

RENEWALS NOW!

Now is the time for renewals. They should never be delayed till the time paid for has expired. It is better to renew a little before the old subscription has run out.

A large number of subscriptions expire this month, and from all these we would like to have remittances, at once. Let each reader of this whose subscription has expired, or will expire this month or in January, send a renewal by the next mail.

Prompt payments will help the work of the paper much. Do not delay your help.

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 2.50 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

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 the 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 say what- ever 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 the 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 a great deal of 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, Dec 31st, 1890.

GOOD BYE 1890!

WELCOME 1891!

—A Happy New Year to you all.

—LET THEM GO.—It will be well if we resolve that the old year, as it passes away, shall take with it the things that we are better without—prejudices, variances, strifes, enmities, and faults.

—TO PASTORS. The ministers can help very much by speaking to their congregations about the paper, urging that renewals be made promptly, and offering to receive and forward them. Will the brethren kindly do this in behalf of their assistant and the work at large?

—FREE BAPTISTS. To Free Baptists in the Provinces especially the INTELLIGENCER is important. It is a branch of the denomination's work. It is the only journal published in the country by them and for them. It is the medium through which ministers and churches learn of each other and their work. And it alone is set for the advocacy and defence of the doctrines and methods peculiar to them.

—UNCTION. The preacher must speak to the human heart in the language of the heart. Most ministers who fail, fail through lack of unction. Some who are brilliant, and who overflow with information, fail because there is no dew, no pathos, no heart, no tears; and eloquence of a christian kind with tears is a summer without dew.

—WHO IS GUILTY? Dr. Joe. Parker, in the London City Temple, preaches one minute sermons before the regular service Sunday mornings. Here is an extract from one of his latest. Who is the real murderer? In the eyes of the law we know who is guilty; but in the eyes of reason, of justice, and of God, who is the murderer? The question is far-reaching in its meaning. A man drinks away his judgment, his conscience, and his heart, and in that state he murders a child; who killed the child? Is the drunkard to be hanged, and is the drunk dealer to take the chair at a religious meeting? Shall I not inquire for these things? saith the Lord.

—A SECESSION. A number of the members of Tremont Temple church, Boston, have arranged for Sunday services in Music Hall, and have invited Rev. Dr. Haynes, the late pastor of Tremont Temple, to conduct them. He has accepted, and they hope to build up a free, popular congregation in the heart of the great city.

—PERSEVERE. Mr. Moody attaches much importance to efforts by church members to get the non-church going to attend religious services. In a recent address, based on the story of the palsied man brought to Jesus by four men, he said:

"It will take about four of you to bring some men here to meeting. Let one of you ask him at six to-morrow morning, and he will tell you that Moody is a humbug; he wouldn't go to hear him. Another might try him about eleven. He'll tell you he doesn't believe in churches. Invite him again about three in the afternoon. He will begin to wonder what has gotten the matter with church people. Let the fourth man try him about half past six, after supper, and he will say, 'I declare! I believe I'll go and see what all this means.' Persevere."

—THE NEW YEAR. Says Emerson: "Write on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday."

—THANK YOU. Already a number of subscribers have sent each a new name with their own renewals, taking advantage of our offer of two subscribers—a renewal and a new subscriber—for \$2.50. We are hoping that many hundreds will do the same.

—DEFEATED. The Kilkeny election, in which the anti-Parnell candidate was elected, is significant of Irish feeling towards Parnell. He went into the fight and made a personal canvass, but was badly beaten. Of course he talks boldly since, and declares he is determined to fight the battle all over Ireland, and to the bitter end. But his power is gone. He who, a little ago, was the "uncrowned king" of Ireland, is disgraced and degraded from his proud position as leader of the Home Rule movement. It is another illustration that "the wages of sin is death."

—ROMEWARD. The London "Christian World" is authority for the statement that on "All Souls Day" in two hundred and fifty Anglican churches the "Black Mass" was celebrated. Prayers for the dead were offered and the altars were draped in black. Straws show which way the wind blows, and when 250 of them blow in the same direction it is not difficult to decide the tendency of the prevailing breeze. Other indications of a Romish tendency are furnished by English Episcopal clergymen in abundance.

