

TERMS, NOTICES, &c.

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

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever 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 needless 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. 2nd, 1891.

THE RELIGIOUS INTELLIGENCER.

—FOR 1892.—

FORTIETH YEAR.

It is the custom of papers generally, about this season, to make announcements for the new year.

Here is the INTELLIGENCER'S:

1892 will be the fortieth year of its publication. It will endeavour to be worthy its years and experiences.

There is good reason to believe that it never stood better with its readers than now. All the features that have made it for so long a welcome and helpful visitor to so many homes will be continued.

It will every week chronicle the progress of the Lord's work in every part of the world. It will furnish much of the best religious reading. Ministers, Sabbath-school workers, parents, old people, young people—all will always find something in its pages of a helpful kind, something to instruct, stimulate, encourage, comfort.

For those who cannot take both a religious and a secular paper, the INTELLIGENCER is the one they need, as it furnishes a full and carefully prepared summary of secular news of the world every week.

It is the only Free Baptist paper in Canada. It gives the news of the churches, advocates their interests, and is a faithful witness for the truth as understood by them.

It would like to go into every Free Baptist home in the Dominion. It thinks it ought to go to them.

It desires to retain all present subscribers.

From those who are in arrears it earnestly solicits immediate payment. It needs all the money due it.

From all it asks prompt renewals for 1892.

But it wants, also, a large increase of subscribers—at least a thousand. There are more than a thousand homes upon which it has claims, as the organ of the denomination with which they are connected, but which it does not now enter.

To reach these it needs the assistance of the ministers and others who are interested in denominational work.

Pastors can do much in introducing the INTELLIGENCER to their people. The Conference has endorsed the INTELLIGENCER and asked the ministers to urge their people to subscribe for it. Please do so, brethren. Do it now.

This month is a good time for a general canvass for both renewals and new subscribers. December ought to bring a great number of subscriptions.

SPECIAL OFFER.

Any subscriber sending a new subscriber with his own renewal can pay for both one year, with \$2.50.

Now for renewals from all subscribers, and a canvass for new names by all the friends of the INTELLIGENCER and its work.

—“A CALL to Thanksgiving,” by Rev. Jos. Barker, which appears in another column, teaches lessons of practical recognition of the goodness of God which all will do well to ponder and act upon.

—JUST LOOK at the date on address label of your paper. And if it indicates that your subscription has expired, send a remittance. Pay up the arrears, if any, and send another year's renewal.

—EVANGELIST D. L. Chubbuck died a few days ago. He was well known in many parts of the Lower Provinces, where he laboured, from time to time, during late years. He was an earnest and quite successful evangelist, who will be kindly remembered by many. He was yet a young man at the time of his death.

—MR. GLADSTONE, expresses the belief that the feeling throughout the civilized world is towards the disestablishment of religions; and that in England, as elsewhere, the feeling against state religions grows stronger.

—WHILE, at all times there should be earnest christian work, the season is at hand when special services and increase of activities in all departments of christian activity are in order. Let ministers and churches use the opportunities they now have.

NEW ORLEANS has voted, by 11,000 majority, in favour of legalizing the lottery swindle. This is regarded as an indication that the state (Louisiana) will be carried by the lottery managers. It is sad to think that a whole state will sell itself to such an infamous swindle, and to be a curse to the whole nation.

—OTHERS than Free Baptists think well of the INTELLIGENCER. A Methodist, who has read it for many years, sending two renewals a few days ago, wrote: “Your paper is highly prized. I wish it was taken in every Methodist family.”

Such commendation is cheering.

—A MOB attacked the Salvation Army in Eastbourne, England, on a recent Sunday. What particular offense the mob thought the Army people guilty of, is not stated. It was a brutal act, disgraceful to any community. It is amazing that such an outrage is possible in an English town.

—“SOME PEOPLE DO sooner get religion than they take leave of their wits.”

So says Hugh Price Hughes, of London, a man of large experience and much success in christian work, and evidently a close observer of men.

