

TERMS, NOTICES, &c

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

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New subscriptions may begin at any time of the year.

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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 sometimes 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, Nov. 2nd 1892.

The Religious Intelligencer
For 1893.

Nearing the end of the year a few words about the INTELLIGENCER for next year are in order.

With next month it will complete forty years of life. During all these years it has kept steadily about the work, and rejoices to believe that it has not lived and laboured in vain.

It has sought to be a faithful witness for the truth; it has, from week to week, carried news of the progress of the work of the Lord to the people; it has advocated and defended the doctrines and usages of the denomination of which it is the representative; it has presented the claims of the several departments of our work and has urged their generous support; it has furnished a vast amount of sound teaching concerning right living, for old and young; it has been the helper of pastors and Sabbath school workers; it has vigorously advocated the temperance reform, and given support to every moral and christian enterprise.

That these things have been done perfectly is not claimed, but that there has been a fixed purpose, undeterred by any influence or consideration, to do these things, we are sure, and for the degree in which they have been done, and the success which has attended the work, we are profoundly thankful to God.

For the favour shown the INTELLIGENCER by the people we are grateful.

It has the support of a large circle of warm friends, and the number has, we are glad to be able to say steadily increased. There is reason to believe that it never stood better with its readers than now. The many kind words said of it by those who read it regularly, and the hearty commendation of its course by the recent Conferences are very gratifying.

In days when the work presses hard and the difficulties multiply, the kind words said will be remembered, and will give cheer and stimulus. And our readers may feel assured that no effort will be spared to make it all that they can desire.

The past is the INTELLIGENCER's promise for the future. In no respect will it be permitted to fall below its standard. In every respect the aim will be steadily upward.

TO FREE BAPTISTS.

The INTELLIGENCER is the only Free Baptist paper in Canada. It was established in their interest, has been devoted to their work, and never more heartily and loyally than now.

It would like to go into every Free Baptist family in the whole country, and believes it ought to. But it can-

not do this without assistance. The ministers and members of the denomination can do much to extend its circulation by presenting its claims, and the benefits to be derived from it, to those who are not now subscribers. No religious paper can be successful unless it is properly pressed upon the attention of the people. The success or failure of a denominational paper depends much more upon the ministers and other friends of its work than upon the editor.

Is it too much to expect to begin the new year with a list of subscribers which will include all the Free Baptist homes in these Provinces? There are more than a thousand homes which need its visits, as the organ of the denomination with which they are connected, but which it does not now enter. And these can be reached by active effort, in every part of the field, by the ministers and others interested in denominational work.

Brethren, give us at least a thousand new subscribers before the New Year.

Read the offer below, one which gives every subscriber a good chance to canvass new subscribers, and then begin the work of securing them at once.

Pastors may help greatly by speaking from their pulpits about the INTELLIGENCER, and soliciting their people to subscribe. Please do so, brethren. Do it now.

RENEWALS.

The INTELLIGENCER hopes to retain every present subscriber for 1893. It needs them, and thinks they need it.

FROM ALL PROMPT RENEWALS ARE ASKED. From this time on renewals should come in steadily. It is not well to delay renewing till the very close of the year. It is better, both for the paper and the subscribers, that they should be made before the year ends.

Our friends will do us a favour if they will renew now.

SPECIAL OFFER.

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

Do not delay taking advantage of this offer. This is the time of year when families are determining what paper they will have for next year. This is, therefore, the time to secure them for the INTELLIGENCER.

Let there now be renewals from all subscribers, and a general and vigorous canvass for new names, enabling the INTELLIGENCER to begin the new year with a wider circulation and larger opportunity for usefulness than ever in its history.

PHILLIPS BROOKS, in a recent sermon, said: "It is better to be superstitious and think that God is sometimes in places where He is not, than to be skeptical and refuse to see Him in places where He is."

