

TERMS NOTES, ETC

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ITEMS of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, Dec. 30th, 1891.

A HAPPY NEW YEAR to all our readers and to all people.

—THE MOST DISTINGUISHED Universalist minister in New England, Rev. Chas. Lee, has become an Episcopalian.

—THANKS to those who have sent new names with their own renewals. We are hoping that many more will do the same.

—HOW TRUE this is, from the "Religious Telescope": "A candid, generous man can see some evidences of Christian perfection when he looks at other men, but when he looks at himself he sees none at all."

—TWELVE HUNDRED ministers of the Church of England are said to hold confessionals regularly. Going Rome-ward apace.

—TORONTO has for long been distinguished as the one large city in which there was no street car travel on Sunday. Just now there is an agitation to have the cars run on the Lord's day. It is to be hoped that the city will not lower her good record.

—MINISTERS generally receive small salaries. And their small salaries are often made even smaller by being paid very irregularly. Church officers should see that what the church has engaged to pay, be paid promptly—at least once per month.

—A LAMP does not talk about its light; it just shines—gives light. The Christian does not need to talk much about his light; he should simply let the light that is in him shine. "Let your light so shine, that others seeing your good works may glorify your father which is in Heaven."

—THE EDITOR of the Union Signal—Miss Julia Ames, died a few days ago in Boston. She was in that city, attending the W. C. T. U. Convention, was in good health; and active in all the work of the meetings. She took a severe cold, which resulted in her death. She was a cultivated woman and an able journalist, and will be sorely missed from the work to which she was so devoted.

—"THE TORONTO ENANGELIST" is what one of the latest "revivalist" men modestly calls himself. A very pertinent suggestion is that made by the "Congregationalist"—that it would be interesting to hear him preach from the text, "A great and strong wind rent the mountains and brake in pieces the rocks; but the Lord was not in the wind."

—THE SOCIAL SCANDALS in high life, which have recently thrown a lurid light upon the manners and customs of the titled aristocracy in England, make opportune the question asked by a leading English journal, whether it is not time that the hereditary principal in legislation were done away with. It might be possible, though we doubt it, to defend the institution of a House of Lords as at present constituted if the chief aim of the class from which its members are derived were to lead pattern lives, to set noble examples to their less fortunately-placed fellow-citizens. But when the chief aim seems to be, in all but a very few cases, to follow a precisely opposite course, when none but purely selfish motives appear to actuate the wearers of

purple and fine linen, when the pleasures they cultivate are vicious and degrading, when their conduct even to their own families is such as to shock the sensibilities of the classes upon whom they affect to look down, then the case for the ending of the present House of Lords seems quite overwhelming, and nothing but the inertness of the machinery for declaring the popular will prevents its dissolution.

—THE TIME is coming, says the "Missionary Review," when "the church of God will look back to the present age of missions as we now look back to the feeble beginnings of a century ago, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect of their debt and duty to the rest." The writer goes on to predict that in two directions the development will be especially remarkable. These are: (1) "In Volunteer Missions men and women will go at their own cost to labour for a longer or a shorter time in the field in co-operation with the missionaries, assisting in establishing schools, dispensaries, hospitals, preaching-stations, and printing-presses, and giving personal help and comfort so far as they may, gathering facts, and receiving inspiration from personal contact with the work and workers, and then returning to give intelligent sympathetic aid in the support and advocacy of the enterprises of the foreign mission field." (2) In systematic and practical co-operation between all denominations on mission fields.

"The elimination of unnecessary doctrinal and ecclesiastical differences and peculiarities, the avoidance of all needless waste, whether of men or money, and the presentation of a united front before the great masses of unsaved souls."

ANOTHER VOLUME.

This issue completes another volume of the INTELLIGENCER. No. 1, Vol. I, made its appearance January 1st 1893. With this number, therefore, thirty-nine years are completed.

Its work has often been in the face of difficulties, but by the good will of God it has kept on its way. For the favour shown it through all the years, and for what good it has been blessed to do, we make grateful acknowledgments to God.

