

February Renewals.

A large number of subscriptions have expired, renewals of which are now in order, and are desired.

Many due in January have not yet come. We trust they will be sent at once.

Another large number of subscriptions expire this month.

Prompt renewals will greatly help our work.

February ought to bring us not only renewals of those subscriptions now expiring, but also of those which expired last month or earlier, and which have not already been received.

We hope each one whose subscription is due will remit promptly.

Let each reader of this whose subscription has expired, or will expire this month, 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 his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

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

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietors 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 letters for insertion should be written separately. Overance of this rule will prevent much copying and consequent 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, February 18th, 1891.

—CHRISTIAN VOTERS should insist that those who aspire to represent them in Parliament be men of pure morals.

—THE CHURCH which does not realize that its great business is to win men to Christ, and live and work constantly to that end, is a failure.

—THE MINISTER should be paid promptly. And all the expenses of a church should be met as they arise. There is no church but can do these things if an effort is made.

—MORAL SHORTCOMINGS are more damaging to a man's political influence than they used to be. And they ought to be damaging to him. No unclean man should be elevated to a representative position.

—BE IN EARNEST in living. Time, opportunities and life's powers should be regarded as God's gifts, for the use of which He holds the possessor accountable.

—A PASTOR lately said to his congregation, "Let us labour for four objects—the salvation of souls, the development of moral character, the development of workers, and the furtherance of moral reforms." This is a plain and full statement of the things to which every church should be devoted.

In Law and judicial rulings there is need of less technicality and more common sense.

—Always consult the minister before you determine and announce the time of a funeral. He may have engagements that make it impossible for him to attend at the time you think of. By consulting with him a time can be decided upon that will be convenient for all.

—How MANY INTELLIGENCERS are taken in your church? It is a good work to endeavour to introduce it to the families not now receiving it. The pastors can do much in this way. And others may help them.

—THERE is a Presbyterian church in Wheeler, N. Y., which for twenty

years has consisted of just two persons. The extraordinary significant fact about this very small church is that the house of worship was kept in repair, religious services were maintained, and the required benevolent contributions made annually.

—THE OLDEST religious paper on this continent is the "Herald of Gospel Liberty." It was established in 1808.

—MR. SPURGEON is strongly opposed to the funeral customs of the time. He says the expending of money on mere show at funerals is absurd, and hopes that the common sense of the people will soon destroy customs which oppress the widow and fatherless by demanding of them an expenditure which they cannot afford.

—HIS BEST SERMON. Jeremy Taylor says, "The preacher's life is his best sermon." If he does not preach well by his life, impressing those who know him with the fact of his personal godliness, he cannot preach to any good effect with his lips, however fine sounding his words.

—PREACHING is not essay-making, nor championing sects, nor apologizing for religion. It is the utterance of a man who has a message of life to his fellows, who reaches up toward God and out toward man, and who is filled with yearning toward and love for both God and man; it is a heart throbbing with love filling a human voice and speaking through it to men, persuading and entreating them.

—ARE THE CHURCHES making the most of this season for special christian work? Every church should now be at earnest work for the salvation of sinners. "Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now here-with, saith the Lord, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

—YOU GET discouraged sometimes because you think you are accomplishing nothing. Do not be discouraged. You cannot tell how much good you do. You cannot estimate the results of your faithful life and work. Labour on, steadily, faithfully. Sow the seed and water it. God will surely give the increase. Though you do not see the fruit, it will be. "Your labour is not in vain in the Lord."

—THIS WORD of warning from Rev. Dr. Maclaren is needed in some quarters. He declares that he has faith in that "spirituality which has got up so high that it can do without standing ground upon earth—the religion which has become so pure that it does not need places, times, forms, the association of brethren, and the help of others."

—KEEP COOL during the election. Get all the information you can on the questions at issue. Think for yourself. Determine what your duty is as a good citizen. Then do your duty. Give other men the same right of judgment and action which you exercise yourself. Believe them honest even though they differ from you. Do not quarrel with, nor think unkindly of your neighbour because he does not vote as you do. Discourage the use of every illegal and immoral means to influence voters. Help in every honourable way to choose good men as representatives. Ask the candidates if they will vote for a Prohibitory law. And do not vote for any man, even on your side of politics, if he does not give you definite assurance that he is sound on this great question.

