

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.

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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 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 such as confusion and mistakes.

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

Religious Intelligence.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, February 4th, 1891.

—Now. Every mail should bring a large number of subscriptions. We trust those whose subscriptions are now due, together with those past due, will forward them this month, and as early in the month as possible.

—THE HARD PLACES develop the strong men.

—EVERY FREE BAPTIST family should take the denominational paper.

—“REVIVALS” so-called that leave the church life unquicken and the church members unimproved are a doubtful good.

—THE CHURCH MEMBERS who run after every new thing in religious service are poor dependance for the pastor. They are of very little, if any worth in the life and activities of the church.

—SOME MEN think themselves called to preach who have great difficulty in convincing others of their call. When God calls a man to preach He also calls somebody else to know it.

—THERE ARE more hindrances to the Lord's work within the church than outside of it. “Prepare ye the way of the Lord,” is a call that needs to be heard and heeded by the church.

—DO NOT be afraid of enthusiasm in revival—or at any other time, for that matter. Dr. Herrick Johnston truly says that many a minister has failed of having spread over every meeting a great blanket of carelessness.

—IN THE CHURCH there are always these two classes of members,—those who take a greater share of responsibility than ought to be required of them, and those who do not feel half the responsibility which should be borne by them. The first class need some times to be preached to from the text, “Peace, be still”; and the others need often to be appealed to with “Be up and doing.” And yet, curiously enough, the “Register” points out that mis-applications of these sermons are almost sure to follow. The some that he is to hear the message of rest is

most likely to take urgently to heart the exhortation to duty; and the easy-going, listless hearer will, with strange perversity regard the talk about rest as especially for him, and do less than ever—if possible.

—THE ENGLISH BAPTIST Missionary Society will celebrate its centenary next year. The first meeting of the celebration will be held in Nottingham Eng. in May where Dr. Carey's great sermon, “Expect great things from God, attempt great things for God,” was preached. Among the practical things in celebration of the undertaking of the great work, and in recognition of the blessing God has given upon the work, it is proposed to raise a special fund of \$500,000, and to take steps to increase the annual income of the society to \$500,000.

The special fund is to be used to send out 100 new missionaries, to provide such a working fund as will protect the society against the necessity of loans on interest, also to erect eight new buildings at various missions, to do more in training native evangelists and the translation of the Scriptures.

—EMPLOY THEM. The wise leader in Christian work will, so far as possible, keep the people employed in christian work of some kind. It is especially important that the young in the christian life be given something to do. The “Christian Advocate” says:

Failure to make provision for the employment of the energies of church members in good works is one reason why some religious denominations have not grown more rapidly. Young people must expend their strength in some way. If the church will give them something to do they will be happy to grow strong, and prove very useful. If their energies are wisely guided they will readily find some useful employment. But if they are restrained from active efforts, and compelled to maintain the position of silent and idle observers of church services, they will soon become restless, and seek scope for their talents somewhere else.

—THE CHARLOTTE COUNTY Council last week passed a resolution condemning the C. T. Act, and expressing the opinion that it ought to be repealed. Such action is simply silly if not worse. The trouble is not with the Act, but with the authorities whose business it is to see to the enforcement of this equally with other laws. In every place where those entrusted with the administration of law are true to their duty there is no more difficulty about its enforcement than about the enforcement of other laws. Condemnation, instead of being visited on the law, should be pronounced against those magistrates, judges, and other officials who wink at violations, magnify errors and become parties to obstructions of the law while they are sworn to enforce it.

—MR. SPURGEON's preaching is thus described by a French writer: The orator, standing erect, marches up and down his platform. He goes, he comes, he retires, he leans forward, he mingles energetic gestures with his words. He is not a motionless statue in the pulpit; he is not a priest exercising sacerdotal functions; he is an inspired prophet, speaking in the name of God. His language is colloquial; his illustrations, sometimes trivial and sometimes lofty, may offend good taste, but always touch the conscience. His preaching is an act; he fights both for and against his hearers.

—EVER FAITHFUL. Nature requires that we must have rest for our tired bodies; rest for an over-taxed brain, change of thought and the mind a change of subject, but there is no vacation for the service of the soul, and our christian living and faithful service to the Master must go right along, at all times and seasons. To him that overcometh is laid up the crown, “Be ye faithful unto death, and I will give you a crown of life. But while there is to be this loyal service for the Master, blessed be His name, there is a constant renewal of strength, a source of rest that the world cannot give or understand, a divine feeding and refreshing of the soul, a wonderful adaptability of kind and amount of service required so that no fatigue comes to the soul from overwork for Christ.

One for One.

Jesus had just come into the land of Gennesaret. And as soon as the men of that place had knowledge of His presence amongst them “they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched Him were made perfectly whole.”

