

## TERMS, NOTICES, &amp;c

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 \$2.00 a year.

New subscriptions may begin at any time the year.

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The date following the subscriber's name in 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 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 sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Now for Renewals.

## SEND THEM AT ONCE.

This is the time of year when the majority of renewal subscriptions are due, and are expected.

We hope to have all present subscribers on our 1893 list. The INTELLIGENCER needs them all, and we hope they feel that they need it.

Our friends everywhere will greatly oblige us and facilitate our work if they will at once forward subscriptions for the New Year.

DO NOT DELAY!

We are hoping, also, to largely increase the list of subscribers.

Each subscriber may help secure the desired increase, by sending at least one new name.

Remember the special offer:

\$2.50 will pay your own subscription one year, and for a new subscriber one year.

Do the INTELLIGENCER the favour of making use of this offer.

Let us have renewals from all over the field!

And a new subscriber with each renewal.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Dec. 28th, 1892.

—SELF-DENEGATION, Holmes says, is "that rare virtue that good men preach and good women practice."

—WITH THE DYING YEAR put away every and all evil thoughts and feelings. Love all men—even your enemies.

—THIS IS THE WAY the Morning Star states it:

"Perfect sanctification is one thing. Profession of it is another. For extreme sensitiveness and a tendency to even caustic controversy some of the most remarkable cases in society are those of persons who profess to have reached perfect sanctification. We do not comment on the fact. We only note it. The perfectly sanctified Christian will be so peaceful that no thing will seriously disturb him. See Isa. 26: 3."

—"IT'S A SPICY THING to laugh at for an hour, but not a very cheering doctrine to have around when there is a funeral in the house."

So said an irreligious man, after hearing one of Ingersoll's lectures. There are not many people, even those who seem most indifferent to religious obligations, who have any real respect for infidelity. Light as they make of sacred things, there are hours when the strong conviction of the reality of God and of man's obligation to Him is strong in even the most careless.

—THERE HAS BEEN some discussion about the Christian faith of Tennyson. This incident answers those who have thought him an unbeliever. "A visitor ventured to ask him what he thought of Jesus Christ. They were walking in the garden, and for a minute, Tennyson said nothing; then he stopped by some beautiful flower, and said simply: 'What the sun is to that flower, Jesus Christ is to my soul.'"

He is the Sun of my soul." Tennyson was a man of deep reserve, but only the more significant on that account is such a revelation as this of his inner life. Though not a religious poet in the technical sense, he brings into his poetry more of the tender sympathy, the infinite kindness, of Christ than many other great poets.

—ONE OF THE New York Presbyteries recently adopted a resolution declaring, amongst other things, that "no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy."

Whereupon the *Wine and Spirit Gazette*—liquor men's organ—pays its compliments to the ministers of the Presbytery in this fashion:

"These blatherskite preachers are not a man of one idea. They are wrapped up in the sacredness of the Sabbath, the evils of rum drinking, or some other hobby radically distinct from, or at least but distantly related to the legitimate work of the pulpit—the preaching of the Gospel. These pulpit shriekers make religion a farce in the eyes of the irreligious by representing it as something concerning merely men's lives and habits and pursuits."

In the same style all ministers and other Christians who are faithful in condemnation of the rum-trade iniquity are treated. They need not be, and are not, disturbed by such attacks. Indeed the ministers who have not incurred the ill-will of the rum men and their spokesmen are more than likely to have been unfaithful.