Close upon another year, we are hoping that the new volume may be better and be blessed in a larger degree to its readers than any of its predecessors. To this end we ask for it and its work the prayers of those who believe the religious press an important factor in the moral and religious activities of the time.

There is much bad literature in circulation. It is doing its destructive work more effectually than many know; doing it often in homes that are Christian. The religious press seeks to counteract this baneful influence, and therefore has special claims on ministers, teachers and parents. The INTELLIGENCER asks the sympathy and practical co-operation of such as think it may do good.

Upon Free Baptists especially it has claims. It is their only journalistic representative in the Dominion. For thirty-nine years it has stood for the advocacy and defence of the beliefs and practices peculiar to the denomination; and the testimony of those who know is that its labors have not been in vain.

May not we fairly appeal to our brethren and sisters in all the churches to give their paper the benefit of their support and influence? There are hundreds of Free Baptist homes in both New Brunswick and Nova Scotia that are not subscribers of the denominational organ. This should not be. Into all these it should go. Will you help us send it to them?

Prayer Week.

Beginning with next Sabbath, the Christians in all the world will observe "the week of prayer." The programme of topics suggested for thoughts and as subjects for prayer will be found in another column.

The idea of such a concert of prayer originated in 1847 in a request that Christians everywhere unite in special supplication for the larger success of foreign missions. That request touched many hearts, and much fervent prayer was offered. Great blessings followed; missionaries in every part of the world realized the gracious quickening influence that came in answer to the united prayers, and Christian work in heathen lands received a decided impetus.

From that time, thirty-five years ago, the week beginning with the first Sunday in January has been observed by a host of Christians as a time of special prayer not only for foreign missions but for other branches of the work of the Church of Christ. In late years a somewhat elaborate programme of topics has been issued annually by the Evangelical Alliance, which some

years ago took charge of the matter. Sometimes we have feared that the form which has been given the prayer week has made it less a season of interest and of intercessory prayer than it was in earlier years. In the attempt to observe the letter of the programme the purpose is too much lost sight of and the spirit of fervent supplication is trammelled.

In many places the Week of Prayer has come to be regarded as the time for the beginning of special spiritual quickenings and the inauguration of special Christian activities. And many revivals of great power and wide spread in their influence have followed it. In our own city, one of the best revivals experienced within the last two decades followed the week of prayer. Before the week was half through there were marked manifestations of saving power, and the union meetings were continued for a month with steadily increasing interest.

May not we hope that this year the concert of prayer may be the beginning of a great work of grace in the churches of every denomination throughout Christendom? The voice of prayer is to be lifted up; let it be true prayer—the prayer of faith in God who never disappoints His humble, asking children. The Lord will be inquired of by the house of Israel to do these things for them. The windows of heaven are open—let us believe it—and a great blessing is awaiting our desire and our readiness to receive it.

"Things That are Behind."

Another year, with all that was in it of opportunity, strength, weakness, joy, suffering, achievement, failure—everything, good and bad, is behind us. The memory of some of it is precious and stimulating, and some of it painful and depressing. The thing to do now is, in the proper understanding of the words, to forget "the things that are behind," and "press forward" to "better things." We may retain only the teaching that has come from our various experiences, as helps to the better life we would live in the years before us.

Many people seem never to leave anything behind them. Their mistakes, blunders, and failures are carried along from day to day as if they were priceless treasures instead of being shells which ought to have been thrown aside long ago, after the fruit of experience had been taken from them.

There is, Dr. Lyman Abbott well and truly says, "a grace in forgetting as well as in remembering; there is a genius in knowing what to discard as well as what to keep; and both these are the invaluable possessions of a successful and efficient life. No man of conscience can forget his sins; no man of judgment can forget his mistakes; but he does not carry them with him. What he does carry is the experience which has come to him through them—the strength, the wisdom, the grace of character, which have been developed by what they have brought or what they have taken away."

A man's real life is always before him; the past is only valuable for what we can learn from it. The days fade from all distinct recollection because these artificial divisions of time are of no consequence except as character has grown or degenerated in them. A man's greatest achievement, once accomplished, begins immediately to recede and become less and less in his eyes. No really great man has ever reposed on anything which he has done; there has always been the consciousness that he was greater than any expression he had given of himself, and that the real satisfaction and joy of his life lay, not in the work, but in the doing of it.