—THE PAST AND FUTURE.—With this issue the INTELLIGENCER closes its thirty-eighth year. How quickly the weeks have gone! It seems but yesterday that the year begun. Fifty-three issues of the paper have gone out. Thousands have read it every week. A deep sense of responsibility accompanies the thought. Who could feel careless having such relations to such a body of readers? We earnestly pray that the mistakes of the year may not do harm, and that the good endeavored to be done may abide and increase.

We are hoping that the new year, in extent of circulation and in good done by the INTELLIGENCER may be better than any previous year in its history. To these ends we will pray and work. We hope, too, that the prayers of those who desire the success of the christian cause will be that God's guidance and blessing may be given in this work.

—A WONDERFUL JUDGE. "A Daniel come to judgment" is Judge Johnston of Halifax. He gave decision the other day in the rum-selling case on which the charge of "conspiracy" was trumped up against the detectives employed by the Law and Order League. And his judgment was in favor of the rum-men. He took the remarkable ground that the informer had undertaken "to induce persons to violate the law," and that such informer is not only an accomplice but the principal in the crime, and the seller only an accessory. What an innocent creature a rum-seller is in Judge Johnston's eyes, and how deeply he sympathizes with him in the sore temptations to which he is subjected by the representatives of the Law and Order League—that organization of wicked citizens whose sole purpose is to get the guileless rum-seller into trouble by tempting him from the path of virtue.

Does the man really think that rum-sellers have to be "induced" to sell rum? Does not he know that the fellows lie in wait day and night to entrap the weak and unwary? And does he not know, also, that they are so given to trickery and perjury that it is often impossible to bring them to justice except by the use of detectives? He cannot be ignorant of these things.

Of Next Year.

A new year is at the door. What it may bring to any of us we do not know. The future is not revealed to us. It is not only wise, but it is kind of our Heavenly Father not to tell us before hand what is to befall us. In

many cases we could not bear the knowledge; in all cases it would serve either to paralyze or over-stimulate activity, while it would put faith at a discount. It is best as it is.

And yet the future need not be dark; it is only unknown. The light of the past is cast forward upon it. If we may not penetrate the clouds that envelop it, nevertheless on their front is painted the bow of promise. Surely every Christian heart, as the feet pass the mystic line that divides the old year from the new, can say with glad confidence, "Because Thou hast been my help, therefore in the shadow of thy wings will I rejoice." If we know not what the future holds for us, still God goes before us, and he has helped us in the past, "therefore will not we fear."

But there is no good reason why we should not expect good things in the year to come—yes, the best things, if we will but learn to value things at God's estimate of them. Why should not the year draw us nearer to God than we have ever been drawn before? If that is accomplished, surely it will be that we receive a priceless blessing. Why should not our faith grow stronger, our love burn with a clearer light, our zeal become more ardent, our wisdom, instructed by the Word and Spirit of our God, be amplified? Surely these are good gifts. But they are what we may expect to receive if only we go forward into the year in the right spirit.

Why should we not expect parallel good things for the church to which we belong in the twelfth month to come? Whether these good things will come or not will depend very largely upon the faithfulness of the members of the church. God is always ready to bless his waiting children. But they must do their part. A church grows—in numbers and in graces—when its membership is active, ready to labor and ready to give. Upon the lethargic, indolent church no blessing comes. But the church that girds itself for the contest and goes forth in the strength of its divine Master will surely win blessed victories.

What is true of the individual church is true of the church at large. Why should not good things come to Christ's church on earth in the year just opening? There are great tasks inviting her strength. There are splendid opportunities open before her. It is true that there is enormous work to be accomplished. It is true that the foes of Christ are many and mighty and virulent. It is to a battlefield, not to a pleasure-ground, that the church is called by the bugle-notes of Providence. But the promise of victory is in the air. The signs point to conquest. Then

"Onward Christian soldiers, marching as to war,
With the cross of Jesus going on before!"

If then, in our individual experience, in our local churches, in the church at large, we may look for these good things to come—and we may!—we can go onward with glad confidence into the unknown. If these things come to us, whatever else may come, it will be a year of blessing.

The Week of Prayer.