—THE BAPTIST YEAR BOOK is just received from Mr. Parsons, who tells us that 4,000 copies are distributed among the 394 churches. Within its 200 pages will be found much of interest not only the 44,000 Baptists of the Maritime Provinces, but the other Christian bodies as well. Our Baptist brethren are doing good work in various ways. The Year Book contains minutes and reports of the Convention which met at Bridgetown last August, also an account of the work done by the churches and Sunday schools in the 8 Associations. The churches report 523 Sunday schools with 29,000 pupils, 1,000 of whom became church members last year. The sum of \$27,000 was raised during the year for Home and Foreign Missions, Educational and Ministerial purposes. The North West is counted as Home Mission Field; the Foreign Mission is in the Presidency of Madras India, where six towns are occupied by families from these provinces who are aided in the labour by native Christians. The report of the Home Mission board shows 243 stations occupied, 5,912 sermons preached, 12,196 pages of religious tracts distributed, 16,089 visits made and 724 persons baptized by the 35 missionaries who were engaged in Home Mission work, and at the cost of 8,377 dollars. The Educational Institutions are a great force in our land, and their important work is as follows:—Acadia College has ten professors and 120 students; Horton Academy, 7 teachers and 73 pupils; Acadia Seminary 10 teachers and 101 students; and St. Martin's Seminary, N. B., with 13 instructors and 137 students. Well done Baptists—may success always attend such earnest efforts.

—A YOUNG Congregational minister who, by a combination of circumstances, was pushed into the ministry before he was really prepared for the important work, soon discovered, what he did not know at the beginning, that his precocity was his bane. He was bright and capable, and he quite easily made his way and won what is called "success." The people praised him, and told him that he did not need more education, or complete equipment in any way. But all this has not made him blind to his deficiencies. And he has decided that it is not too late to attempt to repair his earlier neglect, and has resigned his charge to do so. He is a wise young man. Would there were more like him.

The fault is not always, nor oftenest, in the young men themselves, but in the councils or conferences that have to determine about their entering the ministry. An ecclesiastical council, held recently in Brooklyn, set an example of Christian faithfulness which might well be followed by like bodies in all denominations. It had the courage and the grace to say to a young man who presented himself for ordination: "We have heard with pleasure the narration of your Christian experience; we approve of your views of a call to the ministry; we see in you possibilities of great good in the cause of Christ; but you lack training and discipline, and need a few years in a theological seminary. Go, therefore, to school for a few years, perfect yourself by hard study for your work, and we will see that the funds are provided for you." Commenting on which the "Christian Inquirer" says if all coun-

cils should be as decided and withal so kind as this one, many a young man would be saved from rushing into the ministry without preparation only to be mortified in after years and to fail of any great usefulness for want of training which in an age like this a man must have. More thankless faithfulness on the part of councils would be of great good to young men and to the churches.

## Forty Years.

With this issue the INTELLIGENCER completes forty years of existence. The first number bore date January 1853. It was a tiny sheet, intended to be issued monthly. It was designed to meet what its originator felt to be a pressing need—the dissemination of Christian doctrine and news of the Lord's work in the world, the incitement of Christians to more faith and greater activity, and the making better acquainted with each other the scattered churches of the Free Baptist denomination, for more intelligent, systematic and hearty co-operation in Christian work.

The welcome given the first issue was so encouraging that it was issued fortnightly, instead of monthly as was intended. At the beginning of the second year it became a weekly. It has been enlarged several times, keeping pace, in this respect as in others, with the steady improvements which have been made in the journalism of the country.

After fourteen years of faithful work on the paper its founder was "called up higher." There were some who feared that with his death the paper, also, would die. But it did not die. God had called it into being; its mission was not yet accomplished, and by His favour it has continued to this day. How well it has done its work is not for us to say. The record has been made, and upon that it must stand. We think with deep thankfulness of the great goodness of God to the paper, to those connected with it, and to the denomination of Christians of which it has been the representative, through all these years.

Facing another year it is our purpose, relying on the same gracious and ever-present help, to make the INTELLIGENCER worthy of its past. In its behalf, as an instrumentality in the Christian work of the time, we ask the prayers and active co-operation of the Christians and moral reformers who know it, and especially of Canadian Free Baptists whose paper it is, and of whose doctrines and polity it is the only journalistic representative and advocate.

A word in its behalf just now from the pulpits of the denomination, urging the immediate payment of renewal subscriptions, and its introduction into homes to which it does not now go—will do much good, and be duly appreciated. We are bound together, brethren, for the work to which the Lord has called us. Let us be helpers of each other.