One task succeeds another, one experience follows another, in endless succession; a man's work is never finally done, because his life is always expanding; and the time will never come when this law of progression will cease to operate. There can be no heaven which is not a heaven of development. It is a great waste of strength to make one's faults and blunders and sin impediments in the onward march. There is no virtue in continually bemoaning the misdoings of the past. Real repentance is not lamentation, but girding up the loins for the work of expiation. Let the dead old year bury its dead; leave behind the depressing memories of failure and defeat, while you carry their lessons in your heart. Your real life is not behind, but before you, it is the new year and not the old which is your opportunity.

Rev. A. W. McLeod, D. D., who died recently, in Ohio, at the age of 83 years, was the founder and first editor of the Halifax Wesleyan. He was born in St. John. He first studied law, but, turning from that, he entered the ministry of the Methodist church. He was a man of marked

What Self-Denial Did.

Rev. C. H. Woolston, pastor of the East Church, (Baptist) Philadelphia, makes the following interesting statement through the National Baptist:

Self-denial or entertainment? This was the question that the East Church asked a few days ago, when the raising of \$1,000 on a church debt confronted them. Custom said bazar, variety performance, oyster supper, necktie sociable or basket party, etc. Afterward the tidal wave of worldliness and contention, which a year of hardest spiritual effort could not stay. But then we were poor—not a rich man among us—no bank account, no surplus, no stocks, no dividends, no fat salaries, no big contracts. To all of these my people were total strangers, hard work, small wages, and constant struggle to make ends meet, making the programme of their lives. The raising of \$1,000 seemed utterly impossible. But in that church of God's poor dwelt a mighty faith. A new and better way was sought and prayed about; and so a week of self-denial was proposed, and by the entire membership accepted, as God's way to secure the \$1,000. An envelope was given each member and friend of the church, and all the people were asked to deny themselves, for one week, of something habitually enjoyed and to give the money thus saved. Little cards were given to the children and they were encouraged to collect fifty cents each.

Thus 600 people, young and old, started on "the week of self-denial." As this was to be a substitute for a church fair, a week of meetings was arranged, and services were held nightly, at which addresses by various pastors were made, on the duty and blessings of self-denial. These meetings were attended by 2,000 people. Fervent prayers were offered and a deep spiritual feeling pervaded the meetings. Souls were converted and God's name was truly honored. Coming to such meetings nightly was to our souls a blessed substitute for the late hours of hard work, and the questionable dissipations of a church fair. On the Sunday before Thanksgiving "Self-denial week" was to end, and the result to be given to God as a Thanksgiving offering. What a day that was! It was beautiful to watch the people bringing the results of their sacrifices. The little children brought their Christmas money and gave it gladly; young men and young girls had walked all the week to and from their places of labor, and gone without their lunch at noon, and with faces like the sunrise gave the result of this saving. The old overcoats will be made to last another winter; the parlor stove is to have no fire in it until the price of a ton of coal is saved; tobacco was abandoned, and old clothes were cleaned and made over. It was wonderful to hear them all tell how the Lord had blessed them in their self-denial. When the offering was completed the \$1,000 and more were made up. A happier people never assembled in a Thanksgiving service. Now that it is all over, a precious memory, a deeply spiritual church, a score of happy converts waiting baptism, are left. We commend this new and better way, as a method which God has thus largely blessed to one of the poorest of our city churches.

There are many churches and persons that might try this Christian way of raising money for the Lord's cause. How much better than the absurd and, sometimes, abominable methods resorted to. God recognizes Christian self-denial with spiritual blessings.

Field Notes.

NO. VII.

The last trip carried us "across the line," not very far, but enough to make it clear that we were in Uncle Sam's domain. The Aroostook Quarterly Meeting of Free Baptists met at Caribou, and, in response to an invitation, and to realize an intention cherished for some time, we went. En route we stopped off one train hoping to see Rev. J. J. Barnes at Bath, but he had an hour or two before started for Rowena, the upper end of his pastorate. We were glad, however, to learn from Mrs. Barnes that the work at nearly every point in the field is going on encouragingly. At Bath we found Rev. C. T. Phillips, who, also, was going to the Quarterly Meeting.