—ONE OF THE GREAT NEEDS of the church is that each member feel that he is under obligation to do some christian service. How many lose themselves—and seem to desire to do so, in the organization. The church will carry on the work, they seem to say, "why need I concern myself?" The same people would be quite unwilling to sink their individuality in other matters. Each saved soul is under obligation to God, and is called to some personal service. "Lord, what wilt Thou have me to do? Is what each should earnestly ask.

—WHILE RIOTING and disorder are making havoc with home life and all social relations in many of the States of the American Union, and while it is necessary there to maintain a small standing army to restore and preserve order, a man in England has hit upon a wiser and better way of meeting and combating the great labour difficulty as it occurred to him.

Mr. Allen the proprietor of a huge engine-building establishment in Sunderland, England, being both a philanthropist and a philosopher, proposed to his men a year ago that he would reduce their working time to 8 hours per day (48 hours a week), upon the theory that they could do as much and better work, than when working longer and resting less. The men were to accept a reduction of 5 per cent. on their wages, which was to be

restored if the plan succeeded. Mr. Allen has just announced the complete success of the plan, and has paid the withheld 5 per cent. The output of the establishment has been increased and the cost of each engine manufactured materially lessened. Mr. Allen has gained the love and respect of a people who have been made healthier and happier through his instrumental-ity. He has proved, what many an employer might learn with advantage, that the cheapest labour is that which is hearty, willing and prompt and which is performed by men rested and strong, interested in their work.

—THERE IS BEING a good deal said lately against public display at funerals. This is well. Humanity loves to make a show of grief. It serves as a balm to wounded feelings, publicly to do honor to the dead. Yet after all there is too much of this sort of thing. The greatest "pomp and circumstance" of burial does not indicate the greatest grief. "Tis not alone my inky coat good mother, nor customary suits of solemn black nor windy suppers in forced breath, nor the fruitful river in the eye," together with all pomp and show of grief. "These indeed seem." But I have that within which passeth show, these but the trappings and the suits of woe." So said Shakespeare's Hamlet long ago and to-day men are coming to realize its truth. But whatever may be thought concerning public funerals, in general there certainly should be no publicity when the death was by infectious disease.

A young man died of scarlet fever in New York. His family had services in the church, where the casket was opened. Within a week there were nine cases in the town, six of them fatal. The third week scarlet fever broke out in a young ladies' seminary, and there have been several deaths there. That was a criminal act. The health of a whole community was endangered and many lives sacrificed in order to gratify a foolish desire for display. It is time the common sense of men put a veto on such proceedings.

—THERE IS NO LACK of religious denominations in the United States. The number is said to be one hundred and forty, exclusive of Jews and pagans. One hundred of these had their origin in the country. Fewer denominations, and more genuine christian life would be a blessing.

A View of Friendship.

A good old proverb says: "Friendship is the most sacred of all moral bonds." How small a man is he who as he realizes its weaving, does not feel a quickening of his pulse, has not some one thought of one to whom he is bound by that sacred bond. The instinct of true friendship is one of the noblest impulses of the soul, and he who is a true friend through thick and thin, through bad fortune and through good, has in him to a very large degree the ingredients that go to make up a noble, manly man.

To be a friend, in the broadest, truest sense, a man can not be narrow or selfish. He must have the disposition to forget at times, self and the schemes of self advancement and give a thought to those about him, his companions, his friends, those who are bound to him "with hoops of steel."

There is another proverb: Conduct yourself with your friends as if they may one day become your enemies, what a contrast between the two! How low an estimate of humanity must he have had who first gave that cold practical advice. How narrow, and one-sided would life be if all men followed it. It would do away with all free, friendly intercourse. Sly suspicion would reign. It is a contemptible proverb. Yet, in view of the fact that "to err is human" and that the very noblest of men have their moments of weakness, it is well for every man even in the present moments of friendly intercourse to conduct himself with a full view of the characteristic weakness of humanity. It is certainly prudent, because, although "a true friend loveth at all times, and is as a brother born for adversity," yet, owing to the fallibility of human nature, causes may arise to break the strongest bond of friendship and compel the parties to it to regret the unrestrained freedom of their former intercourse.