## The Closing Year.

The end of another year is at hand. The close of the year awakens reflections, stirs thought. It is a reviewing time, a time of taking-stock. "Dr." and "Cr." face us; gain and loss; success and failure. To the truly wise it is a searching and humbling time, yet more a time of praise and gratitude for mercies past. The doxology goes with every step of life.

In all reviews of the past the dark side is apt to loom large, and overshadow the bright. That has to be guarded against. Hope is the one light to look over the past in. The tendency of failure is to discourage, and discouragement breeds despair. We need not only hope but purpose. No merchant takes stock just for the sake of doing it, he wants to see how he stands. A good balance sheet is his delight. Why his delight? Because he aimed at something, attempted something, and he is glad in the good fruit of effort made. In the balance sheet he has not only gain, but the joy of aim fulfilled, and purpose completed. There is something more than the "gain," there is something added to life, in duty honestly and faithfully done, and the strengthening of inward life forces.

In our review of the past year we look for gain, and for that which all honest gain rests upon—true aim and intention. The estate of life is to be one of gain. And "no pains, no gains." The fruits of honest intention strengthen life's purposes, and make the past, "stepping stones to higher things." But as in business, so in regard to our life, failure may be the dark summary of the year. Our best plans may have been thwarted. We hoped for gain, but in review we seem to find it not. We have been "on the bleak side of the barn" all the year. But is it really so comprehensively considered? Can it be so? To those

who know not Christ as life, alas! it is too sadly true. Each year lived out of Christ is worse than a wasted year. But to the Christian no year can be a year of failure. The year of grace has its shadows and storms. If we are to have "May" we must pass through "December." Winter is needful to the sweet fruits of summer. "Marah" and "Elim" are near neighbours, and in the one journey. "Sweet are the uses of adversity," because in the "shadows" truth is made real to us; and redemptive love becomes more precious. Poets are said, "to learn in suffering, what they teach us in song." Out of suffering, loss and failure come to us cherished lessons, and ripened wisdom. "My times are in Thy hand." He has His own pattern, and we can rest in the thought that He wills what is best, and will do "what seemeth to Him good." "God is wisdom, God is love."

Yet failure may have been because we have not done whatsoever He has commanded us. Duty may have been neglected in some way. We cannot live in a wholesale way. Just a day at a time, moment by moment, "follow me." In a general way we each, at best, have "come short." But in a review of purpose we look over our life's work for amendments; we must "make the crooked places straight," and that at the cross. Love is light, and love is strength. The purest vision of Christ comes to the "broken spirit" and the longing soul.

As life is a series of startings and closings, without a finish, Paul's principle, is our only one, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." That is the Christian ideal and goal.

As the opening year is at the door each may say it shall be indeed a New Year, a year of larger attainments and greater good, "in His name." Hope builds, and love binds to the only source of help. He is our life. That life is for us in all the fullness of grace, to go with us into the year and to be with us day by day, for one purpose that we may "be like him." Service was His glory when on earth—to "minister" was His delight. The lanes and the hillsides, the cottages and the market places, were His sanctuaries.

A good man has just died in London Rev'd G. W. McCree; one word was written across his life work—"Fidelity." His friend, who a few years ago passed away, the good Earl of Shaftesbury, had just one word for a motto, "Fruitful." In St. Paul's Grammar School, London, the founder, Dean Colet, placed a likeness of Christ first above the Master's chair, and underneath wrote these words: "Hear ye Him."

"I am among you as He that serveth."

## The Work of Revival.

This season of the year, in this country, is the time for special Christian work. During the winter there seems more freedom from the pressure of business and other work, and pastors and churches are wont to take advantage of the conditions which favour increase of religious activities. To do so is wise.

Revivals are greatly needed throughout the land. The churches need them for the quickening, broadening, deepening, and intensifying of true spiritual life. They are needed, too, for the many who seem quite indifferent to religious obligations and unconcerned about salvation, that they may be converted.

