

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. When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

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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 what 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. Observances of this rule will prevent much copying and some confusion and mistakes.

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

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., Editor

WEDNESDAY, Dec. 7th, 1892.

—If ALL the good there is in thought were put into deeds, earth would be very like a paradise.

—THE CHRISTIAN STANDARD makes this very pertinent inquiry "Do you take your church paper? If not, why not? No man can be an intelligent member of any church without reading the literature of that church."

—THE WITTY Sydney Smith, preaching a charity sermon in St. Pauls, made the assertion several times in the course of his sermon that the English were most distinguished for generosity and the love of their species. The collection happening to be inferior to his expectations he said he had evidently made a great mistake, and that his expression should have been that they were distinguished for the love of their species. And the love of species has scarcely lessened since then.

How MANY who read and love the Bible as a friend and adviser ever stop to think of its great value as a literary production? In every way it is the greatest book the world has ever known. Bishop Warren lecturing recently on "The Bible in Education" said:—

"There was never a work in the annals of civilization which has received such universal homage as the Bible. Some of it is over three thousand years old, and yet it was never so popular as now. In the first seventy-seven years of its existence, the English Bible Society printed 88,000,000 volumes, but in the last ten years it has issued over 30,000,000 copies. The best minds are interested in this volume. The Bible is more productive of thought than any other work in literature. Von Moltke said that the Bible had more influence over his mind than any other book. The 'Grand Old Man' of England, Mr. Gladstone, has named it 'The Impregnable Rock.' The man whose education does not include a thorough study of the Bible is not liberally educated. The Bible claims to be drawn from infinite resources; it has a marvellous self-authenticating power. Its doctrines never have spread with the rapidity they do to-day."

—THE ADVOCATES of Woman's suffrage have been wont to advance as their final and irresistible argument the statement that women on moral questions can be better trusted than men. They have taken it for granted that the vast majority of women are incapable of opposing any moral reform. Casually the statement seems plausible and men are apt to accept it without consideration, but one who reads carefully the happenings of the times is often startled by accounts of instances where women have been the real obstructionists in the path of reform. Without entering into other phases of the argument on this question it is well to note that even on this ground there is room for a doubt as to the advisability of placing in the hands of women a power which our best women do not desire and which misguided females are sure to use to the disadvantage of moral reform. Look at this case.

The *Brethren's Journal* for October compliments the New York Board of Lady Managers for having given "quite valuable aid" to the advocates of opening the World's Fair on Sunday by their vote of eleven to one in favor of Sunday opening.

When women come down to receiving compliments from a *Brethren's*

Journal, it is time for them to look to their womanhood. If the Lady Managers of the Exposition fairly represent American women, not much can be hoped from their votes in favour of morality in keeping the Sabbath. A few facts like the above will settle, in many minds, the question of giving the ballot to women.

In view of the above it might almost be pertinent to ask whether or no the Lady Managers are in favour of selling rum in the Exposition buildings.

—IN THE CEMETERY at Montone a simple headstone may be found with this brief inscription: "Here lies John Richard Green, Historian of the English people, he died learning."

How full of suggestion is the last sentence. It would be well if all men would take that idea home with them and ponder it a while. They would go out with newer and better ideas of life and its opportunities. How many men, not nearly so wise as this modest historian, think they "know it all" when they are hardly starting on the road to knowledge. This man wrote a history of the English people which has no rival in excellence, yet he died learning. Every thinking man, who has a proper conception of what education means, knows that every act, every sensation, every thought of his being is educating him and that his education must continue as long as life itself.

Some men realize this and go through the world with their eyes wide open, with every faculty on the alert. Others think that the closed books of graduation day make an end of learning. What a narrow idea of life! The practical part is just beginning. To know more of nature and of God's laws revealed therein; to know your brother man, to know yourself, and how to use your powers to best advantage; and to know in how to be useful in the largest sense to your day and generation—here is a boundless realm in which we should always, like the great historian, be learners.

—TO A VERY large extent we live in an age of pessimism. On all hands men are found lamenting the moral degeneracy of the times. They point back to the "good old times" and compare them with to-day much to the disparagement of our day. Especially is this true in regard to the liquor traffic. Croakers are found in every community, who sneer at the partial successes of temperance reformers and who say that the old state of things was better. It may be noted that these men are never found to take an active part in helping along the reform. The fact is that the "good old times" were not nearly so good as they are prone to affirm.

