

TERMS, NOTICES, &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 of the year.

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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.

TERMS of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, could 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 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, MARCH 16th, 1892.

—If YOUR RENEWAL is due, kindly forward it at once.

THE POPE has issued a dispensation absolving his flock from the usual Lenten abstinences and fastings. This dispensation is on account of the influenza.

—PETITIONS are being sent to Parliament asking that the Canada section of the great Chicago exhibition next year be closed on Sundays.

The prayer of these petition should be granted. Whatever other exhibiting countries may do, the Lord's day should be observed by Canada away from home as well as at home.

—THIS PARAGRAPH, from the "Congregationist," might well be posted in every home throughout the land:

"When you criticize your pastor you hurt yourself and your children." One who heard that remark said: "Would to God I had heard that twenty years ago." No doubt he was thinking of boys and girls grown to mature life without interest in religion or regard for public worship. A pastor honored in the home is a constant blessing in it.

—METHODISM in Great Britain is beginning to long for bishops. Rev. Hugh Price Hughes has made a strong plea for the introduction of the Episcopal system. He expresses the conviction that no conceivable ecclesiastical change would do so much for the progress and consolidation of Methodism in England. It is quite probable he was impressed by the Methodist Episcopal system during his recent visit to the United States.

—THIS FROM the "Congregationist":

"How are you getting on in your church?" "Fighting, as usual," was the reply, which gave a description of the spiritual condition and growth of the church as complete as it was unsatisfactory.

Upon which the "Inquirer" remarks, with much force,—"If there is anything that might surprise angels it is contention for the 'pre-eminence' in a church. Yet churches, and especially small churches, are frequently rent to pieces by 'fighting' for such ignoble distinction. To carry their points there are men who will resort to the worst tricks of politicians, and yet they think themselves Christians.

—DR. PIERSON continues to occupy the pulpit of the late Mr. Spurgeon's church, and evidently much to the satisfaction of the congregation.

It has been suggested in some quarters that he might become the successor of Mr. Spurgeon in the pastorate of the church, but that is hardly probable. Dr. P. is a Presbyterian.

Rev. J. A. Spurgeon continues in the leadership of the various institutions of the church, a position which he has held for some time, and for which he is well suited.

—ALL THE RELIGIOUS DENOMINATIONS in Ireland, except the Roman Catholic, are opposed to Home Rule. The Methodists have recently declared themselves strongly in opposition. They say that liberty is as dear to them as to any one, but they do not lack it in Ireland. And the statement is made that "while Ireland has one hundred and three members of the British House of Commons, Scotland sends only seventy-two, and England and Wales together send only four hundred

and ninety-five; and, leaving out those of England who represent universities, England and Wales have one representative for every 59,000 people; Scotland, one for every 57,000; and Ireland, one for every 46,000. It is also said that the land laws of Ireland are far more favorable to the farmer than are those of England."

—INGERSOLL is a sensitive soul. He does not hesitate to attach everything sacred to devout Christians. But when a simple statement of fact is made about him he becomes excited and blusteringly threatens all sorts of dire things. He is now threatening—independence has begun, a lawsuit against Rev. A. J. Dixon of Brooklyn for having said that he (Ingersoll) had advocated the dissemination of obscene literature. The statement was fully warranted, as the blatant and profane assailer of Christianity had headed a petition for the repeal of laws against the circulation of obscene literature through the mails.

—DR. PARKHURST of New York has, as was to be expected, been somewhat criticised for his recent bold utterances concerning the corruptions of the New York city government. The fellows whom he scored are, of course, in high dudgeon and threaten libel suits, which is not surprising, though nothing will come of their blustering. But, besides them, certain well meaning but very weak people, speak in a very shocked way about his imprudence, though they are unable to question the truth of his utterances, and cannot deny that something needs to be done. Alluding to this class of critics the *Christian Union* pays a brief but strong tribute to the faithful minister, thus:

"It is said that Dr. Parkhurst in his recent sermon on the iniquities of New York city government was imprudent. This is high praise. The greatest vice of the American pulpit is its prudence. Its most needed virtue is an impolitic courage; a courage that dares speak out and take no account of consequences. Paul knew, even in his own experience, the temptation to a coward's prudence, and begged his friends that they would pray for him that he might speak boldly. No record of his ever asking prayers for him that he might be prudent! And yet Paul was no coward."