Of such people it is easy to think well. They were thoughtful and sympathetic; and their thought and sympathy were practical. They were not absorbed in their own personal gladness that Jesus was amongst them. They did not give themselves

up to the joy of attending on His teaching, and congratulate themselves that He had blessed them. Great care is needed even in this day lest we become selfish in our religious knowledge and experience. It is a sorry compliment to Jesus when we do so, and a sad commentary on our love and faith and the character of our religious life. He would have us manifest the new life we have from Him by helping others to Him.

The Gennesaret people thought at once of the many who needed the help He could give. And they did not content themselves with wishing the sick and helpless were there. They made haste to bring them to Him.

What a scene! In every direction they hurried; and from every quarter they came back bringing neighbours, friends, relatives, the poor, the bed-ridden, the crippled—all who were diseased. They crowded about Jesus, they pressed upon Him, they besought Him for those who needed and could not ask for themselves the privilege of touching Him; and “as many as touched were made whole.” It was a scene to make angels rejoice—not only in the healing by the virtue that went out from Jesus, but in the spirit of those who brought the sick to Him.

This incident suggests, amongst other things, the importance of personal christian work. And this fact of individual responsibility needs to be continually emphasized, for men are prone to lose the sense of it. This is an age of organization. There are societies, leagues, combines, &c., almost without number. Christian organization has been wonderfully perfected in late years. Mission Societies, Bible Societies, Y. M. C. A. associations, Sabbath School Associations, Christian Endeavour societies and many others have come into existence, and all are doing much good work. We bid them God-speed. The danger is not, perhaps, that there will be too much or too well-perfected organization, but that in all this the importance and value of individual effort may be overlooked. The best work in the world is almost always done by one man; and indeed the worst, commonly, is too. One man generally does the most that is done in any enterprise. Nor is it less true in religious work than in other things.

In the christian system the individual is made prominent. The Divine love is made known to us in a person—Jesus. During His earth life how He worked! He “went about doing good”, and was able to say, when He came to the end, “I have finished the work Thou gavest me to do.” And His manner of work is the pattern His disciples are to follow. The early believers understood this, and each regarded himself as bound, if possible, to win his neighbour to the faith of Jesus.

It was a sad day for the church and the world when the proxy idea found place. Darkness came, and for long years overshadowed the world. There is need to watch carefully against the same deadly idea now. “To every one his work” is the divine order. Every christian is “created in Christ Jesus for good works.”

The pulpit is not the only place where Christ is preached. Pulpit preaching cannot be dispensed with. It is ordained of God. But pew, and home and office and shop preaching is also needed. Peter and the other apostles preached, but so did Phillip and Dorcas and Priscilla and Phebe and a host of other men and women who were faithful in their respective spheres. They spread abroad the knowledge of the Saviour, and brought many to experience of His saving power.

Jesus is the great example of work by one for one. True, He preached in synagogues, on hill sides, and wherever the people were assembled. And there must and will be such preaching till the end of time. But He was just as earnest with one, as with Nicodemus, the rich young man, Zaccheus, the Samaritan woman and others. There is no record of His counting converts by scores, but one by one men believed and became His disciples.

The thing of value is not the world, but the soul next you. You cannot reach the world, but you can reach some one person. And to reach that one is your mission. Church work is, after all, but the aggregate of individual devotion and service. Fine organizations amount to little unless there is consecrated personal work. Much of what might be affected by good organization is lost because there are only excellent plans and no personal devotion. How much is done for Christ in your church and community depends on what you do.

By work for individuals one man does the most. Great meetings wisely

conducted are but preliminary to the after meeting of inquiry and help, where “one man is the minister and one man is the congregation.” The face to face work tells in practical results. And so it is whether in inquiry meeting or elsewhere, the work of one man for one man has effect.

Many excuse themselves from christian service on the plea that they are without the talents, opportunities, influence &c., which they regard necessary to success. If they had the things they say they lack they would, they claim, be very diligent in their use. All that is required of any one is to serve God where he is, and in the use of such powers and opportunities as he has. To do so is much better than vain dreaming of what they think he might do were he differently endowed and situated. The man with one talent is not accountable for five; but for his one he must give as strict account as though he had five. In God's view the one talent and the five talents are equally important. Give God what you have; and He will see that your “labour is not in vain.”

The equipment for work is “knowledge of Him”—Jesus, of His power and graciousness. The people of Gennesaret “had knowledge of Him,” and immediately they went after the sick and needy. There is no intimation that there was any special organization to reach and bring them. Each went after the one or more of whom he knew and for whom he was concerned.

The christian's professor says he has knowledge of Jesus. Do his actions say so? They ought. True knowledge of Jesus quickens the feeling that the unsaved need Him, and moves us to seek and bring them to him. If there were more sense of personal responsibility and privilege there would be more happy christians, and conversions would be more numerous.