The Quarterly Meeting began Friday afternoon and closed Sunday. The ministers present were—Brethren Revs. Messrs. Foster, Park, Minard and Bragdon, members of the Q. M.; Phillips and McLeod, visitors from New Brunswick; and the pastors of the Methodist and Baptist churches of the town, the latter—Rev. Mr. Young, being fraternal delegate from the Baptist Quarterly Meeting of Northern Aroostook. Bro. Phillips preached Friday evening and Saturday morning, and returned to Woodstock Saturday afternoon. Rev. Mr. Bragdon preached in the evening. Rev. Mr. Park occupied the pulpit Sunday afternoon, and Rev. Jos. McLeod Sunday morning and evening. There was a business meeting Friday afternoon, and another Saturday morning. The social Conference Saturday afternoon was a season of interest. The reports from the churches were made before we arrived, so that we were without statistics, but we judge from such discussions as we heard that the cause is in a fairly prosperous condition within the bounds of the Q. Meeting. It is in contemplation to organize an Aroostook County

Association, to be composed of the churches included in the Q. Meetings, the association to have a session in June instead of the two Q. M.'s held in that month. A committee was appointed to confer with the Houlton Q. M. about the proposed association.

Free Baptists are numerous in Aroostook Co. For many years they were not so well looked after as they should have been. In late years, however, more attention has been given the denominational interests there, and with good results. Several churches have been established, and if the work is vigorously and wisely prosecuted there will be steady progress.

The Free Baptist church in Caribou is a good illustration of what may be done where there is Christian devotion and judicious cultivation of the field. Five years ago there was no F. Baptist church in the town. There were, though, a few of our people. While they were kindly received by the members of the churches of other denominations with whom they worshipped, they felt they needed a home. They established a prayer meeting in Dec. 1886, which they held occasionally in the residence of one or another. After a while they organized a class, and held a monthly conference. The interest and the attendance increased. In Sept. 1887 a church of twenty-one members was organized. They then began to hold a regular weekly prayer meeting, and had an occasional preaching service. Three years ago they secured the labours of a pastor—Rev. Mr. Hall. For a year they held services in a rented hall; and then used the Union church of the town for a year. Last year they built a church, which was dedicated in Oct. '90. It is a neat chapel, with seating capacity for two hundred and fifty or more, and is paid for. The church has steadily gained, and is in a healthy and prosperous condition; there are now fifty seven members; the congregations are large, often occupying all the seats in the chapel; it will not be long before there will have to be an enlargement or a new building. Rev. C. W. Foster is the pastor, having begun his labours there in February last. He is a devoted Christian worker, and is held in esteem not only by his own church, but by the community at large. Glad to make the acquaintance of the pastor and members of this young and promising church, we were also pleased to find a number of New Brunswickers amongst them. The late brother John Lewis, so long a member of our church in Petitcodiac, was the first deacon of the Caribou church. His widow and other members of his family are in Caribou, and are active and useful members of the church.

The town has recently been the scene of an extensive revival—a revival, in extent and power, altogether without precedent in the history of the town, the people say. Two evangelists conducted union meetings for three weeks. No church in the place could hold the congregations which assembled night after night. The whole community was moved, about two hundred persons expressed their concern about the new life, and a large number—probably one hundred and fifty, are believed to have been converted. All the churches will receive accessions; the Free Baptist church will get its full share. They have a custom on the other side the line of deferring baptisms till the Spring or Summer, a custom which, in our view, is a mistake. The work of the Lord prospers better when there is ready obedience by those who have in the faith and love of their hearts entered upon the Christian life. The ordinance of baptism is one of the best object lessons in obedience; it is invariably used by the Holy Spirit to emphasize the command of our Lord to all who witness it, and to impress and determine the weak and uncertain and those who, by wrong teaching or prejudice, hesitate to follow His example who was baptized by John in Jordan.