For many years the week beginning with the first Sabbath in the year has been observed throughout Christendom as a week of prayer. It had its origin with a band of missionaries in Lodiana India. These devout men, doing the work of the Lord in a hard place, pressed with the burdens of heathenism about them, and feeling human wisdom and strength alone could make no headway against the power of sin, were moved to devote a week to special supplication for Divine help, and the endorsement of themselves and all missionaries with power for their work. They resolved, also, to ask christians everywhere to unite with them in a concert of prayer for God's blessing on missions. Their request met with a ready and hearty response, and all over the world there was united prayer. God heard the prayers of His people, and missionaries of all denominations in all parts of the heathen world felt the blessed influence.

From that time the week of prayer has been regularly observed. After a few years other objects than missions began to be included in the prayers. And for several years there has been issued each year, by the Evangelical Alliance, a carefully arranged programme of subjects.

That great good has come to the world by the week of prayer there can be no doubt. Not only in the increase of interest in missions, and in the increase of a spirit of union amongst christian denominations, but in many places extensive revivals have been begun during the prayer week. But, as with all good things, it has not always been wisely used, and has in late years too often quite failed to be what it is intended to be. The programme has come to be a cumbersome thing. The desire to conduct the services of the

week according to it, has made them formal and cold. Two or three speeches and as many prayers, chiefly by the ministers, fill up the hour at each meeting. And in many places the interest in union services during the week of prayer has been declining in late years.

This decline of interest is not to be understood as an indication that the concert of prayer in the first week of the year is wrong. It is rather an intimation that better christian judgment should be used in arranging the services of the week. In some places it may be the best thing to hold union meetings; in others it may be better for each church to conduct the services according to its own plan. Methods in Christians' work are not entirely of divine arrangement. They have been left to the judgment of Christians enlightened by the word of truth and the Holy Spirit. They must be such as are adapted to existing needs. They must be flexible; it is never sure that a plan that was just the thing for last year will answer a like good purpose this year. And, certainly, there are no two communities in which the same methods may be used with equal good effect.

The week of prayer ought to observe, we believe. But no cast-iron regulations, whether made by Evangelical Alliance or any other body, should be allowed to hamper the week in its spirit and activities. The meetings should be kept out of ruts of which the people have tired. Encourage participations in the exercises by the largest number of Christians. Not only pray for missions and other christian undertakings, but aim at the conversion of sinners in your community. Make the meeting Evangelistic.

Let the churches adopt the plan most likely to accomplish the best results, whether it be by union services or by meetings held by each Church alone. Let them seek the divine presence, the baptism of power from on high, and the meetings will not be in vain. Their interest in all christian work will be increased, their spiritual life will be quickened, and conversions will gladden them and make "joy in the presence of the angels of God."

The prayer week begins next Sunday. The topics suggested by the Evangelical Alliance are as follows:

Sunday, January 4th, sermons, "The Glory of the Triune God"; Monday 5th, "Confession and Thanksgiving"; Tuesday, 6th, "The Church Universal"; Wednesday, 7th, "Nations and Their Rulers"; Thursday, 8th, "The Church at Home"; Friday, 9th, The Church Abroad; Saturday 10th, The Family and the Schools; Sunday, 11th, Manifestations of Christ in His People.

Casting Accounts.

The time is at hand when men think about balance sheets and the work of the year. Profit and loss will engage their thoughts, and "the run" of 1890 soon be closed. It is an important, and often anxious time. Some dread it, others welcome it. But all wise, prudent business men face it. Stock-taking is a safe, good thing—to know how we stand, and where we stand is always good.