About Funerals.

A writer in the “Morning Star” makes some sensible suggestions about funerals, extracts from which are appended.

We should give more careful attention to making funerals instructive, calling the attention of the people to the imperative need of being “also ready,” and consoling the bereaved. The time of service should be well chosen, from forty-eight to seventy-five hours after death, and as near the middle of the day as convenient, so as not to come at the dinner hour, so as to insure the largest attendance of citizens, the aged, sickly, and children included. Not on the Sabbath, if it can well be avoided, unless in or near the church, and taking the time of the regular worship. If funerals must come on the Sabbath, in remote neighborhoods, let them be at an hour that will not take ministers from their regular Sabbath duties. It is not fair or necessary to disappoint their congregations, who have a right to their constant services. The place for funerals is usually at the residence of the deceased, if convenient. The infirm and children cannot well endure the triple service at the residence, the church, and the grave. They are too often tedious to healthy people. This suggests that the length of service should be such as not to weary, but to profit, the hearers. The time occupied should be from ten to fifteen minutes, according to the age, circumstances, and position of the deceased.

Who should officiate? The minister of the parish, of course. He is supposed to have visited in the family, to know best their spiritual state and needs, and how to warmly sympathize with the afflicted. The habit with some of sending for a former pastor, or one who married or baptized the deceased, or who attended former funerals in the family, is attended with needless expense. It often occasions unpleasant feelings and remarks, and is withholding the full support and sympathy a pastor should have from his people.

Ample pay for service should be rendered from well-to-do families, especially when not belonging to the parish. Themes appropriate should be used. No eulogies, as a rule, are fitting. Due reference may be made with profit to the virtues, worthy deeds, and pure Christian life of the departed, in remarkable cases cited as worthy of imitation. But to get the name, as some do of extolling every one, and leave all in heaven, is to be not true to facts, nor faithful to the living, who need warning to reform their lives, and it is harmful to the cause of morality and religion, tending to lead some to hope they may have a fine eulogy and heaven as a reward, as they have seen. Many rarely hear any other Gospel message. Out of respect to relatives and neighbors, they attend their funerals. So let the fundamental of the Gospel be plainly and simply set forth, as repentance, belief in Christ, the new birth, a godly life, righteousness, temperance, and judgment to come. Let instant preparation be shown to be necessary.

A Horrid Record.

The annual meeting of the Society for the Prevention of crime was lately held in New York. Mr. Anthony Comstock is the veteran Secretary of the Society, and is indefatigable and fearless in his labors to discover and destroy the crime creating centres. His report gives a hideous picture of the terrible things that are done. One part of the report dealt with the crimes, &c., arising from gambling in the country last year. The facts are summarized thus:

One hundred and twenty-eight persons were either shot or stabbed over gambling games. Four were stabbed and twenty-four shot over the game of craps, a game of dice much played by bootblacks and newsboys upon the sidewalk, and by fast young men and Negroes. Twenty-eight were stabbed and fifty-five were shot over the gambling table, or directly resulted therefrom. Besides these, six attempted and twenty-four committed suicide, and sixty persons were murdered in cold blood, while two were driven insane. Sixty-eight youth and persons have been ruined by pool-gambling and betting upon horse-racing. Two burglaries, eighteen forgeries, and eighty-five embezzlements were committed to get money to gamble with, and thirty-two persons holding positions of trusts in banks and other places of mercantile life absconded. The enormous sum of \$2,898,372 is shown by this same record as the proceeds of these embezzlements and defalcations. To these crimes must be added the long list of thefts, robberies, embezzlements, larcenies, and defalcations, which are never known except to the immediate friends or persons especially interested. In this city the brother of a publisher, a young man twenty years of age, lost \$14,000 at gambling, a part of which did not belong to him. Two clerks embezzled funds from their employers, one of whom beggared his wife and three little children. A young lawyer besought the Secretary to close a place where he had lost all. The suicide of the late cashier of the post office in New York, who stole a large sum in small amounts, which he sent out by bootblacks and others to be staked in bets upon horse-races with the book-making sharps. Only a few days ago, and this community was shocked by the account of the downfall and suicide of a prominent society man in Albany. He resided in a beautiful home with his five motherless little children. He was in a position of high trust and responsibility, and enjoyed the confidence of his employers. After embezzling over \$100,000 he was discovered, and he took his own life, leaving his little ones so destitute that neighbors had to contribute for the necessities of life. The newspapers print the horrors of these gambling crimes in one column and advertise the pool and horse-race gamblers in another. Murders and suicides occur frequently as the direct harvest of this kind of seed-sowing.

Lessons From James.

NO. III.

“Let every man be slow to wrath.”