—Work in God's Line. Churches sometimes resort to worldly devices in order to make a fair show. They expend their energies on things that have nothing to do with the salvation of men. To do real and lasting good, the Divine plan must be followed. Man's way, says one writer, is to begin at the circumference and try to work inwards—to prune the branches, to get rid of this bad habit and the other, this vice and the other, hoping in time to reach the heart. God begins in the heart, the moral centre of the being, creates us anew there, and works from that centre outward to the circumference. Whosoever is lord of the heart is lord of the right hand, of the tongue, of the intellect, of the imagination, of the whole being in its every faculty and attribute. The heart is the root of a man, out of which the whole practical life grows. When God puts the practical life to rights, he does so by renewing the heart. This is the Divine method. We must study it and fall in with it; otherwise we shall work no deliverance on the earth.

Taking this view of our work, it can be truly done only in the power of the Holy Ghost. Carnal men in our ranks

are only a hindrance, though they brought with them the wealth of the Bank of England. Carnal methods are equally a hindrance. The power needed is that of God's pure and blessed Spirit; and this power is power that works first in us, forming and informing, moulding and fashioning us from within, and then works through us on the world around. We must not limit the Spirit of God, for he is the free Spirit; he has access to every human heart. He commands every avenue that leads thereto. But in renewing hearts the rule is, he makes us conductors of the life-giving energy. It is our Paraclete, our inspirer, enlightener, strengthener, counsellor and comforter that convinces the world of sin and righteousness and judgment. To do our work, therefore, we must yield ourselves fully and without reserve to him, that he may both work in us, and work by and through us, as he will. We subscribe to all this as doctrine; we must hold it and be commanded and controlled by it as one of our profoundest and mightiest convictions. If we place our trust elsewhere, God will put us to shame. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

A Religion Needed. A writer, whose name we do not know, but who evidently has read and thoroughly believes what the Apostle James teaches—that faith without works is dead, describes the kind of religion needed in these times.

"We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—smoothes the children as well as instructs them—wins as well as governs—projects the honey-moon into the harvest-moon, and makes the happy hours like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily not only on the 'exceeding sinfulness of sin,' but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, chicory from coffee, otter from butter, beet-juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not make one-half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash.

The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar."

India Letter. Dear INTELLIGENCER:—This year our Christmas celebration out here has been attended with more than usual interest. Dr. Phillips who only a short time ago arrived in India came down here to spend Christmas with his mother and sister. Mr. and Mrs. Ager and Mr. Rae came in from Bhudruck and Mr. Brown from Chandbally, so it was a goodly number who assembled to welcome back our brother and join in Miss Phillips' Christmas dinner. We had an excellent prayer-meeting together too. The prayers and testimonies seem pre-ved by this thought,—"The Lord hath done great things for us whereof we are glad."

We had a long and pleasant talk with Dr. Phillips. We found that we had a large number of mutual friends and acquaintances. Dr. Phillips preached in Oriya on Sabbath morning, in English in the evening, and talked a little while with the S. S. children in the afternoon. It seems wonderful that after so many years of work in other languages that he can speak Oriya so fluently.

Christmas comes at the very pleasantest time of the year here. It is delightfully cool—really cold in the morning. We all feel invigorated—all but the poor natives, who are only half clad and stand shivering about in sheltered places wishing for warm weather. At Christmas time here, we

have green peas, beans, cabbages and a few other vegetables in our gardens. In Calcutta, we can procure most of the necessities and luxuries of life, so we are not to be pitied at this season as we are! So accustomed have I become to a warm climate, that I scarcely know how I could stand the intense cold of New Brunswick.

Mr. Boyer is now at a little village over one hundred and twenty miles from here. He went with Gunga, to try and persuade the girl to whom he was betrothed, in Hindoism to come with him and be his wife. If she wishes to come she will probably meet with great opposition from her people, but if she remains with them, she will have to bear the disgrace of Hindoo widowhood and he will be free to take another wife.

The Secretary of the American F.W. Baptist Mission Board, Mr. Stacy and Mr. Sandford, who accompanies him, are expected in Balasore within a few days. This is a great event in our Mission and the native christians are preparing to receive these guests in a fitting manner. May their visit be a help to the cause at home and here.

Your sister,
C. I. BOYER.
Balasore, 31st Dec., 1890.

Bible Study.

