

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR

WEDNESDAY, DEC 17th, 1890.

Renewal subscriptions should come in briskly now. Every day of this month should bring us hundreds. Send yours now.

—A FAREWELL. English papers report the farewell meeting held in London on the eve of the departure of Dr. J. L. Phillips for India. He evidently made a fine impression during his sojourn in England. He was given a hearty "send-off." He is probably in India by this time, rejoiced to be engaged in the great work to which he has devoted his life, and which he loves so much.

—BEGIN THE WORK. Special work, with a view to the edification of the churches and the conversion of sinners, is needed everywhere. Why not begin it at once? We are hoping to have the joy of chronicling good news of revivals in every section of the field this year. Do not delay beginning the good work, brethren. God is willing to bless. He is waiting to graciously reveal Himself in saving power in all the churches.

—CHARACTER. The Parnell case is another proof that the people demand that the private character of a public man shall be good. It is not enough that he has ability of a high order, or that he discharges his public duties well; he must also be of good moral character. It is well, and a promising sign of the times, that the immorality of a public man is held by the people at large to unfit him for his position.

—A COLD PRAYER MEETING. A writer, evidently one who has been there, says:

"If you are wandering about in a strange city and go into a room in which there is a solitary looking man sitting on a platform and a few cold looking people seated at the other end with thirty or forty feet of space between them, that is a Presbyterian prayer meeting."

But other than Presbyterian prayer-meetings are like the description. Why is it that so many people take the back seats or range themselves around the walls, in prayer meetings? But if the people will not come near the leader of the meeting, he may move down to them. It is impossible to have a good prayer meeting when the people are scattered about the room as though afraid of each other and the pastor.

—UNWISE PARENTS. Many parents do incalculable harm by their habit of criticizing their pastors in the hearing of their children. The children soon get to have little or no respect for the pastor nor for anything religious. The "Congregationalist" tells of a woman who was known to have this habit, and who, as she saw her children growing indifferent to the church and to Christian things, said to her pastor, with tears, "Doctor, can't you help me save my boys?" He replied, "Madam, I have no influence with your boys; you have talked it all away."

—PLAIN WORDS. Dr. Pentecost is given to great plainness of speech. This is an example:

Professing holiness, but so greedy after this world's goods, there is not much ambition or time for spiritual

things. Professing holiness, and unconcerned about the salvation of souls. Professing holiness, and still conformed to this world. Backslidden in heart and still professing holiness. Professing holiness, theoretically, but practically denying it. Professing, but not possessing holiness. Professing holiness, but quarrelsome, debateful, envious, contentious. Professing holiness, but careless and indifferent about reading the Bible, secret prayer, and family worship. Professing holiness, but living unholy lives. Now, take a little advice. Square up your lives by the Word, or stop professing holiness. If you have been deceived in the past, for Jesus' sake, now that you have the light, undeceive yourselves.

—PUNISHING THE DRUNKARD. Dr. Howard Crosby, of New York, is very strong in his condemnation of drunkenness. He would punish every drunkard severely. He says:

We place the thief, the slanderer and the murderer in the penitentiary and coddle the drunkard. I would have a law so formed that every man, no matter to what family he might belong, who should be found drunk upon the street should be imprisoned for one month the first time, two months for the second offence, and I would add a month each time for each offence.

The drunkard certainly deserves punishment. But the justice of the law that provides facilities for getting drunk, and makes a profit out of them, and then provides penalties for the unfortunates who get drunk by its authority, may be questioned. And the consistency of a man who would severely punish the drunkard, while he advocates the use of intoxicants and opposes the prohibition of the drink trade, may, also, be questioned. Dr. Crosby is such a man. He favours the use of wine &c., and believes in licensing the traffic; and yet would punish the victims of the drink custom and traffic which have his countenance and advocacy. What strange positions some men, even able men, take.

"Shall save a Soul From Death."

"He which converteth the sinner from the error of his way shall save a soul from death." So James teaches. And the same truth is taught by all the Apostles. Our Lord taught it. And in the New Testament it is illustrated again and again in the records of the relations of men to men, and their influence over each other as to salvation.

Christians are co-workers with God in saving souls. Of course, every true believer knows that, independently of the Holy Spirit, he has no power to bring a sinner to repentance and faith. But he ought to rejoice that God employs him as the human agency in so great a work as saving a soul from death.

Since there is a salvation provided for and offered to all men, how zealous and earnest Christians should be in their part of the great work. Results, momentous as eternity, depend upon what they do and say in their intercourse with the unconverted about them.