Will this be a season of revivals? We hope so. But revivals are not an accident. Nor are they by the exercise of divine power, arbitrarily. They are of God; there is no true revival without the Holy Spirit. But it is equally true that they are of the church, instrumentally. In Christian work rightly directed effort produces a certain result. God gives the increase; but there must be planting and watering and compliance in every way with the divine law, else God does not give any increase. God will have His people desire His presence and help, and ask for it; He will have them go about the work He has set them with diligence and zeal, in faith, and perseveringly; and when they do so He honors their faith and crowns their work with success, and they rejoice in increase of spiritual strength and comforts, and in the conversion of souls.

Are pastors and churches getting ready for the needed revival? If they are, and go earnestly about the work, in the faith of His promises, the Holy Spirit will surely be manifest in convicting and saving power.

The work ought not be delayed. No given time can be named as equally good for all places. It is better to use the present opportunity. To wait for a set time, expecting that there will then be the absence of hindering things and difficulties is vain waiting, as those of

experience have learned. There is no time when worldly and wicked influences do not conspire against Christian activities. And they often seem to combine in quite unthought of ways, and to be especially formidable, just when Christians are considering the necessity of special religious work. They are a test of faith. And the thing to do in such cases is to go forward in the name of the Lord, confident that He will gain the victory. "To the work," is the word of command, and the promise that our labour will not be in vain in the Lord, is sure of fulfillment.

We hope to have the joy of recording the blessed results of revivals all over the land.

## A Real Week of Prayer.

Next week will be observed very generally throughout Christendom as a week of special prayer. The programme arranged by the Evangelical Alliance is printed on another page.

The week of prayer must be more than a form if good is to come of it. There is reason to fear that in late years its observance in many places has not been in keeping with the spirit and purpose of its origin. It was to be "a week of prayer for missions, the success of the Kingdom of Christ in the world, the conversion of the nations. It was to be mighty praying, to a mighty God, for mighty objects. Christians were to come face to face, not with their own little wants and needs, but with the grandeur of the world's redemption. It was proposed that the disciples of our Lord would look beyond the spiritual condition of their own town or neighbourhood, to the wants of a perishing world. The Christian was to come to God, not bringing in the arms of his faith, his friend and neighbour merely, but the whole human race, for whom Christ died. He was to enter into the spirit of the great Commission, which commands the church to seek the salvation of the world." There has been a departure from this one grand idea, and the change is, we think, a mistake. As to this the "Inquirer" says:

Most of our churches make the week of prayer a time to pray for themselves, their husbands, their children, their friends. The original intent is abandoned, and the week is made a revival season. Of course, we need the revival, but we lower the idea of "The Week of Prayer," when we devote it to that object solely. The revival might come sooner, and grander, if the world's wants were first considered. Andrew Fuller wanted a revival in Kettering, but it came not. The archangel's voice gave no rain. Then the great theologian turned his mind, and drew the minds of his people to foreign missions, God's work among the nations of the earth, and while they were praying for the heathen, sinners began to ask the way to the cross, and the Holy Ghost honored the Word by a gracious baptism from on high.

## Sad, Inexpressibly Sad.

The N. Y. "Advocate" tells the sad story. It may help, in this time of retrospection, to touch some who have been in like manner, unfaithful, and move them to faithfulness to their loved ones.

A casket containing the body of a maiden of seventeen years was carried over the doorstep of a mansion a few weeks ago and conveyed to the cemetery. The distance was short, and all who had filled the spacious house, whose inmates now number but two—for she was an only child—walked slowly and sadly after the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed.

It was the saddest of funerals; she was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of death, when she became unconscious. The hymn, the prayer, even the benediction, were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away.

Suddenly the teacher of her whose body had been lowered into the damp earth broke forth into almost hysterical weeping. The pastor, perceiving her grief, went at once to her home to comfort her. "Why," said he, "did you manifest such unusual sorrow?"

She answered: "A month ago I felt impressed to speak to her of her soul, and of her duty to her Saviour; but I postponed it, and now she is gone!"

Then, turning to the pastor, she said: "I hope you had spoken to her." He was silent, and after awhile said: "I, too, must confess my sin. When I saw how thoughtless she was becoming, how much more interested in frivolous things, I also was impressed

to speak to her of the things of the Spirit; but I postponed it, and she is gone." They prayed together for forgiveness.