"The Independent" prints an article on "Bible Study in My Own Experience," from the pen of Dr. Samuel T. Spear, in which the author relates some interesting facts concerning his method of studying the word of God in recent years for the sole purpose of finding out what God had said, and putting his own mind in intimate relation and devout communion with the Infinite Mind. Dr. Spear is in the seventyninth year of his age, and having lost all the immediate members of his family by death, a condition of peculiar loneliness and affliction in extreme old age might have left him desolate indeed, but under these dark dispensations he has found the "cheering compensation of meditative hope as a soothing balm to bereaved and afflicted sensibility" in searching the Scriptures. His method is to set apart one hour of each day for the special systematic study of the Bible. This hour precedes the morning meal, in order that the soul may have its proper daily food before the body is nourished with bread that perisheth. What was at first a purpose has become a habit. With the Authorized and Revised Versions, Greek Testament, commentaries, and note-book, the doctor goes deliberately through the New Testament, diligently searching for spiritual nourishment, and devouring it with true and genuine spiritual relish. This method is worthy of all commendation. The help one may get out of the word of God in old age and deep sorrow is worth seeking. Many read the Bible as literary critics, or in order to find materials for sermons or illustrations of important subjects, or to find evidences of its truth. Great good may be realized even from this method, but the highest and most satisfactory results will be obtained when one reads it as Mr. Spear and many others have done for years to ascertain as definitely and clearly as possible the mind of the Spirit, enter into intimate communion with God, and secure the comfort and strength which the Scriptures are able to furnish.

What Can I Do? Many pastors are engaged in special services for the quickening of the church and the conversion of sinners. No other church enterprise can compare with this in importance. It should take precedence of everything else in the minds and efforts of the people. All the energies of the church should be concentrated on this one work while the special meetings last. Every church member who has in him any degree of spiritual life can do something to aid the pastor in this undertaking.

One way to help the pastor is to avoid all engagements which would interfere with the meetings. Members of churches often manifest a degree of forgetfulness or indifference in this matter which is utterly inexcusable. Ladies sometimes give parties in the midst of a revival meeting, and while the pastor is engaged with a few faithful disciples in prayer for the outpouring of the Spirit and the conversion of sinners a company of his people are spending the evening in social pleasure. Those who do such things often appear utterly ignorant of the fact that they are doing harm. Because the company is select and the amusements innocent they conclude that there can be no possible objection to the evening party.

What would be altogether proper at another time may be exceedingly improper during a revival meeting. The attention of Christians is diverted from the great object in view; the serious are led to think that church members who can turn aside from the work of

saving souls to eat and drink and make merry are not deeply concerned; careless sinners naturally conclude that such Christians are not quite sincere in their profession of an earnest longing for the conversion of souls, and the heart of the pastor is discouraged.

Instances have been known in which companies of young people attended the meetings one evening and spent the next evening sleigh-riding or skating. Sometimes a banquet given by some society in the community makes such a heavy draft on the congregation as almost to break up the meeting, and examples could be given of a church actually suspending its revival services to make room for a church supper or fair which had been arranged for several weeks previously.

No harm is intended in these transactions, but they are stumbling-blocks in the way of sinners, and always impede the progress of religion in the community. They show clearly that the men and women who do these things are ignorant of the philosophy of revivals, and utterly unable to appreciate the fitness of things. When revival meetings are in progress let parties, entertainments, suppers, banquets, and other similar social arrangements be postponed. Let Christians show by their actions that they have adopted the motto of Paul: "This one thing I do."

Every believer who sincerely desires to see the work of God revive may help the pastor also by secret prayer. It is taken for granted that all such do pray daily in secret at all times, but during the time set apart for this special work special prayer should be made in secret as well as in the sanctuary. If the pastor knew that prayer was being offered three times a day for him and the cause of Christ in the community by every member of his church, his heart would be encouraged; his sermons would be more effective, and his efforts more fruitful; and if he did not know it, then secret prayers would avail much.

President Edwards did not know that several members of his church had spent in prayer the whole night preceding the Sunday on which he preached that historic sermon on "Sinners in the Hands of an Angry God." During the delivery of the discourse the Holy Ghost came upon the congregation, and many were so deeply affected that they cried aloud for mercy. It was the beginning of a wonderful revival, in which hundreds were converted. Who will say that the fervent prayers offered the night before had nothing to do with the efficacy of that sermon and the beginning of that revival?

Revivals have frequently broken out suddenly. Without protracted services, which usually precede such visitations, sinners have begun to enquire the way of salvation, and many have believed that the revival was unexpected and unsought. But if the whole truth were known, it would be found that secret prayer had been made for this very thing. One heart at least has been oppressed with grief on account of the unconverted, and with desire for a revival of religion, and possessed of a spirit of prayer which would not be restrained. Public services are important, but revivals which produce abiding results are promoted by secret prayer as much as by sermons and songs. Whatever else a Christian may be incompetent to do, he can pray in secret.—Chris. Advocate.

Mission News and Notes.

—The Methodist Mission in Mexico is reported as having nearly 3,000 communicants.