He, probably, has in mind those people who, so soon as they are blessed, make their form of experiences and themselves the standard by which all other christians are to be judged. They are everywhere, but happily not a very large class.

—BUSINESS MEN think there are indications that the country ought now to have a season of debt-paying. The great crops of this year have made this possible. Western farmers are said to be cancelling mortgages and using what they have left to still further improve their farms. All this is cheering. Everybody, whether his indebtedness be large or small, should plan to pay, and make an earnest effort to do so. And with all the paying, let no one forget what he owes to “the Father of Mercies.” The Lord's treasury should be filled.

—A METHODIST PAPER, making some calculations about church work, says, “Taking the proportion of church membership to the number of conversions annually in this country, it takes fifteen church members to save one soul a year; that is, while the lowest average increase which Christ places as the ideal before the Church is ‘thirty-fold,’ we are actually increasing at the rate of one-fifteenth of one fold!”

This estimate may be correct; indeed, we fear it is. But it is not at all creditable to the church of Christ, and does not indicate a large degree of consecration and activity. How is your church, brother?

—FREQUENT INSTANCES of bigotry in the clergymen of the established church in England are given in the papers. It is well to find an instance of the opposite character occasionally; and it is a pleasure, as well as justice to print such. The bishop of Salisbury has, in a simple thing, shown himself more of a christian than churchman. He offered a worn-out labourer the post of lodge-keeper at his palace for life. The man was a Nonconformist and, telling the Bishop that he supposed he would be expected to go to church, while he had always gone to chapel, and meant to do so to the end, he refused the position. Thereupon the Bishop praised the man for his independence, and at once installed him in the office, giving him full freedom to worship where he pleased.

—REV. WM. McDONALD, writing in Zion's Herald, of a visit to, and christian work in, England, says:

The tobacco and drink curse is devastating the churches of this land. What would our American Methodism think of a church appointing a man a class-leader who was a wholesale liquor manufacturer, and the owner of a hundred public houses, all of which sold liquor seven days in the week? And yet such a Wesleyan church is not five minutes' walk from where we are writing this letter. Sad as it may seem very much of the real evangelistic work done in this country is being performed by the Salvation Army, or by persons acting outside and independent of the churches. It is true there are some honourable exceptions to this statement, but they are few.

A sad picture, surely. We must hope that it is an overstatement of what is too bad if true in any degree.

—THIS EXTRACT from the India letter of Rev. F. W. Brown, published in the Morning Star, is of interest to our reader because it refers to the work of our late Bro. Boyer:

Those who are acquainted with the work that Brother Boyer has been doing for the past two years know that he had been doing a good deal at Singla. For the latter part of that period he had been doing much work at two villages, Ujarda and Manikpur, some three miles from Singla and some six from Jellapore, on the Balasore side of the Subansnaga River. Last March he and I went to Singla on purpose to baptize a man from Manikpur. I shall never forget the incidents leading up to it. He had been spending some time with me at Jellapore. We were to go to Balasore together, but as I could not leave to be gone over the Sunday that was to intervene, he took my tent and went across the river to a place called Gurdiekal. Monday he sent back the tent, and Tuesday I was to overtake him at Busta. Dah Bungalow. When I arrived at Busta, he said, “Brown, I feel that there is some one ready to be baptized at Singla. Can't we wait here awhile in hopes of hearing from Dannie, who is there?” I said, “Yes, certainly we can.” It was only a few hours after, while we were resting during the heat of the day, that he came and awakened me, saying, “The letter has come, and there is at least one ready to be baptized. What shall we do?” That afternoon we drove eight miles over a rough road and baptized the man; and, after eating a native dinner with our fingers, we came back in the moonlight.

When Brother Boyer died, this work was made over to me. I visited the place the latter part of June and baptized four. Then in a couple of weeks before I left Jellapore I baptized two more. Not being well enough to go to the place, I had them meet me at Raj Ghat. Dah Bungalow on my way down here, and I organized them into a branch church, a branch of the Jellapore church. I have also given them a pastor who will soon take his family there.

