

## TERMS, NOTICES, ETC.

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

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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 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 needless confusion and mistakes.

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

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, DEC. 24th, 1890.

—AGAIN. We have again to urge, and earnestly urge, those subscribers to whom statements of account have been sent, and who have not responded, to make an effort to send along the amount due. An immediate response to this request is much needed, and will be duly appreciated. Do not delay, please.

—SUELT. Speaking recently of the subtlety of Satan, Phillips Brooks said, "He will make a man proud of his very graces; he will make a man proud that he is not proud."

—CALLED. Rev. J. M. Lowden has accepted a call to the pastorate of the Shawmut Avenue Free Baptist church in Boston. He will enter upon his work January 1st. Bro. Lowden has been pastor in Portland, Me., for eleven years, and has been very successful. He is a Nova Scotian, and began his ministry in the Free Baptist denomination there. Our Yankee neighbours know where to get good men.

—CATHOLICISM IN NEW ENGLAND. The "Catholic Telegraph" boasts that Catholicism has made great gains in New England, and declares that if the existing condition of things continues it will not be long till the Catholics will become masters of the situation. The last census shows large gains in the Catholic population of the New England States, and the elections show very clearly their voting power.

—THE ITINERACY. The Bishops of the Methodist Episcopal church are supposed to appoint the preachers to their fields. But in many cases they only seem to make the appointments. The wealthy and influential congregations make their own selections, and then intimate their choice to the bishops who ratify them. And this practice is coming more and more into vogue. Those churches, and of course they are the majority, which do not have this privilege are not well pleased that a few churches should be permitted to dictate to the bishops just because they are wealthy; and they think, too, that if the practice continues it will break down the itinerancy. The same practice obtains to a considerable degree in the Methodist Conferences of Canada.

—WHAT IT IS. The author of "Stepping Heavenward," in one of her letters, says: "Holiness is not a mere abstraction: it is praying and loving and being consecrated, but it is also the doing kind deeds, speaking friendly words, being in a crowd when we want to be alone, and so on and so on." And says Phillips Brooks, "It is good for us to think no grace or blessing really ours till we are aware that God has blessed some one else with it through us."

—"BACK TO ZION." This is the watchword of Jews in many parts of the world. Devout Jews have always looked to Palestine as the future home of their race. And to restore it to its former splendour is their great desire. Events seem to point to an early movement. Indeed organized action has begun. Boston, New York, Philadelphia and other cities on this continent have societies with this object in

view; and in London and European cities there are like societies. The Society sets forth that its aim is "to enlarge and strengthen the Jewish colonization of Palestine, to spread the patriotic idea of settlement of the Jews to the land of Israel, to improve the condition of Jews there resident by giving them instruction in agriculture and other industries, and to diffuse the knowledge of the ancient Hebrew language." The Jews have money enough to carry out their project, and are not likely to be niggardly in contributions when their sentiment and faith are appealed to.

—THE IRISH FIGHT. The struggle between the Parnellites and the Irish party under the leadership of Justin McCarthy is fierce and bitter. The party is evidently divided beyond hope of reconciliation; and the two wings are fighting each other in true Irish style. At one meeting Parnell had lime thrown in his eyes, from which he has suffered much. Not satisfied with talking strongly of and to each other, clubs have been used, and heads have been pounded and blood shed. Which party will win in the pending elections nobody knows; each claims that it will be victorious. It would seem, though, that the better part of the people are against Parnell. But whoever wins in the struggles now going on, the cause of Home Rule is suffering and must continue to suffer. It is a pity.

—AN OLD BISHOP. Bishop Medley, of this city, last week entered upon his eighty-seventh year. He is the oldest bishop of the Episcopal church on this continent, and one of the oldest in the world. He has been sixty-one years in the ministry, forty-six of which he has been bishop in New Brunswick. He is still active, and attends to his duties regularly, and with remarkable energy for a man of so many years. He has been a wise administrator of the affairs of his church, having devoted himself exclusively to its interests. He is deservedly regarded with much affection by his people, and his held in respect by people of all denominations.