After all men are apt to be over suspicious, over prudent than they are to be too frank, open and free. It is a pity this is so. How much more of brotherly feeling would there be in the world if more men had that true spirit that "thinketh no evil."

Enforced Rest.

The quiet acceptance of enforced rest is like everything else that is good in this world—nothing more nor less than child-like trust in God. When the cares of the world are most clamor-

ous upon our attention, when it seems that God's work even cannot safely go on unless we are present to guide it, it often happens that we are bidden to stand aside for a time in silence and inactivity. In such a case there should be no cause for fear and none for repining. Such fallow-time will be better for God's cause, and better for us, than all our self confident and heartless work could be. For a time we are told to "be still, and know that I am God;" that silence will give space for a period of quiet growth and for the realization anew of the truth, which we fail to realize as we ought, that God is God. It is true of more than one faithful toiler in the service of God, that when laid aside by sickness, or other providential circumstances, from active work for the Master, they have had the sense of a great responsibility being lifted from them, and an absolute calmness and joy in the thought that for the time they had nothing to do with the world, its sin or its salvation; that God was bearing the whole burden, and that he would bring all things out right. And most Christians need just such an experience of enforced calm and rest to remind them that perhaps they and their work are not so essential to the perfecting of the plans of the Almighty as they had thought, and that the great God still sits on his throne and upholds all things by the word of his power.—C. F. Penney.

Our Fourfold Blessedness.

Sermon preached at Cornhill on Sabbath afternoon, Oct. 2, '92 by the Rev. T. H. Siddall.

Text, *Corinthians 1: 30.* "But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption."

There is a familiar saying: "All roads lead to and from London." Paul's London was Christ. To him, to be was Christ; "For me to live is Christ;" to think was Christ; "We have the mind of Christ;" to act was Christ, "I can do all things through Christ who strengtheneth me." Paul's attitude and spirit are distinctively the attitude and spirit of our century. Christ is central in the interpretation of the Word, in christian thought and life. "The presence that is in all our thinking, the heart that is in all our feeling, and the inspiration of all our acting." Well! might the devout Faber say:

"O Jesus, Jesus, dearest Lord,
Forgive me if I say,
For your love, Thy sacred name,
A thousand times a day.

For Thou to me art all in all,
My honor and my wealth,
My heart's desire, my body's strength,
My Soul's eternal health."

I. Christ our wisdom.

Emanuel God with us, "In whom are hid all the treasures of wisdom and knowledge." (1) As the light of life. "In Him was life; and the life was the light of men." Life then light; Spirit then thought, "The Greeks seek after wisdom." Yes! they gave the world a free state; widened the bounds of personal liberty; gave us the highest ideals in art; in their schools made a quest of the supreme good, and in their search "touched the highest point in—Man know thyself." "The world by wisdom knew not God. Knew not God, knew not man. To know (in the deep meaning of the word) is to be. "Blessed are the pure in heart for they shall see God," and, "He that hath seen Me, hath seen the Father." Seen Me in My spirit, thought and ways. The great question for each of us is, "For what is your life?" in meaning, in purpose, and as to destiny. Christ is the only all-sufficient answer.

Science can tell us about the face of the clock, but the hidden powers are with, "the light of life;" and, "the secret of the Lord is with them that fear Him." For, the Spiritual is the explanation of the natural.

Sin, sorrow and death have baffled the wisest. Our message is, "Behold the lamb of God, which taketh away the sin of the world." Only love can bury sin. Eternal love in Christ who has given meaning to "suffering in larger life, greater good; who has taken away the "sting of death" and made death the gateway of life; Set a light in the tomb; "For I am the resurrection and the life."

(2) As the Salvation of life. Socrates declared that there's "No Salvation unless one of the gods comes down." Seneca affirmed that there's "no Salvation in man." "Salvation is of the Lord." Life comes from life; Love begets love. "He first loved us." Man has been reformed, educated, socialized, civilized, and various have been the schemes to reconstruct and change. But no wit or skill of man can change the man. The hurt is within where no power of man can reach; "Ye must be born again." Born by:—

"Love divine all loves exelling
Joy of heaven, to earth come down."