The world has been slow in recognizing the fact of the brotherhood of man; and the question is asked when shall the laws of solidarity be rightly understood and acted upon. We are languishing from lack of sympathy. We need the cultivation of confidence and trust, not of suspicious fear that every other is an enemy and plotting against us. In a word, we need more love and less hate.

It is a gratifying fact that there is a tendency of late in drawing more closely together as individuals, communities, churches, and nations. It is the natural result of a more advanced knowledge of personal wants. We cannot afford to live isolated lives; we need the sympathy, the love, and the helpful co-operation of the brotherhood. The day is dawning when an affirmative answer to the ancient question, “Am I my brother's keeper?” will be accepted as orthodox in every one of its five points. Then over every gateway, and on the posts of the doors, shall be engraved in golden letters “Love is the fulfilling of the law.”

The great stumbling-block in the way of this social millennium is enmity breaking out tangibly in anger. A large proportion of the evils of the past and present can be traced to animosity—the giving way to wrath. If the nations would exercise more wisdom and forbearance, how many wars might be averted and peace continued to the advantage of all! If our christian brotherhood would cultivate and practice more generally the great law of love of the eleventh commandment, how many churchy quarrels would be prevented! And there is nothing so cruelly cold and diabolically hateful in its effects as a holy war among church members. It is the nearest akin to

hell that has ever had place in the temple of God.

If men were generally actuated by a spirit of right, how slow would be their wrath, and what a beneficent effect it would have on society, how many difficulties would thus be avoided. Giving place to wrath causes strife, and with strife, contention; and then follows force; hence, suits at law are often generated by merely giving place to anger rather than reason. So our attorneys at-law, it is said, are made fat from the follies of the masses.

James must have had an intimate acquaintance with the human mind when he wrote this verse, and we thank him for the wisdom displayed. Swift to hear, slow to speak, and slow to wrath, may they be the triple mottoes of our lives! And may “swift” and “slow” be the teeter-board of the varying circumstances in the experience of our individual lives?

W. C.

The Revival Season.

On every hand are signs of a great outpouring of God's spirit. Souls, are being awakened to their lost state, and many are asking, what they shall do to be saved. Not only are sinners crying out for help, but there is evidence of a great increase in spiritual blessing upon the saints. Church members have entered with zeal into the work, and there has been no lacking of earnest testimony, and heart-searching among God's own people. Referring to the necessity of a quickening among the saints, the *Pittsburg Methodist Recorder* says:—

Revivals are needed for saints as well as for sinners. Spiritual life must have its renewal. And many Christians unfortunately, live in such relation to God that they do not receive that supply of spiritual life they need without participating in those seasons of refreshing that the revival brings.

Is your spiritual life at an ebb? Then it is a sure sign that you need to lay in your spiritual supplies. You need with others of God's children to draw near to him and renew the strength of your love. This you can do if the revival spirit is awakened.

Many indications point to this as a revival year. Word is coming from all parts of the country of great works which God's Holy Spirit is accomplishing. Why should not you and your church share in the great shower of spiritual blessing that is falling all around you? You may if you desire it. All you need to do is to prepare for it. God is willing and desirous to give it to you. He waits on your movement.

But while you will inevitably be the gainer through a revival visitation, it is not the thought of yourself and your gain that must move you. If you have no other thought you will have no revival. A true revival comes only when we are stirred by thoughts of others. We receive blessing only when we seek to secure it for others. When we are moved to secure the perishing around us we find that in the effort we ourselves are lifted to higher life. We are enriched in the endeavor to bring spiritual riches to our fellows. Then go to work for others with a heart yearning for their spiritual welfare, and, strange to say, your own spiritual life will at the same time be marvelously renewed.

Rights and Duties of the Laity.

The Editor of the Free Baptist has the following from the Qr. Review written by Rev. Mr. Kephart, which contains many suggestions and strong points applicable to our own and any denomination. We wish to repeat some of these good points.

After conclusively showing that in the apostolic church the laity held a conspicuous place and discharged important functions, the writer briefly indicates how the rise and growth of the hierarchy gradually resulted in depriving the laity of any right as teachers and in the general abridgment of their rights as congregations, until Luther broke this spell of medievalism and set them free again. “The result of this ignoring of the laity was a very rapid and a very great decline in both their interest and efficiency in church work, an effect from which the church has not yet recovered.”

As for the present, the writer says, “the condition essential to the largest degree of success in church work is that condition in which the laity, individually and collectively, shall realize that upon them, along with the ministry, rests the responsibility for either the success or the failure of the work of the church.” And the prominence thus to be given to the laity, he says, “should not be thought of as an action taken simply to satisfy the laity, but as an effort to return to the system given by Christ, because it is believed that a return to this divine plan will result in the adoption of better methods of work and in a harmonious and enthusiastic activity upon the part