Though he “rests from his labours,” the seed he sowed in tears and prayers is bearing fruit, and will continue to bear fruit for generations. And some day the sower and the reapers will rejoice together.

Mission Contributions.

This is the month when contributions for missions are expected from all the churches. The Conference has requested that at least once each quarter the churches gather money for Home and Foreign Missions. The quarters designated end with December, March, June and September.

Last year the contributions were not as regular as was desirable, nor as large as was necessary. That was due, in part perhaps, to the scarcity of money, and in part to lack of attention.

The Lord has blessed the land with abundance this year, and offerings should be made to His treasury. And if pastors and church officers give prompt and earnest attention to gathering the contributions which the people are able and willing to make, there will, we feel sure, be no lack of funds to carry on the work in hand.

Money for Home Missions should be sent to Rev. G. A. Hartley Carleton, St. John. Money for Foreign Missions should be sent to E. W. Slipp, St. John. It is hoped that by the end of the month these treasurers will have received something from every church in the denomination.

University Extension.

The movement throughout Canada and the United States for the extension of University work is taking active form in these last few years, and now the Universities are becoming broader in their sphere of action and more in keeping with the requirements of 19th century advancement. The scheme in its simplicity is this: Professors in colleges aided by other competent men arrange to give a series of lectures on the different subjects of the College Curriculum. These lectures are not only to be given in University centres but are to be delivered in a large number of towns, where no University exists. The fee according to the plan here in New Brunswick, is to be merely nominal so that all may embrace the opportunity offered. An examination will be given in each subject at the close of the series of lectures. The lectures in connection

with the University of New Brunswick have already begun in St. John, and are being largely attended. Classes are being formed in Philosophy, English Literature, Geology, Chemistry, Zoology and Political Economy.

Dimly down through the ages, there comes before our vision a picture of the primitive colleges. Then, the man of advanced education was but a very rare exception. The times did not demand learning. In those days, physical not mental strength and activity were the requisites most essential for meeting and battling with the world. Even those, whose position in life made the highest possibilities of learning open to their endeavor, turned from these mental pursuits to the more stirring enjoyments of war and the chase. But now all that has changed. This age demands minds developed to their utmost capacity; and so as the years roll by, we find the educational facilities becoming broader and more liberal in their scope.

Even in the last few decades there have been radical changes and reforms in our own educational system. Colleges once closed against all but those of a certain sect now open their doors, offering free entrance to all, giving freedom to compete on equal terms with those who formerly were the favoured few. Take for instance, our own University of New Brunswick. It is only a very few years since its halls were opened to every man, because he was a man. Then, in the spirit of that change, its title was altered from King's College to the University of New Brunswick. Since then there has been a dawn of better days in the educational system of New Brunswick. The topstone in our system of Education has been brought more in touch with the common schools and has been brought nearer to the hearts of the people of our province. Men of every creed have gone out from her halls and been scattered far and wide, but all look back with joy and will ever strive to advance the interests of their Alma Mater.

But now growing necessities demand greater liberality. It is a time when the possibilities of higher education must be placed so that “they that run may read.” Thickly throughout our Province and Dominion are scattered those—the merchants, the mechanics, the book-keepers and the artisans, men who have been unable in their youth to embrace the advantages of higher education. These feel the lack of that enjoyment which the cultured mind bestows, and it is to these that the scheme of University Extension must prove the greatest boon. These, recognizing their need and being too much engrossed in business and too far advanced in years to take the undergraduate course in a University, eagerly grasp the opportunity for enlightenment placed within their reach by this extended work.

The object seems to be to awaken those who have heretofore been far outside the pale of University class work to a sense of the wealth of pleasant imaginings and noble thoughts now unenjoyed by them; to bring home to them a consciousness of the magnitude of their loss as they go through life with their minds untouched by the ennobling influences of pure study of grand thoughts; to impress upon them the immense gain to them of coming personally in contact with great minds, of days past and present, and of gleanings from that contact something that will lift up their own minds to a glimpse of intellectual life, and having impressed this, to place the study in its simplest form and within easy grasp of any who desire to develop their mental life.