There are far too many weak mepleasers, who need the rebuke given in the foregoing. What they call prudence is simple cowardice—moral cowardice, which is the basest kind.

BISHOP PHILLIPS BROOKS is making himself felt in his diocese. He is putting new life in Episcopalianism in Massachusetts. He has already visited many churches, and everywhere preaches such earnest sermons that the people are waking up to the fact that Christianity, to be any good, must be more than a form. He believes in reaching the non church goers; and if they cannot be persuaded to come to church he is for going to them with the message of Divine love. He is pressing the duty of home mission work on his people, and they are beginning to respond to his call with encouraging readiness. His burning zeal will not only move his own denomination but will probably incite other Christian bodies to more earnest endeavours. Amen.

Twenty-Five Years.

Twenty five years ago—March 17th, 1867, the founder, and for more than fourteen years, up to his death, the editor, of the INTELLIGENCER passed from the scene of his earthly labours to the eternal rest and joy.

Though not an old man—only fifty-four years of age, he had in labours lived long and well. His labours were "not in vain in the Lord." Though for a quarter of a century he has rested from them, his "works follow him"—blessed effects and undying influences remain, and will remain through all time and in eternity.

His life was unselfish. He loved God. He loved men. He was fully consecrated—his life was "hid with Christ in God." He made no compromise with sin in any form. He made no league with sinners, whether of high or low degree. He was a man of principle, not of policy. He had convictions, and was true to them in the face of any difficulties, at any cost. He loved Zion, and esteemed it a privilege to spend and be spent for her prosperity.

"If I forget thee O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy,"—was the feeling of his heart. He knew "the fellowship of the Father, and of His Son Jesus Christ." The gracious power of God wrought in him, and abode with him. He "walked with God," and men took knowledge of him that he had been with Jesus. His life—so clearly and sincerely godly, was an unanswerable testimony of the faith of Jesus, and impressed all who

knew it with the reality of the spiritual life. Thank God for such a life. It never dies.

How much and how often we have wished he could have remained here another decade or two. Not alone when, as at the first, the deep and almost unbearable sense of personal bereavement overbore every other feeling, was this wish strong. But again and again, many times through these years, we have longed for his presence, that he might give the help of his sound judgment, his wise counsels, his strong sense of righteousness, his ripe experience, his stalwart faith, and his fervent spirit to the work of the denomination he loved so well, and to the cause of Christ in the larger view.

But God knew best. He had plans which human judgment did not then, and does not yet, clearly understand. He saw His servant weary and worn with excessive toils and struggles, and called him to a life where weariness and pains are unknown.

Twenty-five years in Heaven! What depths of the knowledge of God, and of His greatness, wisdom and glory have been unfolded to his enraptured vision. Knowledge without any admixture of error. Love made perfect. Joys without alloy. Jesus without a veil to obscure the vision. The King in His beauty.

To wish him here instead of there is selfish. Let us all rather, possessing hope, purify ourselves, and press on, in the strength of divine grace, to the heavenly home of the redeemed, that we, too, may have experience of "the things which God hath prepared for them that love Him, but which here 'eye hath not seen, nor ear heard, neither have entered into the heart of man.'"

With this issue the present editor completes twenty-five years of service in the management of the INTELLIGENCER. It seems but the other day that he was providentially called upon to undertake the new duties. With much fear and trembling he began the work which the dying editor entrusted to him. The counsels and the prayers of that hour have been fresh through all the years, and have been an inspiration in many a dark hour and trying experience. They yet come to us with an authority and cheer like a voice from the heavens. We do not, cannot doubt that they were of the Holy Ghost, by the lips of the servant of God as he lingered in the border land.

Difficulties many and great were at the outset. And difficulties have been in more or less, all along the way. But out of them, one by one, as they have arisen, God has given deliverance. Looking back over the way in which He has brought us we are moved to make this public record of profound thankfulness for His gracious favour, and to praise and bless His name for His infinite love. Here we raise our Ebenezer—"Hitherto the Lord hath helped us."