Expressed in the Cross: "For there is none other name under heaven given among men, whereby we must be saved: neither is their salvation in any other." (3) As the rest of life our Supreme great want. God has created the air for birds, the soil for flowers, the sea for fish but for man what? "In Thee is my rest," and Christ is "the way." God and the soul are for each other; as sun and flowers, mother and babe. Love finds rest in love. Eternal love created and in the "great love" we find rest: as singing birds in the glad light of the sun. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" respond! what! "He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing."

II. Christ our righteousness. Man is wrong, *wrong*, he is out of relation, he is out of place. His relation is to the Father; his place at home with God. He is "lost" a wanderer; he is "afar off" from righteousness—rightness. The greatest thing in the world is what? Love, which is righteousness at work. To set right. To put in place.

(1) Christ is the only ground of our justification. This was the keynote of the Reformation: "The just shall live by faith." It is faith in some-one, it is faith in some-what. There's a divine order of relation, of being, and as to the truth. The Gospel centres in fact—eternal reality. "He died for our sins." No Gospel without that. Believe it—"washed"—loosed, from the burden, power, penalty of sin. Set right. Put in place. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

(2) As the ground of hope. "None other name" for salvation, no other hope for righteousness; "by the deeds of the law, shall no flesh be justified." "The Lord is our righteousness." For us—as the sun for the day; as the ark for Noah; as the Pillar of cloud for the Israelites; as the Shepherd for the sheep; as the Father for the prodigal. In us—the root of our life, the motive of our life, the food of our thought; the spring of our action. In a word the Life of our life: "Christ formed in us the hope of glory."

(3) As the source of peace. "Mercy and truth are met together; righteousness and peace have kissed each other." In Christ—at the Cross, and, "The work of righteousness shall be peace, and the effect of righteousness assurance for ever." Inward peace: "The water that I shall give him shall be in him a well of water springing up into everlasting life," not a passing emotion, but a wellspring of joy. On the beach of a seaport town there is a well-spring. As the tide rolls in it is filled with sand, after the tide has gone out the sand slowly is cast out and the water clear and bright bubbles up. The sand does get into life; the tides do roll over us; of trial, sorrow and suffering, but the spring abides. "Springing up into everlasting life."

An intelligent peace, "He shall take of the things of mine and shew them unto you." Truth-fed, truth-built, —peace. "The trees of the Lord are full of sap—"Joy, peace, in the Holy Ghost." A lasting peace. "Thou wilt keep him in perfect peace, whose heart and mind are stayed upon Thee." We trust, He keeps. We don't have to ring a bell to call up the Sun! It is there with the morning. "Lo, I am with you always." The saintly Rutherford, when he came down to death found rest in these words: "Him that cometh unto me, I will in no wise cast out." "Therefore being justified by faith we have peace with God."

III. Christ our Sanctification. One was asked the meaning of "the mark of the beast," and the answer was: "A creature with horns that pushes against its neighbours." We will try to keep that in mind, as we strive to hold the truth in righteousness. There are many theories as to Sanctification; Let it be ours to seek the solid ground of fact and principle.

(1) Christ is the grace of sanctification. Beyond question Christianity is a personality: "The Word was made flesh, and dwelt among us." Beyond dispute there is a divine life for man—personal—which is expressed in faith, love, and obedience. An incarnation "Christ formed in us." Sure we are that the perfection of Christian life is in Christ: "Your life is hid with Christ in God." All that is solid ground. Equally so is the fact that all life is progressive; step by step; stage by stage. The Kingdom of heaven is like unto "a grain of mustard seed."