Through all the years of earnest work by big hearted and deep thinking temperance men, the public conscience has grown tender and sensitive and the great throbbing heart of the nation has burned with an intense and growing desire to rid itself of the curse. The best men in our land have come to the place where they are demanding the overthrow of the traffic and their demands must be answered affirmatively. These days are the best the reform has ever known. Next year will be better than this. Rev. Dr. Sutherland writing on the "Progress of morals" makes this statement which, all, who are old enough to remember, know to be true of this country as well as of his.

"Through comparatively a young man, I can well remember when in the country in which I was born and brought up there was only one pronounced total abstainer. In those so called 'good old times' the man who did not drink and did not supply intoxicating liquors to his friends was considered, to say the least, lacking in hospitality."

December Renewals.

December is the great month for renewal subscriptions.

More subscriptions expire in this month than in any other month in the year. Therefore more renewals are expected.

We hope to retain all present subscribers on our 1893 list. The INTELLIGENCER needs them all, and we trust they feel that they need it. We will do our utmost to give them a good paper—not less good in any respect than it has been and is and as much better as it is possible to make it.

We are looking for renewals now. It is not well to delay till the end of the month before sending them. A little before the expiration of the present subscription is better than a little after.

Our friends everywhere will greatly oblige us and facilitate our work if they will begin at once to forward their subscriptions for another year.

SEND NEW NAMES.

We hope each subscriber will endeavour to send a new name with his renewal.

Remember the offer:

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

It ought to be possible to double our list of subscribers this month. It can be done by each present subscriber sending at least one new name with his renewal.

Do the INTELLIGENCER the favour of trying this plan. And the sooner the canvass is begun the more likely it is to succeed.

We will regard it a favour if the ministers will direct the attention of their people to this matter just now, urging prompt renewals and counselling those who have not yet done so to become subscribers now.

We hope to receive more subscriptions this month than in any previous December. If each one who is concerned in this notice will promptly respond to the call, our hope will be realized.

Now for renewals from all over the field! And a new subscriber with each renewal.

Not Unto Themselves.

To live for self is not christian living. The true christian life looks not upon its own things, chiefly, but upon the things of others; is not concerned seriously for its own good, but seeks the good of others. The end of all real christian effort, of planning and striving must be above and beyond self. The well informed christian, the christian of clear and deep spiritual experiences, whose conceptions of the privileges and obligations of discipleship are correct, in whatsoever he does, in word or deed, in things great or small, does all "in the name of the Lord Jesus," for the furtherance of His gracious designs. This includes regard for the objects of His infinite love, and the employment in their behalf of self-sacrificing influences and efforts. And yet how many, unhappily, who bear the name of Jesus, show little of His self-efficing interest in their fellows.

And what is true of individual christian life is true, also, of church life—it should be dominated by the spirit of love, expressing itself in self-sacrificing effort in behalf of the un saved. A church is formed to cherish, cultivate and put into energetic and effective operation the best impulses of the christian life. It is a strange outcome of an alleged holy fellowship, when the body which was for a habitation of God through the Spirit makes its own outward prosperity, respectability and attractiveness the chief aim of all its activities. And yet there are churches which seem to concentrate upon themselves the greater part, in some instances the whole, of what passes for christian beneficence and effort. They expend much in buildings, in music, and in the other accessories of worship, but they contribute but little and do even less towards rescuing the perishing, either near by or far off. Such churches are "living unto self," perhaps unwittingly, but really, nevertheless. They may think that they are doing God service in the largest and best way, but they are grievously mistaken. Not only is there loss to the work at large by their non-participation in it, but they are not getting the best things to themselves—the spiritual quickenings, comforts, joys and enlargements which always attend upon true conceptions of christian obligation and self-sacrificing activities in accordance therewith.

It is always wrong and a weakness, whether in the individual christian or in the church, when interest centres chiefly in self. Jesus went about doing good. Are we His disciples? Then we must be busy, individually and as churches, seeking to do good, "instant in season and out of season," "sowing beside all waters," deny self—self-gain, self-appearance, self comfort, that by all means we may spread His truth abroad and bring about His universal kingdom.

"Fishers of Men."