But business accounts are not the only ones we have to do with. We have other relations. "Man does not live by bread alone"—the perishable. He is more than a bread-getter, a bread-eater. He is a son of the Eternal. He is "made in the image of God," redeemed by "the precious blood of Christ," a two-world being, "crowned with glory and honor." He was created for the light, to dwell in eternal light, and rest in eternal love. Therein is the crown and glory of man. Richly endowed, many gifted, how stand our accounts as to those treasures which are Heaven's best gifts to man? How is our account with the Bank of Heaven? We are creditors and debtors there! How stands the account? Had we not better take stock? The debts, "how great the sum of them." The credits—what? No responsive love, no gratitude, no service. Is that the answer of our hearts? With page after page of mercies and benefits! And those sad pages of sin and rebellion. Oh! base ingratitude! Oh! reckless folly! "My people will not consider;" they "loved the world." Is that so? Bankrupt, condemned, lost—still not "consider!" On the verge of eternity, hopeless—

not "consider!" Dark the past, said the outlook; yet there is hope. Christ has died, "the just for the unjust," and "the blood of Jesus Christ cleanseth from all sin." He the sinners only hope, the sinners only Saviour, says to each "Come I will blot out thy transgressions," and graciously "receive thee." For, "He came to seek and save that which was lost." A whole Christ, "without money, without price," for a lost sinner.

"Love so amazing, so divine,
Demands my soul, my life, my all."

At the cross there is hope, at the cross there is life. Look and live.

But many are in the "King's business," and are heavenly traders. They serve because they love; they are "Stewards of the good gifts of God."

How stands the account of our service? There are the prayer and conference meeting. Has the grass grown under our feet? or is it a well beaten path? Have we paid our vows?

There is the Lord's money. Have we given as "the Lord hath prospered us?" As Free Baptists we have covenanted to support the Gospel ministry. Not only to go to the means of grace, but to pay as we go. Deeds are ourselves, words often somebody else's. "How much owest thou thy Lord?" Is the account straight? "The Lord loveth a cheerful giver." Yes! and not less a punctual giver. How good it would be to put on the front of the "ledger," "First fruits, holy unto the Lord." The doctrine of "first fruits" is one we are apt to overlook. It is an essential doctrine, and gives us the needed light for the expression of the Christian life in "gifts." "By their fruits ye shall know them."

Then a large share of the Lord's work is being done by the religious press. A good brother used to say he "could never enjoy a thing till he had paid for it." How true all round. "Evil is wrought for want of thought, as much as for want of heart." "Want of thought!" Burdens for "want of thought." Let us take time to think. The straight road is the best. Give joy to those who serve and bless, and are to us ministers of God.

It is in my heart to say God bless the INTELLIGENCER, and its worthy editor; and God bless all who are striving to add to the sum of human happiness, and bring in the Kingdom of Eternal light and love. Shall we not each help, as God has given us opportunity. Strive, "to do justly, love mercy, and walk humbly with our God." We only pass this way once.

T. H. S.

TWO FOR TWO-FIFTY!

Each present subscriber who sends a NEW NAME with his renewal, may enclose \$2.50, which will pay for both, one year.

We will be glad if every subscriber will take advantage of this offer.

Notes By The Way.

NO VI.

Rev. A. C. Thompson's pastorate includes Petitoctiac, Graves Settlement, Portage, North River, Platform and Coverdale. He lives at Petitoctiac, in the pleasant Parsonage connected with the church there. Like the church building, the Parsonage was erected by the late Mrs. A. Pugsley, and was part of her desire and design that the Petitoctiac church should always have a pastor and regular services. It is a pleasant residence, and, as occupied by Bro. Thompson and wife, is a cosy home, as the writer can testify after having enjoyed its comforts.

The Petitoctiac church building is large, too large for the present needs of the congregation. Let us hope that some time it will be as much too small as it is now too large. The membership of the church is not large. During his ministry there Bro. Thompson has added over forty members, but there have been many removals, and the resident church members are not numerous. Yet the congregation attending the regular preaching services has increased considerably, and is larger this winter than usual. The attendance at prayer-meetings, too, is somewhat increased. Bro. T. has lived in Petitoctiac eight years, and has excellent standing in the community, both as a preacher and as a wide awake christian citizen, interested in everything that concerns the welfare of the village.

Portage church is not large, but has some loyal members. This year the people of the several denominations in the place united to engage Bro. Thompson. He reports the church in very good condition, and doing as well as could be expected of it considering what it has suffered by removals and death. Graves Settlement church has about forty members, but has no church building yet. The meetings are well attended and of interest. This church was gathered by Bro. T. and he feels particular interest in the welfare of its members. It is to be hoped they will erect a house of worship soon.