The duty of the Christian has been illustrated by that of the pilot, who sees a ship in the offing. He knows that there is only one safe channel. He sees that the ship is taking a wrong course. Does he look on and see it stranded on the rocks? No. He is registered as one of the pilots for that harbour. His duty is not only to signal the captain that he is in danger, but to go to him with all speed, and offer to direct in the safe channel. The pilot did not make the channel. He, perhaps, did not find it himself but was taught its whereabouts and how to follow it by some older pilot. He does not make nor keep up the wind without which the ship cannot enter the channel. There is, however, one thing he can do—take his place beside the man at the wheel, and direct and help him to avoid the rocks and shoals. Doing this he saves the vessel.

Such a pilot every Christian is expected to be. He is called of God to warn his fellow-men. He is taught of God how to direct them in the way of life. He may be poor, and, in many things, ignorant. But having learned the story of the Cross, he can tell it. He can give help to those who are astray from the way of life. To do so is his business. He may shrink from doing so, lest he be misunderstood and repelled. Yet his duty is plain. The sinner is in danger. He needs direction and help. The Christian can give him the needed assistance. He should do it. His humble, faithful service will not be in vain. God will recognize and bless it to the saving of a soul.

Here is a story for the encouragement of those who shrink from undertaking, in Jesus' name, what they know needs to be done by somebody, but think it can be better done by others

than themselves. A revival was in progress. Many, besides those already converted, were awakened. Among those who attended the meetings was a lawyer, who was also prominent in the politics of the country. He seemed to be much interested. But he was so dignified and reserved that no one spoke to him of personal salvation. In a little company of praying Christians one evening his case was discussed, and the question was asked, "Who will go and press the claims of the gospel on him?" One after another declined to undertake what seemed to them a difficult task. When nearly all had excused themselves, a day-labourer, whom nobody had thought of asking, said, "Brethren, I do not know much; but I love Jesus, and know He will save. I love that man's soul, and am praying for his salvation. I will go and speak to him." He went, and God made him the instrument in leading the statesman to Christ.

God is every day, in like manner, using the poorest and humblest and apparently least influential of His children to accomplish His gracious purposes.

Andrew brought Peter to Jesus. His going after Peter was the best sign, the sure proof, that he, himself, had come to believe to the saving of his soul. And so it is always. The new life which the Holy Spirit creates in the believer shows itself in desire for the salvation of others. And the saved go after the unsaved to tell of the Saviour, to warn, entreat and lead them. And there is no joy like that of being blessed in leading a sinner to the Saviour. Lyman Beecher well said, "the greatest thing is saving souls." O that every Christian were in earnest to lead men to Jesus.

—And the influence of the work never ends. Every one saved may become, instrumentally, of others. There are men who are known to have been God's instruments in saving hundreds of souls. But some earnest Christian perhaps quite unknown beyond his own locality, led each of these men to Christ. Not much is known about Andrew. And yet, humanly speaking, the Kingdom of Christ would have had no Peter but for him. The Peters of the church of today were, many of them, led into the new life by men or women less known even than Andrew.

Every Christian is called to be a "labourer together with God." It is a high honour God confers upon us when He calls us to such a great work. "As Thou, Father, hast sent me into the world, even so I, also, sent them into the world." Let us gladly do the work He commits to us. Men are perishing. They need to know what Christians know. Many of them wonder why Christians are so little concerned about them. The indifference of Christians often prejudices them against Christianity.

Let us not misrepresent Christ and His saving love and power. Let us, rather, show to all what a Saviour Christ is, and persuade men to turn to Him for salvation. "He that winneth souls is wise."

Notes By The Way.

NO IV.

What seem accidents turn out sometimes, to be something else, and better. One does not like to be late for a train, to miss a connection, to fail of reaching an appointment. Yet each disappointment may later be seen to be the better thing.

The writer was under engagement to be in St. Martins, Sabbath the 7th inst. He started—at the right time, as he thought—and got as far as Hampton, there to learn that the only train for St. Martins that day had been gone two hours or more. A change in the running time of the train had been made a week or ten days before; but it had not been thought worth while to announce the fact through the papers. It may not be necessary to keep the time table of the Central in the papers, but when a change is made in hour of departure it might be well to give two or three days' notice of it, for the information of those interested who do not live along the line.