—A HERESY CASE. The Reformed Presbyterian Synod of the United States objects to the constitution of the country because it does not formally recognize the authority of God or of God's law. And it refuses to allow its members to vote or take part in any way in elections. Five ministers of the body met some time ago and agreed to a declaration that in their opinion those received into church membership ought not to be bound in their political views. These ministers were a few days ago summoned before the Presbytery and put on trial charged with committing "a heinous sin and scandal contrary to the word of God and the profession of the Presbyterian church founded therein." The accused contended that they did not intend to do more than express an opinion. But the only terms on which the Presbytery would forgive them were that they would express sorrow for holding and expressing such an opinion. This the ministers declined to do, and they were found guilty on a vote of twenty-five to four, and were sentenced to be suspended until they repent. They are all young and active ministers. They have appealed from the Presbytery to the Synod. There are, probably, a good many in sympathy with them, and the matter may cause a division. What they ought to do if they cannot agree with the views of the denomination is to quietly retire from it.

—A RUM WAR. Halifax is the scene of a hot contest between good citizens and the rum men. Halifax has a license law. Like all liquor license laws it is violated. It is violated openly. The rum men have been defiant. Various attempts have been made to bring the law-breakers to justice. At every point the attempts were thwarted. At last detective service was employed by the Law and Order League. The detectives succeeded in getting evidence against a number of rum-sellers. So soon as the evidence began to be used, the rum men turned on the prosecutors, and succeeded in getting the detectives arrested for "conspiracy." They were marched to jail hand-cuffed, and are there yet. Others, prominent merchants and professional men, have been threatened with arrest.

The whole matter must go before the Supreme Court. Meantime the rum-men are triumphant. They do as they like, and they always like to do bad things. It cannot be possible that the higher court will approve the worse than burlesque of justice of which the court was guilty which lent itself to the arrest and imprisonment of witnesses on the charge of conspiracy.

The same thing was threatened in

this city in the cases which resulted in the imprisonment of the hotel men. But it did not work. There is no despicable trick to which the rum-men will not resort in order to gain time and opportunity to carry on their murderous traffic. But the end is sure. They must suffer the pains and penalties of their crimes.

The outcome of the Halifax cases will be looked for with interest.

We are hoping that every church will be systematically canvassed for new subscribers. Begin the work now.

## "Unto You is Born a Saviour."

Again has come the time when the whole Christian world celebrates the birth of Him whose advent was heralded with the song, "Glory to God in the highest, and on earth peace, good will to men."

No war nor battle's sound,  
Was heard the world around.  
No hostile chiefs to furious combat ran;

But peaceful was the night,  
In which the Prince of Light  
His reign of peace upon the earth began.

"Hail, hail auspicious morn!  
The Saviour Christ is born!"  
Such was 'th' immortal seraph's song sublime:

Glory to God in heaven!  
To man sweet peace be given,  
Sweet peace and friendship to the end of time.

The INTELLIGENCER carries Christmas greetings to all its readers, and hopes that the blessed festival may be full of the peace and good will which Jesus came to declare and offer.

The coming of Jesus was not in vain. It has not been for naught that for nearly nineteen centuries He has been in the world in the exercise of His divine power. His kingdom has been steadily extending, until it "ruleth over all." He is in the world for conquest; and he goes on "conquering and to conquer."

One of the clearest indications that the world is not what it once was, is that the spirit of gift-giving love is abroad in the earth. The divine example in this grows radiant above every horizon. The desire to minister good has taken the place of the desire to be ministered to. To make others happy, and to multiply the occasions for joy has become a kind of sacred infection. And, fittingly, this spirit has its best and most general expressions at the Christmas time, when all the thoughts are of Him who is the "unspeakable gift" of the Divine love, and who, in his earth-life, gave the perfect example of good doing.

The children in many homes will be glad to-morrow. Gifts in great variety will be in their hands, and their young hearts will beat with joy. Care should be taken to impress them with a sense of the gratitude for the great gift which has already been made to them, and because of which they have the Christmas with all its good things and gladness. It is of highest importance that the primary significance of Christmas as commemorative of the advent of the Saviour of sinners be made clear to them. As they take in the blessed fact the joy they have in the gifts and pleasant associations of Christmas will be sweetened and intensified.

