIGENCER comes to hand, I am not disappointed."

"We prize the paper very much, and would not like to be without it."

"I feel that I ought to give the paper this word of cheer. A subscriber with whom I talked today said, 'It is the best paper in the Dominion. What I think of it is expressed in the two more new names sent with this.'"

"I have seven men in my camp who are readers of the INTELLIGENCER; five of them are subscribers. They neither swear, use tobacco nor drink rum."

"We have taken the INTELLIGENCER ever since it started, and we could not do without its weekly visits."

"It has been a great comfort to me, especially since the dark days of bereavement have come. God bless you and your good work, is my prayer."

"If I can get more new subscribers, I will be pleased. I will certainly try. I am a Free Baptist, loyal to my denomination, and a friend of the INTELLIGENCER. If I can do nothing more, I will lend and recommend the paper."

"I admire the strong and independent stand you take on all religious and moral questions, and am always ready to speak a good word for you and the INTELLIGENCER."

For all kind things said we are thankful. We hope the INTELLIGENCER's course may always be such as to deserve the commendations of those who know it. To this end we shall labour and pray.

It may be well here to quote a few of the opinions expressed of the INTELLIGENCER's premium, OUR FAMILY PHYSICIAN. We are glad to be able to say that not a single complaint has yet reached us from one of the many hundreds to whom the book has been sent. Many have spoken highly of it. Here are a few expressions:

"I am much pleased with Our Family Physician. I consider it worth more than double the cost."

"I have examined the book and think favourably of it. I can safely commend it to the people."

"The Book is liked, and takes well among the people."

"I have been showing Our Family Physician to the people. They like it very much, and quite a number have subscribed for the paper."

"Your premium gives universal satisfaction amongst your subscribers here. It is certainly an excellent work, and should help secure a large number of new subscribers."

It is very gratifying to us to be assured that the premium book is giving such general satisfaction. We are thereby confirmed in our belief that we are conferring a real benefit in circulating Our Family Physician. It is yet offered to both old and new subscribers.

Man Builders.

Such are preachers. Such was Paul, and like all true preachers he had an ideal—the Christ. "For me to live is Christ," Faith, righteousness, love, and obedience, "in Christ" and to Christ—His will and Spirit—were the great apostle's life. "Christ formed," in him "the hope of glory." Christ was all and in all, the substance of his thought and purpose, and the essence of that well-rounded character which he possessed. So, that he could say: "Brethren, be ye followers together of me." A large saying, uttered after that ripening process that characterizes solid growth in the perfecting of the saints. As the apostle found his own life "in Christ" in ever growing possibility, he sought to "bring others into the same blessedness. Like his Master—the great Master-builder—he not only saw man as he was around him, but man as he was in himself, and above all "in Christ." Christ, saw a value in man hence redemption. He saw a possibility in the abandoned and hopeless, of becoming by His grace adopted sons of the Highest, Christ, as our elder brother, "knew what was in man" in a twofold sense the home likeness, and the world likeness. The home likeness broken, marred, fearfully soiled He came to restore, and to destroy the world likeness. To make anew one new man after His own likeness, that of the eternal home of light and love. His mission was to pull down, and to rebuild; to remake man "in righteousness and true holiness." He ascended to Heaven to complete that begun on earth, and it is ever, "follow thou me." Unchanged as to purpose, unchangeable as to character, "He ever liveth to make intercession for us." For—"Lo I am with you always even unto the end of the world." What a blessed intercession! A ministry of love, character building for eternal habitations. "The Kingdom of God, is within you." How? "In righteousness, and true holiness." From the within to the without is the law of operation. "Without sound of hammer," is the "New Jerusalem" built. "Come apart and rest awhile," is the ever constant call to those who would "perfect holiness in the fear

of God." Be built, that ye may build. Behold with open face in the calm of meditation the Master-builder, and by the inflow of His own Spirit, "be changed from glory to glory." Building within is not of the lion, but the dove. Controversy may have its place, but "in quietness and peace" by the "still waters," the graces of the soul flourish and thrive. Possession comes before expression; inflow before outflow; the circulating sap, before the ripe fruit. Debate may build ideas, but that is one thing, and inward quiet power of soul another. The Roman ideal was strength expressed by the eagle, and it still lives, but the christian ideal is, "Behold the Lamb of God." Mark! "Lamb," how great the contrast! The Jews of Christ's day, at least the leaders, made thought the ideal of experience, but Christ said they that do shall know of my doctrine.

"Knowledge is proud she knows so much, Wisdom is humble because she knows no more." Wisdom is "doing," in meekness being instructed, to do, and by doing. When we see scaffolding we expect something and if no building arises we are disappointed. Theories, the scaffolding of holiness—or character—may be good or bad according to knowledge; but what of the building? "For some build wiser than they know." Yet, all who would truly know in christian life must build. The word of God is but a means to an end; so of faith, so of prayer, so of all the means of grace. What is that end? Life, in character, and conduct, according "to the pattern I have shown to thee in the Mount." In other words according to Christ. "This is life eternal, that they might know Thee, the true God, and Jesus Christ whom Thou hast sent."

In building we are to make nothing essential that God has not. But what is essential? Faith, obedience, love, righteousness in Christ to Christ, through His gracious spirit. By the exercise of these we manifest and become possessed of life, working through the revealed Word of God. "My word is spirit and life," creative, directing, sustaining. What tone is to music, sweetness to fruit, holiness to character, its grace and beauty. The blending and fruition of the graces of the spirit. It is the spirit of man ripening in Divine sunshine, beauty and glory.

Christ for us our security, Christ in us our life. We as His to be evermore. Growing in all things like our Head. United to Him, "all things are yours." So we build and seek to build. PRACTISING—holiness in the fear of God. PERFECTING why? because our face is towards "the open sea." As perfect as what? "Even as your Father in heaven is perfect," and Christ is the embodiment and expression of that perfection, to us. Thus having a standard it is "ever reaching forth." Slowly the building may rise, but knowing "in whom we have believed," do believe, we "press towards the mark, looking unto Jesus who is the author and finisher of our faith."

Keep up the canvass for new subscribers.

The Holy Spirit in Revival.

There is no revival without the Holy Spirit. It is not by man's skill nor strength, but by God's spirit the work is begun and continued. Without His presence and power there can be no genuine and lasting work. On this subject we quote the Telescope:

It is all-important that the church seek the baptism of the Spirit. Jesus said, "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." "And when the day of Pentecost was fully come, they were all with one accord in one place." This was the condition of the disciples when the descent of the Spirit was made upon them. "And they were all filled with the Holy Ghost." When the church all unite, and are of one accord in waiting, the whole church will be filled with the Holy Ghost and with power from on high. Formal songs and dead prayers and cold, heartless sermons were gone in a moment if we but unitedly sought the coming of the Holy Spirit. Then what tenderness and humility before the Lord, and what humble boldness before our fellow-men, and what power over men would characterize all the church!

The Holy Spirit will do in the revival what man can not do. "He will reprove the world of sin and of righteousness and of judgment." We want God to do that work. He can do it better and more effectually. The Holy Spirit will give a true and spiritual view of Christ. Jesus said, "He shall receive of mine, and shall show it unto you." We need the Holy Spirit to show Christ to the people. The Holy Spirit will give life and salvation. "It is the Spirit