Not Caribou alone, but other towns of Aroostook have been blessed through the labours of the evangelists referred to. Presquise enjoyed a good revival; and since leaving Caribou they have been at Fort Fairfield, and there a good work is said to be going on.

Caribou is on the Aroostook river, about midway between Fort Fairfield and Presquise. The C. P. R. runs through it. It is pleasantly situated. In Summer, some of the views must, we think, be very pretty. The township has a population of something over 4000, the largest of any township in the state, we were told. The town, proper—the business centre, has about 2000 people. It is a growing place, and, its people believe, is destined to be the chief town of Aroostook. It has an excellent water system, and rejoices in the electric light. A new High School building was erected this year. There seems nothing lacking in

its arrangement and equipment. Provided with such facilities, and under the enlightened direction of Principal Knowlton, the schools may confidently be expected to show the best results.

The churches of the town are Baptist, Methodist, Free Baptist, Episcopal, Congregational and Roman Catholic. The Episcopal has no resident minister, and has only a fortnightly service. The Congregational church has, at present, scarcely more than a nominal existence, there being no minister nor regular service. The other Protestant churches are having a very good degree of success. The Roman Catholic congregation is made up principally, we think, of French people.

Temperance sentiment is strong in Caribou, as would be expected in a Prohibitory state. The chief trouble arises from contiguity to New Brunswick. The evil effects of having the rum trade carried on by a next-door neighbour cannot be entirely avoided. Aroostook has prohibition, but Victoria County has licensed rum-selling, and the former suffers some annoyance from the latter. Certain "fellows of the baser sort" establish themselves just on the border, and, under the protection of license granted in Victoria, carry on their bad trade. The W. C. T. U. of Caribou is an active body, and makes its good influence felt.

Everybody has heard of the potato growing qualities of Aroostook. Besides the large export, starch factories have flourished there, consuming large quantities of potatoes. The factories flourish yet, we presume, but the potato growers are not flourishing in like degree this year. The yield was not so large this year as usual. The yield elsewhere was unusually large. There is, therefore, small outside demand and correspondingly low prices. Last year \$2.00 to \$2.25 per bbl was paid; this year 60 cents to 80 cents are offered. Naturally, farmers do not feel as well as they have in some other years. The effect will probably be good, though. Instead of raising but little else than potatoes, the farmers will be likely to sow oats, wheat, etc. in larger quantities, and perhaps give some attention to stock raising. Their country is quite as well adapted to the production of grains as of potatoes. With more variety of crops, they will not be in so much danger of the experience of this year—a very low price for the only thing they have to sell.

Another good effect of this year's dull potato market may be to silence those New Brunswick farmers, and some other people, who have a fondness for instituting comparisons between our country and our neighbour's, and always to the disparagement of our own. Some of our farmers have seemed to believe that if they could sell their farms and go to Aroostook they would get rich in a few years—raising potatoes. Perhaps they will see now more clearly than ever before that, taking one year with another, farming is about as pleasant and profitable here as in Aroostook. The soil there is good enough, but not better than in the good farming sections of this Province; and that prices are not uniformly good there this year's experience shows.

General Religious News.

—It is said that Protestantism is gaining in Ireland.

—The Salvation Army will build a large temple in New York City next spring as a memorial to Mrs. Booth.

—It is said that the royalties from Moody and Sankey's famous "Gospel Hymns" have amounted to \$1,200,000 every penny of which has gone for charitable purposes.

—It is estimated that there are 200 paid church quartettes in New York and within five miles of the city. This means that 1,000 singers and organists earn their living, or part of it, by choir work.

—The Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men thrown out of work to food and shelter. It has a thriving farm colony and is training Spanish-speaking cadets.

—The Russian State Council has decided that all Protestant pastors must in future pass an examination in the Russian language, and from the first of May, 1892, only the Russian language shall be used in the Protestant pulpits of the German Baltic provinces.

—A Zulu prince, the youngest son of king Cetowa Tetowa, is an interesting figure on the streets of St. Louis. The prince is a stalwart young man, weighing 186 pounds, with a face of rich copper hue, and curly red hair. He is one of twenty-one children, his father possessing the luxury of forty wives. He is being educated by Baptist ministers for missionary work in Africa.