For this the apostles were called—to catch men. And all christians should be "fishers of men." If we are born of God, we will be "co-workers" with Christ, in rescuing men." As christian workers, how can we give proof of our call and ministry if we do not labour to see lives changed and renewed? Is not the cry of a great missionary the true cry, "Give me souls or I die." They that "turn many to righteousness shall shine as the stars

forever and ever." Teaching is good, edifying the saints is good, but the great purpose of the christian ministry is what? To be "fishers of men."

The body working for, guided by "the head"—Christ, doing what? Seeking "to save the lost," to find our "meat and drink" in helping those out of the way and enquiring "what must I do to be saved."

The Master said, "I will make you fishers of men." We must be made and sent by Christ. Are we made by teaching? Yes, but more, very much more. There is union with Christ, having the same interest, sympathy, love and purpose, in a word oneness with Him. Through the grace of the Spirit we are emptied of self, and filled with Christ, Spirit taught, Spirit filled, Spirit led, we become "fishers of men."

"Oh, to be nothing, nothing, Only to lie at His feet, A broken and emptied vessel, For the Master's use made meet."

Emptied, that He might fill me, As forth to His service I go; Broken, that so, unhindered, His life through me might flow.

It is well for us to get into the fifty-first Psalm, and in brokenness, at the cross, be ended with power. We must go down, that we may come up "to the greater works than these," of which our Lord speaks. We must "die daily," that we may know "the power of His resurrection." And we shall grow by service, which is the only real growth for "love abideth," love for Christ expressed in love for man. We are saved in saving, blessed in blessing, helped in helping. "He that loseth his life shall find it."

"To sit and sing ourselves away to everlasting bliss," may be good, but the world comes in and says, "move on," "Go ye," "Go work," Christ has made no provision for idlers in His vineyard. He has not arranged for a few to toil, and for the many to fold their hands. But He recognizes that all be at it, and always at it. We must be doing all we can, as though all depended upon us, yet knowing that He is all and in all. It is blessed work in a blessed way. Are we "fishers of men"? If we have not realised that we should be let us start now. Each at his "own door," in his own family circle, in his own church, in his own community. Let us be co-workers with Christ, "fishers of men."

FOR UNION.

A committee composed of members from the Free Baptist and Free Christian Baptist conferences, met in the vestry of the Free Baptist church, Carleton on the 24th Nov. for the purpose of discussing the desirability, and feasibility of a union between these two bodies. Owing to the absence of the Free Will Baptist delegates of Nova Scotia nothing definite was done.

It was the unanimous opinion of the informal meeting, that a union was most desirable in as much as doctrinally the two denominations are the same. There is a slight difference in church polity, but it was thought that the difference could be so adjusted as not to cause friction.

There was the utmost unanimity of feeling in the meeting and it was resolved that the Executive of the F. C. B. Conference be requested to appoint a fraternal delegate to the Free Baptist Conference to be held at Hartland next June. The brethren separated, feeling that if nothing definite had been done, the spirit of union had been strengthened by the exchange of thought.

In the minutes of 1892 in the Woodstock list of contributors to Conference fund there is a compositor's mistake, which I am glad to correct. Instead of Mr. Chas. Baker and wife 25 cents, it should read Mr. Charles Baker 25 cents, Mrs. Charles Baker 25 cents, Rev. Joseph Noble 25 cents, whose name does not appear.

C. T. P.

Denominational News.

TRACEY MILLS, CAR. CO.—The interest here at Tracey Mills religiously, seems to be on the increase, and we are praying and expecting a blessing.

On Wednesday evening a very impressive service was held in the F. C. Baptist church at Petitcodiac, Rev. Mr. McIntosh pastor, when three deacons were ordained to the deaconate of the church. Rev. G. A. Hartley of St. John delivered an admirable sermon on the two-fold ministries of the church, the spiritual and the temporal, dwelling especially upon the origin of the office of deacons and qualifications of men for that important part of the church's work. After the imposition of hands and prayer by Rev. Mr. Hartley, the Rev. D. Long of Norton gave an excellent charge to

the deacons and delivered the church record book to the recently elected clerk of the church. Rev. Mr. McIntosh is very nicely and happily located in his new pastorate.—Sun.

FROM MR. F. C. BLOODSWORTH.—We have engaged Rev. J. J. Barnes for the year. Looking back over the past we can plainly see that God has directed that man of God to this upper District. Weak churches are becoming strong, new churches are being organized, churches are being built and Sabbath schools springing up. Lower Perth church has been wonderfully blessed of late.