Not in the home alone, by gifts to those we love best, should the festival be celebrated. There are children whose parents have gone on before; there are old people whose children have died and left them alone; there are poor people who cannot buy a comfort, and who live on through the year on the scantiest fare. These all have claims upon those more fortunately situated. The true Christmas spirit thinks of them and ministers to their comfort and joy. Those who with thankfulness, surrounded by their loved ones, "eat the fat and drink the sweet," should not forget to "send portions to those for whom nothing is prepared." To do this will be following the example of Him to whom no form of human want or suffering or woe ever appealed in vain. And the blessing will be realized which is promised in His "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Above all let every one remember the all important fact—emphasized by the Christmas festival—the "grace of Him who, though He was rich, yet for our sakes became poor that we, through His poverty, might be rich." This cannot be fully realized unless we make room in our hearts for Him, and let Him reign in our lives in love and gracious power. The only true happiness is to be found in friendship and fellowship with Jesus. And passing the Christmas tide to what, by the will of God, may lie beyond it of life, with its work and suffering, let it be with the resolve to be His whose coming was for us, and to show in every relation and always that of fellowship with Him we have a purer, sweeter, brighter, more helpful life. Amen.

## Petitions for Prohibition.

The movement inaugurated over a year ago by the General Assembly of the Presbyterian church and the Methodist General Conference, to secure a general petition from the churches of the Dominion asking Parliament to enact forthwith a Prohibitory law, is being carried on. All the churches of all denominations are co-operating. Petitions are being circulated in every part of the Dominion. All members and adherents of churches, male and female, sixteen years of age and upwards, are at liberty to sign them.

Petitions, with instructions, are being sent to the Free Baptist churches of New Brunswick and Nova Scotia—to those in N. B. by Rev. Jos. McLeod, and to those in N. S. by Rev. E. Crowell.

They should have immediate attention. Every member of every Free Baptist church and every person in every Free Baptist home, and every person in every community where there is a Free Baptist church, of sixteen years of age and upwards, should be solicited to sign.

Wherever it is possible public meetings should be held, in which the matter could be brought clearly before the people, the whole question discussed, and information be given.

It will not do to delay the work of getting signatures. It is desired that the petitions be signed and sent not later than January 15th.

Do not try to do without your religious paper next year. You need it, and it needs you.

## Notes By The Way.

NO V.

Saturday, 13th inst., was a cold day. And so were the Saturday and Monday following. They were cold enough for special remark, if the month, from its first breath, had not been continuously cold, extraordinarily cold.

Enroute to a point farther up river, the writer went into Woodstock, rather than spend two or three hours at Newburgh Junction. Junctions are, as a rule, weary places. Or, is it that delay is so disliked by the average man that it would be quite as tedious were the waiting done elsewhere?

In Woodstock we found Rev. C. T. Phillips ill. He was improving, and is by this time, we hope, able to be about his duties again. But for more than a week he was confined to his house, and under the doctor's treatment. He was not able to be out on Sabbath the 14th inst., and Rev. A. M. McNinch occupied his pulpit.

We also met Rev. T. S. VanWart and wife in Woodstock, returning from the burial of their little boy to whose illness reference was made in our last note. The little fellow died on the 9th inst. The burial took place at Waterville, C. Co. The death of this child is a very severe blow to Bro. and Sister VanWart. A few years ago they lost a son eight years of age, their only boy then. This one came to their home and hearts after that bereavement and seemed to fill the vacant place. But only for a little time was he permitted to brighten their home and gladden their hearts; he has followed his brother into the unseen, leaving the parents with a deep sense of bereavement. But they know on whom to lean, and in Him they find strength and comfort.

A delayed train made us two hours late in reaching our destination—Bath.

Rev. J. J. Barnes is pastor here. His pastorate is divided into two sections, the lower section being composed of Bath and Bumfrau on the eastern side of the river, and Wicklow on the western side, at which places there was preaching on the Sabbath. Wicklow is a new preaching place for Bro. Barnes, taken into his field since Conference. The church there is not strong numerically, and having been without regular preaching for some time its religious life also, is weak. They have an excellent church building erected three or four years ago; there are few better ones outside the cities. And now that the church has pastoral care, we hope to hear of the quickening of the religious life of the church and an ingathering.