Finding it impossible to get to the place for which we started, and there being no train homeward that night, we concluded to go farther up the Intercolonial and spend the Sabbath in Rev. T. S. VanWart's pastorate. Arrived at Norton, telegraphic communication was had with Bro. V., at Apohaqui, to ascertain his appointments for the next day. A despatch from him told us that he was watching by the side of his sick child, and asked us to fill his Sabbath appointments. We were glad to do so, attending at Midland in the morning and at Norton Station in the evening. Bro. Wm. Heine kindly conveyed us to the preaching appointments. It was when we found that Bro. VanWart was prevent-

ed from leaving home that we began to see that the failure to make train connection was, perhaps, providential, affording an opportunity to help a brother. It gave also the privilege of visiting a sick sister, Mrs. G. W. Sharp, in Midland, whom we were glad to find contemplating death's approach with calmness, comforted by the Divine presence and confident that all is, and will be well.

Monday morning we went to see Bro. VanWart and wife. We found them sad indeed, awaiting the death of their little boy, who had then been in an unconscious state for several hours. We have not heard from them since, and do not know at this writing (Friday) whether the child is still living. Bro. VanWart has in his pastorate four churches—Norton Station, Midland, Long Point and Kingston. Though he has but recently taken charge of the field, his labours are appreciated. He hopes to see good done in all the churches. His home at present is at Apohaqui, but he intends as soon as possible to move to Midland if he can get a house there. Since he suffered from an attack of La Grippe last winter he has not felt as strong as before. In faith, and in purpose to labour for the good of the souls committed to his care he is strong; and if his physical strength is equal to the labour he wishes to do, good news may be expected from the field.

Norton Station is a quite important point. It is the junction of the Central R. R. and the I. C. R. A good deal of business is done. It has a good church building, and a neat Temperance Hall. There are excellent people there, probably many. These are all good things to have. But it has some other things not so desirable, to wit, several rumshops, with an equal or greater number of daring rum-sellers, and a too lenient treatment of them. Rum-selling there is notoriously open, and is said to have all the worst accompaniments of the bad business. The rum-sellers take fiendish delight in their evil work, and defy the people to interfere. Efforts have been made to deal with them; fines and imprisonments have been imposed. But at present the sale goes on with scarcely an attempt to conceal it. All the people probably, would like to have it stopped but while some are ready to help in any attempt to deal with it, too many, for some reason, seem unwilling to take the grip with the lawless scoundrels in their midst. They threaten what they will do if interfered with, and appear to have succeeded in terrorizing some of the people who fear to be known as saying or doing anything against them. Three or four weeks ago one of Mr. Robert Burnett's buildings was burned. The fire was incendiary; and it was evidently the intention of the incendiaries to burn his house at the same time, as they had poured paraffine over a portion of it. Nobody there has any doubt that the rum men are the guilty parties. They made a mistake if they thought to make Mr. Burnett less pronounced in his condemnation of and opposition to rum men and their traffic. But it may move others to fear.

The strange thing is that the authorities of the county have taken no steps to discover and bring to justice the perpetrators of this crime. The people of Norton owe it to themselves and the good name of their community to direct the attention of the authorities to this matter and insist on an investigation. They also owe it to themselves and the welfare of the young people of the place to make a united and determined effort to rid the place of the creatures who have so long defied them, and who seek by a system of terrorism to prevent any interference with their vile traffic.

How They Raised Two Hundred Dollars.

The women were wondering greatly. What was it all about? Why, two young ladies had made a tour through the parish requesting each woman who could, to meet at the parsonage on Main St., Lewiston, at three o'clock the next afternoon, Sat. Nov. 1st, to consider a matter of importance.

Many went, and this is what they talked about.

Our church needs repairing and how shall we raise the money?

Some one said, we must have a fair or a concert.

By-and-by the pastor's wife ventured a proposition like this.

Let each woman pledge to earn or save a dollar by some special effort. Also that the young people and the children be asked to do the same. If the men chose to "help those women" their offerings would be gladly received.

There was of course much commenting.

Some thought there was positively nothing they could do to gain a dollar.

One woman mentioned a great many ways in which she thought any one present might save that amount.

Another little mother of five children

sat beside her thinking the while, that she had during all her forty years been doing these very many things, such as ripping, cutting and making over old garments to make them save the place of new ones which she could not buy. Doing her own washing, sweeping, sewing etc., moreover she could not think of a way to save or earn even an extra dime.

Mrs. S. who is the mother, house-keeper, cook etc., for six bright children said, "Well ladies, I do not know how I shall do it, but I am going to get that dollar, and each of my children will as well."