Passing the quarter century stone, we look into the future with hope born of experience of the past of God's faithfulness. Whether another twenty-five years, or only a little of it, shall be allotted to us in the same service, we know not. Nor need we be concerned about it. It is all in His hands. And what He wills is right. But so long as He continues us in this place, it is our purpose to keep the INTELLIGENCER true to its mission. To this end we trust God. And in this behalf the prayers of all who are interested in this work are desired.

The Prohibition Commission.

The Royal Commission on Prohibition has been appointed and announced. The following are the Commissioners: Sir Joseph Hickson, Montreal; Rev. Dr. McLeod, Fredericton; Edward F. Clarke M. P. P., ex-Mayor of Toronto; Hon. H. S. McDonald, Judge of the County Court of Leeds and Greenville, Ont.; G. A. Gignault, ex-M. P., Nouvelle, Quebec. Mr. P. S. Monaghan, Halifax, is named Secretary of the commission.

The following is the resolution of the House of Commons by authority of which the Commission is appointed, and which indicates the scope of the investigations the Commission is expected to make:

"That in the opinion of this House, it is desirable, without delay, to obtain for the information and consideration of Parliament, by means of a Royal Commission, the fullest and most reliable data possible respecting—

1. The effects of the Liquor traffic upon all interests affected by it in Canada.

2. The measures which have been adopted in this and other countries with a view to lessen, regulate or prohibit the traffic.

3. The results of these measures in each case.

4. The effect that the enactment of a Prohibitory law in Canada would have in respect of social conditions, agricultural, business, industrial and commercial interests, of the revenue requirements of municipalities, pro-

vinces and the Dominion, and also, as to its capability of efficient enforcement.

5. All other information bearing on the question of Prohibition."

A Great Revival.

Cincinnati is the scene of a great revival. The churches are united in the work, all the activities being under the direction of Evangelist Mills. As the work has progressed denominational differences have been forgotten, and the hearts of all Christians have flowed together in a unity of desire and purpose and effort, such as the city never before witnessed.

Dr. Francis, reporting the work in the "Independent" says it is not possible to write in detail of the different points of interest, and the many striking features of the movement. As the afternoon meeting, the evening services, the special meetings for "Young People," for "Men only," for "Mothers," etc., the ministers' conferences, the Sabbath-school conferences, the mid-week Sabbaths, the after-meetings, the inquiry meetings, the ladies' prayer-meetings, the great noonday business men's prayer-meetings, often attended by a thousand people, the places of meetings, the size and character of the audiences, the methods adopted, and all that pertained to the successful carrying forward of the entire movement from the beginning to the end.

The work was carried on in several districts of the city, each being under the management of a local committee of devoted Christians, the supervision of the whole being in the hands of Mr. Mills. When the interest had sufficiently developed, there began a series of two weeks of continued meetings. The first of this series seems to have been a remarkable one, showing how deep and strong the interest had grown by the district work. The Music Hall, which can accommodate 8000 was packed, and it is estimated that nearly as many more went away, unable to get in.

But what is called the most wonderful day of all was Wednesday, March 2nd. One of the features of the plan of the work was to observe one day in the middle of each week as a day of special prayer. This day was observed in each district during the district services. And many business houses complied with the request to close, (1) in order that employees might attend, and (2) as a token of respect for the religion of Jesus Christ.

To carry out this plan in the city proper, during the united meetings, seemed to many people more than could be done. The report says: The proposition was at first a startling one. Under almost any other circumstances it would have seemed an utterly impossible thing to attempt to secure the closing up of the great business houses and manufacturing establishments of Cincinnati, in the midst of the week, out of respect for a religious service; but the Spirit went before in a wonderful manner, and this impossible thing was accomplished. And a remarkable day it was—one of the most remarkable days in the history of the city. About a week before the time the members of the special committee, previous to any public announcement, called upon some of the great firms in different lines of business, and secured their signatures to the agreement to close their places of business on the day named. Dr. Francis, who was one of this special committee, says it was an experience never to be forgotten. These signatures were promptly and cordially given, until about fifty of the largest wholesale and retail houses in the city were pledged to observe the day. Then committees of two or more, to the number of sixty ministers and laymen, volunteered to canvass the principal business streets, and in a few hours hundreds more had signed the agreement. A great many others sent in their signatures voluntarily, either through their pastors or directly; and before the close of the preceding week it was evident that the closing would be very general.