Scattered throughout the length and breadth of our land are men whom we call readers. They are well versed on the topics of the day by constant newspaper reading. Yet reading cannot be called education. This is not study; and it is study only that develops the mind. Culture is the effect of study, and no amount of reading of the happenings of every day life can awaken the soul to that imagination and intellectual pleasure that culture alone bestows.

Even during these late years there has been the great distinction—on the one hand the thinkers, the other the men, some of whom are our countries noblest and best, who stand behind our counters, or engage in other than purely intellectual pursuits, because the advantages of advanced education were denied them in their youth. Thinking, cultured men are needed in all the walks and ways of life, and when that has been gained a long step will have been made in the progress of civilization. The scheme of University Extension will have a tendency to pull down the walls and remove the barriers which have so long existed, and naturally so, between the learned and the unlearned, and it will do this in the very best way possible, by placing all men on the footing of common culture.

A Call to Thanksgiving.

“What shall I render unto the Lord for all His benefits toward me?” “I will offer to thee the sacrifice of thanksgiving.”—Psalm cxvi: 12, 17.

Let us think, first, of some of the benefits the Lord has bestowed upon us. Think how He has caused the ground once more to bring forth plentifully, so that there is an abundance for man and for beast. This is the case all over the Dominion of Canada, and especially in the N. W. A recent despatch from Ottawa says:—“Reports from the N. W. state that a grain blockade is threatened, the Canadian Pacific Co. having insufficient rolling stock to handle the freight now offering. So enormous is the crop,” says the report, “that even should the C. P. R. utilize all the rolling stock available, the N. W. business would take till next summer to draw the wheat East.” It might have been very different both here and there, so dependent are we upon a higher power for the weather needed for a bountiful harvest.

And then think how the Lord has enabled us to do the part required of us in this matter. He has given us sound minds in sound bodies, so that we have been able to plan, and carry out our plans day by day.

Things upon the earth, in the sea, and in the air, beasts and fowls, fishes and birds—all these, He has given too, so that they are at our service, living or dead, just as we need them.

Think, further, of what has been kept from us that would have been regarded as most calamitous. We have had no such destructive tempests and earthquakes, as some places have been visited with. We have had neither pestilence, famine nor war. God has given us “peace in our borders,” as well as “filled us with the finest of the wheat.”

A single column of one of the late papers, contains the following items: “Revolution has again broken out in Brazil.” “Floods in Spain are doing great damage.” “Terrible damage was done in Japan by a violent storm on Sept. 14th.” “Typhus fever is spreading among the famine stricken people of Russia.” “Up to Oct. 5, there had been 560 cases of cholera in Japan, and 309 deaths.” “News is to hand of a terrible fire at Hankow, China, in which 200 lives were lost, and 1500 houses destroyed.” A telegram from the Japanese government, Friday, gives an account of the earthquake which occurred in Japan on the 28th October. According to the telegram, 6,500 persons were killed, and 9000 injured. 75,000 houses totally destroyed, and 22,000 badly damaged.”

Why is it that the papers have not had to chronicle such things with regard to Canada? Is it not because “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” When we think of the iniquity that abounds in our country, is it not wonderful that God has not visited us with some token of His displeasure? While we think of His benefits, let us think also of our sins, and the sins of our people and like Daniel humbly confess them before God, and earnestly pray that “wisdom and knowledge may be the stability of our times,” and that “the Lord would increase the number of those who fear Him and hate covetousness”—who “walk righteously and speak uprightly,” and “despise the gain of oppression,” or “fraud,” as we read in the margin of Isaiah xxxiii: 15. And would also increase the number who “shake their hands from holding of bribes.” Let “supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.” 1 Tim. II: 1, 2.