Her courage seemed to inspire the rest, and the plan was agreed upon.

Agents were sent out to receive pledges and each pledge was to meet in the church parlors one evening about Thanksgiving day, bringing his dollar as a thank offering, and telling if he would, in what manner it was earned.

The two weeks that followed were busy ones with the children to say nothing about the busy mothers.

Door bells were rung very frequently by eager little hands who carried for sale, baskets of corn balls, trays of candy, pop-corn cakes, dolls' hats, holders, pen-wipers and the like.

The streets and lawns were all cleared of dead leaves by the eager little boys who sold them at the stables for bedding at five cents a barrel.

The minister's daughter knit and sold mittens, while her mother mended her husband's coat.

A professor's wife's baby carriage went on its way with a heavy load of bright yellow pumpkins, and soon a dollar had been gained by their sale.

Well, a few evenings ago the people met at the F. B. Church on Main St. to present their offerings.

It was found that some of the women and girls had won their dollars by washing and ironing. One high school girl had cleaned house.

A Bates Senior had agreed to black boots (?). A lady tended her neighbor's baby at ten cents per hour.

Judge—declared he saved his by going out to dinner.

Mrs. C. had economized in cooking. Four little girls had earned theirs by getting subscribers to Lothrop's Magazines.

Mr. D. gained his by giving up smoking, and he added, "if any one doesn't believe it was hard work then let him try it himself."

One gentleman handed in twenty nickles—car fare saved, and I know of a lady who walked instead of riding, with the same end in view. One young man—a student at Bates, saved his by cutting kindling wood.

Thus the dollars came along until about a hundred and fifty were counted. Fifty or more are still to come, and the people think it is the easiest and most profitable way that they ever had of raising two hundred dollars.

R. A. PORTER.

Lewiston, Me.

Some Current Topics.

PARNELL'S SELFISHNESS.

To "rule or ruin" seems to be the determination of Parnell. The Irish cause is, evidently of much less importance in his eyes than that he should retain the position he has occupied for so many years. If he were being wrongly attacked in that position he might be excused for fighting to keep it. But his course is wrecking the party and damaging the cause; and still he refuses to give way. The Canada Presbyterian remarks:

The consequences to others and the cause in connection with which he has made his political reputation are of no account in his eyes in comparison with the one fact that he must not be made to vacate the position he has disgraced. He is as unabashed as ever in the assertion of all hazards of what he conceives to be his personal rights.

Of self-sacrifice he seems not to have the remotest conception. Neither in his manifesto nor elsewhere, so far as reported, has he admitted his grievous fault. Though the country was ringing with the incidents of the trial, when he allowed judgment to go against him by default, he has never made the slightest acknowledgment nor expressed the least regret for the disgrace in which he has involved himself. Popular opinion may be fickle, the daring audacity of an intense personality may largely presume, and meet with a degree of recognition, but to all intents and purposes the leadership of Parnell is over, for the moral sentiment of Great Britain can never respect a man who flagrantly violates the moral law, and then defies public sentiment. The men who lead in public life must be men the community can respect.

PROVISION FOR OLD MINISTERS.

That denomination does its ministry a great injustice which does not provide for those grown old in the service or are broken in health by severe labors. Most denominations nowadays do make some provision for them, but in very few cases is it an adequate provision. Our own has made a beginning, but it is barely a beginning. A plan should be fully developed and earnestly, religiously carried out. The

Morning Star, speaking of a movement

in this direction by the Conference Board of the Free Baptists of the United States, says:

The average salary paid to our ministers cannot be over a few hundreds a year. And sometimes to get even this, they are obliged, in rural districts, to serve several churches, travelling in all sorts of weather from one point to another. Great personal sacrifices, often involving the welfare of wives and children, form no small part of the unwritten biographies of many of our devoted preachers. And out of their meager incomes, what large sums in the aggregate, have been and are given to missionary and educational enterprises!

It is not at all surprising that now and then a pastor should come to want. He loses his health and cannot work, or he grows old, and the churches demand younger men; and, through no fault of his own, he is in need. "To beg he is ashamed," and he sometimes suffers more than any man knows. On the whole, perhaps, the wonder is not that there are any such cases, but that there are not more of them.

No man who has spent his days in a faithful ministry of the Word, should be allowed to suffer for lack of shelter, clothing, food, and small comforts that cost so little, and yet mean so much.

A PRAYER UNION FOR MINISTERS' WIVES.