North River Platform has no church organization. The people are of several denominations, but principally Baptists and Free Baptists. Bro. Thompson has a fortnightly preaching service there, which is evidently much appreciated by the people, who attend without respect to denominational affiliations or leanings. There is an opportunity there for christian work, and we hope the labors of Bro. T. may be attended with success in the quickening of christians and the conversion of many.

The church at Five Points, Coverdale is an old organization. It is the only Free Baptist church in Albert Co. Baptists are more numerous in that county than any other denomination. Years ago the Coverdale church was strong. Then followed a period of comparative weakness, attributable to several causes, in part to removals, and in part perhaps, to lack of regular pastoral oversight. It is now in better condition than for some time. This is Bro. Thompson's second year as pastor there. Last year he had the joy of leading the church in a good revival. The members received a decided uplift spiritually. There was also a good number of conversions. The converts are reported as holding on their way in the new life steadfastly. During the past summer the young men converted in that revival took turns in leading the prayer meetings in the pastor's absence, and, of course, developed strength in such service.

The pastor of this large field preaches one Sabbath at Portage and Graves Settlement, and the next Sabbath at Petitoctiac, North River Platform and Coverdale. In the three places last named we spent Sabbath 21st inst., with him. He stands his work well, neither the much preaching and other work, nor the long drives reducing his averdupois, or depressing his spirits. The fact that he is very methodical, whether in his study, among his people or in his pulpit work, enables him to accomplish more than he could were he less systematic, and probably contributes a good deal to his power of endurance. He has but lately returned from a month's visit to his old home in New England; and the people of his charge were evidently glad to have him back again, with his genial presence and words of christian counsel and comfort.

The INTELLIGENCER finds its way into many homes in Bro. Thompson's pastorate. Both he and his wife are its active and successful friends, and have introduced it to many. This week it will go to a number more homes in Albert and Westmorland counties than ever before.

The visit to Bro. T.'s home and field was pleasant throughout. The day spent with him amongst his people, meeting old acquaintances and forming new ones, was enjoyable, and we trust not unprofitable to the cause.

At Petitoctiac the writer, by request, preached a temperance sermon. There are staunch temperance men and women there who have for a long time waged war against the rum curse. Sometimes they have achieved a good degree of success. At other times their efforts have been made of no effect either by irregularities in procedure or by the strange orders or judgments of the court. Just now they seem to be having a hard time. A lease of his barroom by a hotel proprietor to his brother or some other accomplice in his crime, saved him from conviction on the last charge against him. The lease may be regularly drawn and all that, but the purpose is so evidently to evade the law and escape the penalties of violating it that the trick cannot be allowed to answer its bad purpose long. The good citizens of Petitoctiac need not be discouraged. They have done much already, and they can and will do much more, in spite of the law-breaking determination of the rum-men and the too-often and too-ready help given the law-breakers by those whose interpretations and applications of the law, should be in accord with its manifest purpose and in the interests of the community, rather than hinder the law operations and countenance and encourage its violators.

U. B. SEMINARY.—In sending the accompanying acknowledgments, I wish to add that the Seminary has just closed its most successful term. We have had between 70 and 80 boarders, beside our village patronage. On the part of nearly all there has been good attention given to work. The devotional meetings, attendance upon which is optional, have been well sustained. They are led alternately by gentlemen and lady students. Near the close of the term a Musical Recital was given to which the general public were invited. As an exhibition of school work it was exceedingly creditable. The Seminary reopens on the 7th January for the Winter Term. Several new students are expected. Applications for rooms and board in the Seminary should be made at once to insure accommodation.

J. E. HOPPER.

St. Martins, Dec. 26, 1890.

ACKNOWLEDGEMENT.—Rev. Jos. McLeod has to acknowledge a Christmas present of a fur coat from friends in Fredericton and St. Marys. He does not need to say that he appreciates their thoughtful kindness. Whenever, as may be very often, on long drives during the winter, he enjoys the comfort provided by them, he will be sure to think of them, and his heart will be warm towards them.

We are at earnestly request the work of with that of descriptions. of all subscri close of this y each pained by crease the nu subscribers of no one to wh weekly me

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