Passing from these temporal benefits to those of a more spiritual character, think of the gift of God's word, telling us of all He has done as our Redeemer. Yes, telling us of that unspeakable gift of His love, the Lord Jesus Christ, and all He did for us in His great work of atonement for sin, and how, in His risen life, He is able “to save them to the uttermost that come unto God by Him.” Telling us, too, of the gift of the Holy Spirit, to quicken unbelievers and to renew and sanctify all who yield to His quickening so as to look unto Jesus as their Saviour and Lord. Further, telling us that the trials of those who love Him are designed for their benefit, and that it is our privilege to “cast all our care upon Him for He careth for us,” and will bring us forth by the right way that we might go to that city of habitation, which He is preparing for us—that blessed home on high where “the inhabitant shall never say, I am sick, and God shall wipe away every tear from their eyes.”

And now, shall not the words of the Psalmist be ours, individually? “What shall I render unto the Lord for all His benefits toward me? I will offer to thee the sacrifice of thanksgiving.” Even

such a sacrifice as may be required, not only in the way of taking time for a public service of thanksgiving on some working day of the year, but also in the way of gifts for God's cause in the world. If we do not want to think and hear about that, we are not much like the Psalmist when he said, “What shall I render unto the Lord for all His benefits toward me?” Benefits bestowed in such abundance, and that, when we are so undeserving of the least of them; and will be more undeserving, if we do not thank Him for them. “Freely ye have received, freely give.” And in this way show that you are truly thankful and especially when there is such a loud call as there is, for us to do what we can as God hath prospered us. Has not God blessed us as He has, to the end that we may be able to do more, if we will, than we have been doing? “And who then is willing to consecrate his service this day unto the Lord?”

If, so far as we are able, we would do as Jacob said he would do when he promised God that, of all he would give him, he would surely give “the tenth unto Him,” would not the contributions of many of us for the cause of God, at home and abroad, be much more than they are?

Suppose we figure it out, in regard to the oats and potatoes the Lord has given us this year, to say nothing of wheat, hay and other things. There are some who have been enabled to raise 1000 bushels of oats, the price of a 10th of these, at 30 cents a bushel, would be \$30. They have also been enabled to raise, say 400 barrels of potatoes, and more than that perhaps, but we will call it that, then if they would lay aside the price of 10 barrels for the Lord, as His share for the rain

He gave us, and the sunshine, and for the use of His land, with the gift of health and strength to work it, that would be \$30 more, reckoning the potatoes worth only 75 cents a barrel. \$60 for the Lord, just from these two crops alone. And do you think you would be any the poorer for thus giving the Lord His share. Just try Him and see. Hear his own challenge: “Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.” Mal. III: 10.

Let us not forget that if we do not thus render unto God thanksgiving for the benefits we have received, He can easily make it worse for us. Remember what He said to His ungrateful people by the prophet Hosea. Addressing them as a person who had been false to her husband, after receiving great benefits at his hands, He said:—“She did not know” i. e. did not acknowledge, “that I gave her corn, and wine and oil and multiplied her silver and her gold, which they prepared for Baal, therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax.” If God does not take away such things from us, He may take away His greater gift—the Holy Spirit, so that we shall be left with “leanness of soul,” and then, as the result of using His temporal gifts for ourselves alone, they will prove more a curse than a blessing; and we may be taken from them much sooner than we expect, as was the case with a certain rich man whose grounds brought forth plentifully. And he thought within himself saying, “What shall I do because I have no room where to bestow my fruits? And he said, ‘This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.”

But God said, “Thou fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided?”

“So,” adds Christ, “is he that layeth up treasure for himself and is not rich to ward God.” Luke 12: 16-21.

Let us therefore take heed and beware of that spirit of covetousness, which, if yielded to, will prevent us from using God's temporal gifts as He requires us to use them. Let us use them, by His grace, as we shall wish we had used them when called to render an account of our stewardship. And so, in the riches of His grace He will give us more in the world to come than He gave us here. He will give us all that is implied in the words which will then be spoken to those who were faithful stewards of the manifold grace of God, “Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.” Yes, and all that is implied in the words:—“Come ye blessed of my Father, inherit the kingdom prepared