The churches at Bath and Bumfrau are getting along very well. They have well sustained prayer meetings and Sabbath schools, and good congregations wait on the ministry of the pastor. The church buildings, too, are good. That at Bumfrau is new; it was erected last year, and funds are being raised to paint it. At Bath an organ fund is being raised.

Some special meetings are being held at Bath now, which, we trust, may be blessed to the church and community. At Bumfrau one member was added to the church lately.

Bro. Barnes lives at Bath, and we enjoyed the time spent in his hospitable home.

We found that he and his wife are held in high esteem by the people

amongst whom they live and labour. Bro. B. has done good work in a somewhat difficult field. He is a steady and faithful worker, and his labour has not been in vain in the Lord.

The churches are doing better than they used to in support of their own work and in interest in the more general undertakings of the denomination. For many years that part of the country was largely under the influence of the old notion that a settled pastor was an hireling, and there was no idea of systematic support of the ministry or anything else religious. Of course, there were always some who were superior to this wrong notion, but it prevailed to a degree that made very difficult what the more progressive desired to do.

It is gratifying to know that the feeling and purpose of the then minority has now become quite general. The importance of regular pastoral oversight is being realized, and the churches are getting into the way of systematic support. As in many other places there is still room for improvement, both in amount of support and in methods of church business. But this will come, we feel sure, as the benefits of what is being done are realized. There are brethren and sisters in these churches who have borne burdens for many years, carrying on the work in spite of many discouragements; and to their patient labour is due in a good degree the better condition of things now existing. In Bro. Barnes they have found a judicious and painstaking leader, under whose ministry and counsels the churches will take yet higher ground.

In company with the pastor we were privileged to visit a number of the homes of his charge, in all of which he was a welcome guest, and did the work of a thoughtful, tender pastor.

Rev. C. F. Rideout lives at Bath. Of course we looked in on him and his wife. We found them in good health. Bro. R. had spent the Sabbath at Gordonsville and Coldstream. He has no regular charge just now, but may have one soon. We hope so. The churches mentioned above have no pastor, and may engage Bro. R. who is a man of devout spirit, and earnest in labour.

Let each present subscriber endeavour to get at least one new one. \$2.50 will pay for both, one year.

## Christmas Thoughts.

There are some families who will be together an unbroken circle around the home table on this Christmas day. But there are many others where will be vacant chairs, and hearts will be sad because of the absent ones who once made the home so cheery and happy. The boy has gone to a distant city to make his start in the world, and on this holiday, sacred to family reunions, the mother finds her heart is going after him. She makes the preparations for the dinner with just as much care as she ever did, for those who are with her must have a happy Christmas; but she remembers how the absent boy liked this particular dish seasoned, or that particular dish baked; and to her the Christmas time has lost much of its old sweetness because the boy cannot share it with her. Perhaps the daughter, who was the mother's chief dependence in these happy family gatherings, has gone to a home of her own since the last Christmas; none of the family knew until the Christmas feast came again how much she was missed. But their loved ones, though absent now, may come again sometime, to join the family circle; and in that hope there is comfort. But in many of our homes there are vacant chairs which will never be filled by those who used to sit in them. The dear ones have gone never to return; and a deep sense of loneliness and loss fills the hearts of those whose first waking thoughts on this family holiday are of the loved whose voices are forever hushed. Yet those who are left must be brave, and help each other carry the burden of sorrow. There are some for whose sake the day must be made a happy one. What a blessed thought it is, that there are always others dependent upon our help and strength for their happiness. This is a burden-bearing world. When we stop to think of it we wonder how the burden-bearers get along so well with their loads. But those of us who have borne heavy burdens know the secret that keeps us from falling. His strength is our support; in our weakness we learn to lean hard on "the Everlasting Arms" that are always underneath the trusting to hold them up.