—Whitefield's Tabernacle in London has been taken down, and will be rebuilt at a cost of \$100,000.

—The Germans are collecting funds for a large Protestant church to be erected in the city of Rome; 33,000 marks having already been received, Pastor Terlinden, of Duisberg, is the leading spirit of the movement.

—Milne offered himself as a missionary to China, but was refused. He offered to go as a servant, and was accepted; blacked Morrison's shoes, and did a servant's work, until he acquired the language and was ready for work; then he became the greatest missionary of southeast Asia.

—The comparative failure of the Salvation Army in India is accounted for by the Indian Witness, first, because of the class of workers sent out—men and women of meagre educational advantages; and, second, the adoption of the Army to native customs in food, dress, and dwelling, which made sad havoc with the strength and lives of the officers.

—When the Moravians were told that it was impossible to reach the slaves in West India, because they were separated from the ruling classes, two missionaries said, "We will be slaves to get beside them." They lived in the company of slaves, to get close

to the hearts of slaves. The slaves heard them because they had humbled themselves to their condition.

—Sermon distribution, as a means of mission work, was begun on the first Sunday in Advent in 1881, with an edition of 600. The number rapidly increased until it reached 120,000 each week. Now the average is still more, a hundred thousand, of which about 17,000 are used in Berlin alone. The sermons are offered at one penny apiece by volunteer workers to those who are engaged on the Lord's Day, and cannot attend regular church service. These sermons go literally to the ends of the earth, being used wherever Christian work is carried on among the scattered Germans.

—The heroic Mackay, of Uganda, face to face with every sort of evil and of danger, writes, in a letter inserted in his recently-published biography:—

"The Son of God was manifested to destroy the works of the devil, not let them alone in full swing. If we are to follow in His blessed footsteps, we must deny our natural inclination to let things alone to take their course, and must sacrifice ourselves for the well-being of our fellow-men—our ungrateful, unpromising, suspicious fellow-men. His love was to the unloving and the unlovable. Ours must be so too. . . . Whatever the end to ourselves may be, we must go dauntlessly to work to save men from the devil and from themselves."

—The Presbyterian has the following interesting paragraph: "Corea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Coreans. Without having heard or seen a missionary, thousands of people have heard of Christ, and turned from vain things to the service of the living and true God. These converts are the fruit of the circulation of copies of the New Testament in Corea by Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria."

Seminary Notes.

Since the last Seminary notes appeared in the INTELLIGENCER we have had to record the death of one of the chief benefactors of our school.

Capt. Geo. W. Marsters, to whose liberal gift of ten thousand dollars St. Martins is indebted for the location of the Seminary in its midst, died Jan. 20 and was buried on the 22nd.

The burial and memorial service was conducted by the Rev. Dr. Hopper, Principal of the Seminary. The students attended in a body. The following was the programme of the memorial service:

The Lord's Prayer, Rev. F. W. McKel, Episcopal church.

Quartette, "Still, Still with Thee,"—Garrison.

Scriptures, Psalm xxxix, Rev. xxii, 1-5, Rev. M. G. Allison, Presbyterian church.

Address, J. E. Hopper, D. D. Hymn, "The hour of my departure's come."

Prayer, Rev. Isaiah Wallace.

"Lead, kindly light," Seminary Choir.

Benediction.

Capt. Marsters was the son of one of the early Baptist Ministers of this province. He began life as a sailor but afterwards turned his attention to ship building at which he made his fortune. Of late years he had suffered financial reverse which no doubt hastened the end. He was ever a generous giver to good works both in his native place and elsewhere. His largest gift however was the above mentioned sum of \$10,000 to the Union Baptist Seminary. To his timely and generous assistance the school owes in a large measure what usefulness and influence for good it has been enabled to acquire. At the Seminary the usual routine of school life has been going on and good work is being done. The students generally evince a willingness and aptitude for study and appreciate the value of a good education. Of course there are exceptions here as elsewhere but the constant association with the studious naturally has a good effect even on those who are inclined to take things easy.

Our numbers are still increasing. Since my last writing several more students have arrived.

E. W. LEWIS.

Revivals.

—Evangelist Yatman is conducting successful revival meetings in Toronto.

—In Evanston, Ill., Rev. B. Fay Mills is engaged in revival work of great interest. All the churches are crowded with eager hearers. One inquiry meeting was attended by over 300. There have been many conversions.

—Mr. Moody's labours in Boston and vicinity have attracted much attention and awakened widespread interest. The services conducted by him in Tremont Temple have been attended by great crowds, and hundreds have been unable to get in. Many churches will gather in members as one result of the work.