In England there has been formed recently "A Prayer Union for the Wives of Baptist Ministers and Missionaries." The Christian Inquirer says it was at first disposed to question the wisdom of such a union, believing that ministers' wives are so generally the excellent of the earth that they do not need official prayer. But on further consideration it concludes the prayer union is all right, giving reasons thus:

Some of these sisters must know exigencies in which they feel the prayers of many saints would not be more than commensurate with their needs. When a pastor's wife comes in contact with cranky church members, and people who take advantage of her husband in business matters, because they can safely presume that he will not publish their wrong-doing, she requires much grace to restrain her tongue. Then, when a church imagines that both the pastor and his wife are its bond-servants, and that she ought constantly to attend the meetings of every society the ladies choose to organize; or when, again, a number of them keep up a constant espionage of herself and household, and feel at liberty to criticize her family management and rebuke her "extravagance," why, the good wife needs special praying for.

If she freely expressed her mind a number of men and women would have their "feelings hurt," and as a result the pastor's resignation would be in order. We have known several ministers' wives, who, if they had not had a large measure of grace, could not have helped making things uncomfortable for the man and contemptible busy-bodies found in some churches. We, therefore, approve of "prayer unions for ministers' wives." They may help some suffering sisters to endure patiently the buffetings to which they are exposed, and above all, to be "prudent," that indispensable quality in a minister's wife.

THEIR ONLY QUALIFICATION.

We could wish that what the St. Andrews Beacon says in the following were never true. But, unfortunately, there is too much truth in it. We believe, however, it describes the exceptions in church life rather than the rule:

We find men occupying positions on church boards, etc., whose only qualification for the office is their wealth or influence. Riches too often hide a multitude of sins. The man who has plenty of this world's gear, if his faults are not too conspicuous, is generally patted on the back and welcomed by the church, while for the poor man there is little else than a cold smile and frigid looks. Somebody has said that if the Saviour of the world was to appear on earth again in his lowly garb he would find few churches where he would be welcome. This is a strong statement, but it is not without some truth. Many churches of the present day are little better than fashion resorts, where people go to display their fine clothes and criticize those of their neighbor.

Revivals.

—About 400 persons have professed conversion during the four weeks of revival services in Trinity Church, New Haven, conducted by Rev. Thomas Harrison.

—An extensive revival has been in progress the past three weeks in Century M. E. Church, Jersey City, nearly 200 persons having made a public profession of their faith. The pastor has been assisted by an English evangelist, E. P. Telford.

—At Bethany Presbyterian Church, Philadelphia, there has been a great outpouring of the Spirit of God. During one week's services recently, 210 confessed Jesus Christ as their Saviour and connected themselves with the church—190 coming on profession of faith, and 20 by letter. Since May 332 additions have been made to this church.

THE JAMAICA EXHIBITION.—The Canadian Commissioner says that sixty eight towns and cities of Canada will be represented at the Jamaica Exhibition, and that they will show a good variety of products.

—There are a number of medical missions whom thirty-eight of these last thirty, all but four of missions have been.

—Recent action state that a number of the people were attacked by Christians in India.

—We are today in India than we used to be. Bishop Thoburn versions a man in the record in India.

—Bishop V. "Poor Africa" under the rum when the people caused the 'open source.

—Mr. Mack Africa, says of "Whenever Stanley's track even Ukerewe ment of the men such as to the prospect for the future.

—Dr. John years has been work in Jamaica people, is about a number of people establish at the west and to cross the Congo.

—Talk about Recently a Scotch of a quarter of Christ, and his missionary, or shillings a week few souls to God.

—The agency, whose mentality had pleading its gentleman, was sion to displace many do you. Possibly a huge well, let it be pleader, measure figures; please culate the world.

—It is stated Mr. E. F. B. supporting the failed. The favorable to would not count port. Mr. country and vinced that are possible his party, who have resolved missionary work.

—At a meeting missions Bishop though the priests thereof of their all worshippers bishop said that United ed \$400,000 the Indians ant, saying:

—The B Eighty miss heathen field what Exeter evening last being despised sionary Soc of the world scale some needs of the seas.

—In Mac 900 congress bers and are superiors who are as and 2,419 Sabbath-school 000 children by 28,478 ing the past upward of contribute maintenance ordnance ary means done to people, especially, by me and tempo tobacco so.

Mr. Sta the church of \$25,000 steamer of. He remind the American societies Nyanza while 'the enterpris boat, built has left in the dang