Christmas days come and go. We are growing older each year. Some of us have turned our faces toward the full shining of the western sun. We have beautiful memories of the old days in our childhood, and of the nearer days of our mature years. We love to sit in the twilight and think of them. We marvel at God's wondrous grace which has enabled us to travel so

safely, and with so few toil marks on our garments. When we consider the danger of the shadowy passes through which we have come we thank Him that He has brought us out upon the beautiful tablelands from whose heights we can catch glimpses of the Beulah-land which lies about the city of God.

Then let our hearts be full of thankfulness, whatever our condition may be. And especially should the older members of the household join with the younger ones in making Christmas a cheery, happy day full of sweet memories; that in their maturer years will fill many a twilight hour of thought with comfort and joy.

I. S. V.

If your renewal is due, kindly send it now.

## Revivals.

—Revival meetings in Chicago have gone on with increasing interest under the leadership of Mr. Moody.

—Evangelist Munhall has just closed a campaign in Shelbyville, Ind., in which all the evangelical churches united. The place has about 6,000 inhabitants. There were twenty-two saloons, twenty-two houses of ill-fame, and sixteen gambling halls in the place. As a result of the meetings these were all closed, as the law requires, by proclamation of the Mayor. On a certain Tuesday Dr. Munhall spoke, from one to two o'clock p. m., on "Christ in Business and Professional Life," and, tho it was the busiest hour of the day, and the town was full of country people, every store, save three Jew clothing stores, all the factories and nineteen saloons closed, and the largest church was packed to the doors with men. They came in their working clothes, some in their shirt-sleeves and covered with the dust of their work. It was a most extraordinary meeting. Over one hundred young men publicly and verbally confessed Jesus as their Saviour. Hundreds besides have turned to the testimonies of the Gospel.

Renew for 1891 now.

## DENOMINATIONAL NEWS.

FREDERICTON.—The ordinance of baptism was administered by the pastor to one candidate on Sabbath, 14th inst.

HIERNIA, Q. Co.—Licentiate S. J. Perry writes, 18th inst:

"I am holding meetings at Hiernia. Two have given themselves to the Saviour. We are expecting others to do the same. The church has been considerably helped. There will be baptism soon."

REV. A. M. McNINTCH has been engaged as pastor of the Sussex—Penobscot pastorate. The field includes Dutch Valley and Newtown. Bro. McNinch will enter upon his duties next Sabbath. Last Sabbath he spent in Fredericton, on exchange with Bro. F. C. Hartley.

ADVOCATE, N. S.—A Turkey Supper prepared by the Free Baptists of this place was held on Dec. 2nd at the Orange Hall. Although the evening was very cold, there was quite a good attendance and \$127.00 taken. A tea was held on Thursday evening Dec 4th and the additional sum of \$24.00 realized. The proceeds are to go toward the erection of a new meeting house.

On returning home from the tea of Thursday evening Dea. F. H. P. Dewis found his house in flames, and in a few hours it was totally destroyed. A high wind prevailed at the time and only a small portion of the furniture was saved. It was a valuable house, and the loss will be considerable, as there was no insurance. Dea. Dewis and wife have the sympathy of the community, and will be assisted.

D. T. PORTER.

The INTELLIGENCER will every week contain many things you need to know.

JOURNALISTIC.—The *Westykn* has put on a new dress. We congratulate it on its good looks, and on its uniform good spirits, and wish it increasing success.

A new paper, to be called *The Methodist*, is to be published in St. John. It announces that its purpose is to reach, if possible, the thousands of Methodists in the Maritime Provinces who do not take the connexional organs, and to help in promoting the public good. The prospectus says,—"While distinctively Methodist, our paper will be broadly Christian; loyal, but independent; patriotic, but not partisan; and while interested in universal man, especially so in the Canadians by the sea. We will aim to make it worthy the confidence and support of our people by presenting denominational matters up to date; articles brief and to the point; items new and interesting."

Rev. Dr. Wilson is to be editor, and Mr. E. A. Powers business manager. The first issue will appear about Jan. 7th. To this, as to every undertaking for the advancement of "the Kingdom," we wish prosperity.

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