When the day came the scene was a marvelous one. An almost Sabbath stillness rested upon the great city. Everywhere stores, offices, factories, etc. were closed, and large cars on the docks and in the windows read: "Closed, on account of the Special Day of the Meetings."

It is impossible to give the exact number of firms which closed up their business on this remarkable day, as many closed without reporting; but the number is generally estimated at about three thousand, including all lines of business. Among them were not only Protestant Christians, but large establishments owned by Catholics, Israelites and professed unbelievers, out of respect for the moral and religious element of the city. The Mayor of the city, himself not a professing Christian, wrote a letter, commending the movement, and this singular feature of this mighty work left a

very deep and lasting impression upon the whole community.

High, however, above this, and all other external features of this blessed revival, there have been at all times, and in the entire movement, the mighty power of the Gospel, "the truth as it is in Jesus," and the presence and effectual working of the Holy Spirit in the hearts of men, without which all plans and devices must have failed, but with which the efforts of the evangelists and God's people have achieved a glorious success.

Up to the present writing more than seven thousand cards have been signed, expressing a desire to begin and lead a Christian life. Hundreds have already been received into the churches.

Notes on Letters.

"We have no pastor now. Thinking of the low state of God's cause here, my heart is sad. We have a good and comfortable house of worship, but our meetings have gone down. The Sabbath is a long and lonesome day, without the privilege of public worship. Yet I remember that God keeps covenant, and will not forsake those who trust in Him. I am moved to utter the Macedonian cry, 'Come over and help us,' hoping that some one reading our much esteemed INTELLIGENCER will hear the call and come to our help."

The foregoing is from Gordonsville, C. Co. It is cause for regret and sorrow that meetings for public worship have ceased to be held there. The brethren and sisters do not do well to abandon the prayer meeting. We hope they will at once confer together and re-establish their prayer meeting, and arrange to have the conference regularly. Though they are without a pastor, and feel the loss much, they may yet have public worship steadily. Their prayers to God, the earnestness of which will be emphasized by their patient and faithful endeavours to honour Him in public worship as in all other ways, will not be in vain, and He will surely send them help. We trust that some brother will feel moved to go to Gordonsville, to minister encouragement to the flock of God, and gather in the unconverted.

"I must say that you are slighting us as a people. We should be looked after by some of you. I suppose that you think we are not worth looking after. There has not been a sermon preached at Waterville for nearly two years. There are fifteen or twenty church members; and I think we should have some one to look after us once in a while. But I must say that if a Free Baptist minister happens along this way, he uses his whip on his horse, and says to himself, 'I must get along through this settlement as fast as possible for they are poor people here, and I must get somewhere where there is more money before I stop to preach.' If one happens to come here to marry a couple he only stops long enough to get a meal, and then is off in a hurry towards home. And that is the way with them all. We have not a fine meeting house, but we have a good school house, and it is good enough for anybody to preach in. We are willing to pay what we are able, and we always manage to give strangers a bite to eat, and can keep them over night. We have plenty of barn-room for horses, and enough hay and oats, and if oats get scarce a few carrots or turnips are good enough for any preacher's horse."

The Waterville referred to in the foregoing letter is in Sunbury Co.

Two years is a long time for a community to be without preaching. It is possible, however, that there has been preaching a good many times in the two years at points convenient to and within easy reach of the people of Waterville. We hope so. Yet we could wish that the complaint of the letter could not be made. With a church organized there, some attention should be given the place. We have an impression that the Home Mission Board has within the time specified attempted to provide for that and adjacent places, and we thought had succeeded in doing so. The condition and needs of the place, as set forth in the letter, are hereby brought to the attention of the Board, and probably something will be done. We will be glad to hear from any of the ministers who know anything about the case, especially from any who have whipped their horses in that vicinity in their eagerness to get to richer fields beyond, and those who have so hurriedly married people in that settlement.