Seed germinates, grows. The kingdom of heaven is like unto "leaven." Leaven—spreads. "The kingdom of heaven is within you." Righteousness is what? Character! The three elements are conviction, correction and instruction in righteousness. So it is one of degrees, one of development, "Perfecting holiness in the fear of

God." Regeneration—a reception; justification—a possession; sanctification—a development of the divine life; (2) Christ our sanctification—as the power of our life: that through the truth sanctified by the truth by means of truth. The truth our light, our food, What sun and shower are to the plant, the truth is to us. All life is one of conditions. Obey the laws of health we have soundness—vigor—power. "If ye love me keep my commandments." Dwell in light; dwell in love. "He that dwelleth in love, dwelleth in God, for God is love." Holiness being the perfection of love; the sum of christian character "God is love."

"If the first-prints be holy the whole lump is holy." "Sanctified through the Spirit." "He shall guide you into all truth." Guide, not give. "Take the things of mine and show them unto you." The Spirit is here as the sun is here. But the power must be used; the windows be opened; the doors be unfastened. The latch is inside. "Be ye filled with the Spirit," to build christian character, as with a church, there's one power: "It is not by might nor by power, but by my Spirit saith the Lord."

"There is a river proceeding from the throne" which makes fruitful the "garden of the Lord." (3) Christ our Sanctification as the glory of our life. The crown of life is what? Christian character! The glory of life is what? Christian service! "I am as one that serveth." To be, then to do. To be: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory (character) to glory (character) —"one degree to another—even as by the Spirit of the Lord." Second blessing yes! Even one hundred-and-second blessing! for it is evermore. That which is great grows; the mind expands, the vision widens. Michael Angelo, entered the studio of young Raphael, who was away at the time, the youthful artist had outlined a figure on the canvass. Angelo took a piece of chalk and wrote underneath: "Amplius" wider and yet further; more and still more. "Yes! as we look at Christ, obligation and duty grow, "for in Thy light we see light." Then all gifts are for service. "Come" is here but it is that we may "go." An unused key soon rusts in the lock. Power unused is power lost! God blesses to bless; gives to give. The command is "follow me;" who went about doing good. As branches in "the Vine," the glory of the Vine is ours; as members of "His body"—He is the head—the body is where the head is, and the glory of the body is the head: "Ye are complete in Him."

IV. Christ our redemption. History, law, song, prophecy and doctrine are in the Word of God, but the theme is one—redemption. Eternal love bringing in eternal righteousness and that love is Christ. Christ is our redemption.

(1) By His atonement, "In whom we have redemption through His blood, even the forgiveness of sins," God loved, Christ died. Here the glad Gospel begins in the glorious fact: "Who His own self bore our sins in His own body on the tree." Christ the mighty worker we cherish; Christ the sublime teacher we glory in; Christ the perfect example we adore; but our great hope is in the joyous fact; "He died for our sins." Many are the theories, but we lay hold of the fact. Behind the blood the Israelites were saved; behind the blood we are saved. The meanings of the atonement are many. An expression of love! Yes! A judgment of sin! Yes! A vindication of righteousness! Yes! The one law of life! Yes! But also this—A reason for forgiveness, satisfying heart and conscience; the only rest of life. (2) Christ our redemption by His resurrection, all centres in "He is risen." This gives meaning to all, power to all. "These sayings of mine" are confirmed; the gospel message is one of life; the Holy Spirit is given, all because "He is risen." Now, we can "rise to newness of life," possess inward evidence of our Redeemer's resurrection, "First-fruits gathered." Now, "according to His promise, we look" for "His appearing;" to be clothed upon "with a body" like unto His glorious body" and show the glory of a complete salvation. (3) Christ our redemption by His ascension. "He ascended up on high, He led captivity captive, and gave gifts unto men." For: "It is expedient for you that I go away." The Lamb . . . is in the midst of the throne. Love, power, and righteousness are pledged to us. The King is in His Kingdom completing His own work. Guiding, keeping, sustaining His renewed and obedient followers, sending in our hearts a longing to "see the King in His beauty;" and by His abiding presence imparting the assurance of triumph and victory: Palm and crown, and forever to be with the Lord. Great Salvation! Glad message! Here may we rest!