Taking leave of her, he went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding her heart to God. The answer was: "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and we neglected it, and now she is gone!" Yes, gone to witness against her parents, her pastor, and her teacher!

## The U. B. Seminary.

The Fall term of the Seminary closed on Tuesday 20th inst. The term just closed has been, throughout, successful, and the management have every reason to be encouraged in their work. The school has never had a better staff of teachers than at present.

Prof. Treffy continues in charge of the Mathematical department, and all testify to his ability. Prof. Chipman, though a new man, has, during these few months, made all the boys his friends; as an instructor too much cannot be said in his praise; no point is so trifling that he cannot find time to explain.

Misses Hughes, Tucker and Fitch have, in their respective departments, done excellent work.

The type writing and shorthand, under Miss Pye, have been well patronized.

Departments especially worthy of notice are the elocution and musical. Miss Vaughan needs no introduction, her services in the past have spoken, and the school has made no mistake in retaining her upon the staff. But this being Prof. Robinson's first year at St. Martin's, it is only fitting that his work during the past term should have notice. A perfect master of elocution, with a faculty of imparting what he knows, he has during the term accomplished all and even more than was expected of him. The management were fortunate in securing his services.

Not only can we speak highly of the members of the staff as teachers but also as Christians. Their consistent walk and conversation must have a good effect upon those under their care. Throughout the whole term a deep religious interest has been manifested amongst the students. One young man has become a Christian since he came among us, and we trust before the year shall have ended many more shall have followed his example. This institution should not be forgotten at the throne of grace by the people it represents, for here is a large number of students, young men and women, who in a few years will be taking their places in their respective denominations. This school means much to these two bodies. Let there be much prayer for God's blessing upon the work that shall in three weeks be again taken up.

Dr. de Blois was absent from us for some weeks in St. John, on account of illness, but we rejoice that he is able to be with us again. His plain, earnest words of advice and encouragement, so freely given, are helpful to all. He is the right man in the right place; and we hope he may long be spared to carry on the work entrusted to him.

The following programme was rendered in the Hall on the evening of the closing, and was greatly appreciated by the large audience assembled.

## —PART I.—

Duett, *Tramway, Gobaerts*, Misses Davis & Dawson. Reading, *Bay Chaleur*, Miss B. Bostwick. Vocal Solo, *Juanita*, Miss Bertha Boyer. Piano Solo, *Nachtgeang, Jungmann*, Miss Purdy. Reading, *The Old Maid's Prayer*, Miss Josie Bostwick. Solo, *Just a Song at Twilight*, *Molloy*, Miss Mabel Murray. Solo, *Alice, Woycke*, Miss Davis. Reading, *Aunt Doleful's Visit*, Mr. Harry Davies. Vocal Duett, Mrs. de Blois, and Prof. Robinson, *Selected*.

## —PART II.—

Piano Solo, *Polka Impromptu*, *Kirchner*, Miss Bessie O'Brien. Vocal Solo, *Home Dearie Home*, Miss Lillie McLean. Reading, *Thoralf and Synov*, *Boyeen*, Miss Edna West. Vocal Solo, *When the Lights are Low*, *Lane*, Miss Kate Phillips. Reading, *The Legend Beautiful*, *Longfellow*, Miss Jennie Davies. Duett, *Marche Militaire, Bohm*, Misses Bostwick. Reading, *a. Lorraine, b. Der Dog and der Lobster*, Miss Maud Sprague. Scene, *Mary Stuart, Schiller*, Elizabeth, Miss O'Brien, Mary, Miss Davis. Quartette, *Come where the Lillies Bloom*, *Thompson*, Misses Baldwin & Dawson, Messrs Robinson & Crandal.

The Seminary extends to the INTELLIGENCER and its large circle of friends the compliments of the season.

A STUDENT.

THE PRINCE.—It is rumored that the Prince of Wales thinks of visiting the World's Fair at Chicago, next year. This is probably mere rumour. But should he come he would be sure to be given a warm welcome.