The writer of the letter is probably sincere in his judgment of the ministers, but he is wrong—very wrong, nevertheless. There are few, if any, so far as we know, who discriminate against churches because they seem less able to pay than others. And when the brother comes to know them better he will know that they are not self-seekers. It must be remembered that nearly all ministers who are able to work regularly have pastorates, and that the duties of their pastorates demand all their time and strength. Then, the ministers are not often under the necessity of seeking fields, the churches seek ministers. Perhaps

if the church which seems to have been so long neglected, co-operating with adjacent churches, had been alive to the importance of securing the regular ministry of the word there would have been less neglect to complain of. Looked at fairly, is not the neglect, at least, quite, as much the fault of the churches as of the ministry? In the matter of unselfish service and sacrifice for the cause sake, the churches have never undertaken a tithe of what has been cheerfully performed by the ministers. But while this is true, so long as there are churches which do little or nothing to provide for their own needs, they must be looked after till they can be taught the better way. And even though, from lack of a true understanding of the situation, the ministry may sometimes be unfairly censured, still the weak churches must be looked after.

After the foregoing was ready for the printers, another letter came from the same brother. He was evidently in a not very pleasant frame of mind, and seemed impatient to have his views made public. He will, we are sure, think differently and have a more charitable feeling, when he comes to know several things and persons better.

Great Results in India.

The *India Witness*, in a recent issue, reports most encouraging things of the Methodist Episcopal mission. The following is an extract from the report:

"It begins to look as though the missionaries in North India had managed to set in motion an agency that is passing out of their control, if they wished to control it, which we are disposed to doubt. The work of evangelizing is being taken up by the native ministers with an enthusiasm that is irresistible. The long night of weakness and discouragement and fear is passing away and the consciousness of victory is inspiring them with that hunger for conquest which is its sure precursor. As General Grant said of the British troops at Gibraltar, these native brethren begin to show the 'swing of empire' in their movements. They are going out to conquer. And as the Punjab calls out to Oudh, and Oudh calls to the Doab, and all three call to Rohilkhand and to Central India, 'Watchman, what of the night?' the answer, 'The morning dawneth,' rings around the horizon, until thousands of Christians in the Northern Sirkars take up the cry and it passes on down to the multitudes in Travancore and Tinnevely, so that a new meaning is felt in the cry, 'India for Christ!' Let a decade of such conquest pass, and the serene mountain of Hinduism will be startled, and her sons discover too late to prevent it that India is our Lord's."

And Chaplain McCabe writes: "We have the most astonishing news from India. Bishop Thoburn writes that 16,000 have renounced heathenism since the beginning of the year 1891. The great Pentecost goes on."

One Day's Review.

Dear INTELLIGENCER:—I hoped you would come to me in time for a little talk before I started out this morning. You came, and I had only time to glance hastily at the denominational news and a few editorials. Noting Mrs. Boyer's letter, I hastily put a rubber string round the paper and took it along with me, for I was on my way to Q. M.

It was the worst day of winter. The thermometer was away down.

Wrapping myself warmly I went out to meet the blustering wind and snow with feelings similar to those I used to experience when a child facing the north-wester over the "Cove Hills" on my way to the dear old school house at "Sand Beach." A few moments brought me to the car, and, safely seated, I took out the paper to read "Our India Letter." In it and its message, all other things were for the time lost. Meanwhile the car rattled on over rough ground and smooth, old track and new rail, now fast, now slow, but all unnoticed by me. As I read on I began to wish myself at home in my own room or at least in some less public place than a street car that I might give relief to the tears which would not be controlled. I did not mind very much if I did astonish that self-concerned man who came in and took the next seat.

But the church was now reached and I was in time to join in singing, "Jesus Lover of My Soul," after which followed a sermon by Dr. Summerbell which will long be remembered. The subject was Foreign Missions. The speaker brought up the field of the world as it was, as it shall be. All the past, he said, has been the preparation time in which the machinery now worked so successfully, was being made ready. We see present results, and the future will yet reveal more marvelous things accomplished in His name.

Stirring, short addresses followed, by half a dozen earnest men and women present.

The afternoon was devoted to the A. C. F.'s, and their work. This was a most inspiring and helpful time.

A little later, and surprised to find, two brethren on occasions of some ground where teaching. We there. They had many of many good. Bro. Ring said, Bro. Ring said, I must tell you that you were not who sat near said, one of all my ways read and find things. But I did not seem to come to cause—well, perhaps much in the past. I have more than the dear friends.

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