SPECIAL NOTICE PATTERN DEPARTMENT.—The Ladies of this vicinity will appreciate a change in our Pattern Department from "Bazar" to "Standard" patterns. We have had long experience in the Pattern business, and find that the Standard Patterns, by being more up to date, better modelled, simpler directions for making, are destined to be "The Patterns of this country." Try them once and you will use no other. A complete stock and all sizes of Standard Patterns constantly on hand.

JOHN J. WEDDALL.

PERSONAL.

Rev. Mr. Ross, Presbyterian of Prince William was remembered in the will of the late Hon. Richard Bellamy. His legacy amounted to \$500.

A Winnipeg paper writing of the Royal Commission on the Liquor Traffic, which has lately been in session in that city, says: The appointment of Rev. Dr. McLeod on the commission appears to be about the only thing that commends it to the temperance public, and speaks forth praise for him. He is a deep thinker and powerful reasoner. His fearless and masterly questioning of judge or layman, commend the Rev. Dr. as an able Christian defender of right against wrong and won for him the praise and respect of the citizens of Winnipeg, and of the Christian element in particular.

Scott Act Notes.

There is likely to be a lively time in Moncton within the next few weeks. Mr. Rawlings of St. John is now doing police duty, but although appointed as a policeman it is well known that his duty is really more in the nature of a Scott act inspector. The council, it appears, did not care to appoint a Scott act inspector, and as the regular police could not or would not enforce the law it was decided to appoint Mr. Rawlings. His appointment is for a month, and it is supposed that his continuance in the service will depend altogether upon the degree of success achieved. The action of the council has created quite a breeze among the liquor dealers, who are not a bit more anxious for law than other people.—Sun.

SUNDRIES.—Kansas has seven newspapers edited and published by negroes. . . . Among the nobility of England 21 per cent. have no children. . . . The folding envelope was first used in the year 1839. . . . Photograph plates are now coated by machinery. . . . Out of 10,757 farms in Utah, 9,724 are made fertile by irrigation. . . . Until two years ago there was not a newspaper in Persia. . . . One-eighth of New York city is owned by 117 individuals and estates. . . . A quarter of each generation die before attaining the age of seventeen. . . . Maine has a population of 651,000, of whom 146,668 have deposited \$50,278,452 in saving banks. . . . The prohibition town of Pullman, Ill., with a population of 11,000, employs two policemen.

General Religious News.

LUCY BOOTH, the youngest daughter of General Booth, has decided to go to India to be the leader in the organization there to work among the wretched and helpless women of that dark land. It is her intention to go among the native women in their own costume and to live in the same manner as they do.

Dwight L. Moody, the evangelist, is drawing immense crowds nightly to Spurgeon's Tabernacle, where he is conducting a revival. Five thousand persons are turned from the doors every evening because the seating and standing room of the Tabernacle has been already exhausted. At the opening hour people have to fight for admission, and often an hour before the doors are opened hundreds of persons are waiting to be admitted. Recently the Duchess of Teck and the Princess May were in the audience. Both listened with unwavering attention to Mr. Moody's words. The conversions are said by Mr. Moody to number a thousand daily. "The harvest of souls" says the evangelist, "is greater than

for years past. I never saw more healthy signs of a Christian revival." The collections for charitable objects have been exceptionally large since Mr. Moody began his work. At one service \$2,500 were contributed toward the support of Spurgeon's Orphanage.

Literary Notes.

We are in receipt of the December number of "Cosmopolitan." It is truly a most excellent publication, and stands well up among those few magazines which are really great. In mechanical make up it is unsurpassed. Its topics are timely and its articles from many of the best writers and deepest thinkers of the day. To the December number Sir Edwin Arnold contributes an instructive and interesting account of "Japan revisited." Our own townsman Bliss Carmen has a poem, and a good one "The Yule Guest." An article by Arthur Hornblow on French Journalism attracts more than passing notice. W. D. Howells contributes one of his inimitable stories—"A Traveller from Atturia." Infact the whole number is replete with articles of thought, poems from the soul and well written stories. It is a good number of an excellent publication.

The next article in the famous series of "Capitals of the World" now running in *Harper's Weekly*, will be a graphic description of life and society in the city of Washington, written by Henry Loomis Nelson, and attractively illustrated by C. S. Reinhart. It will appear in the number of the *Weekly* published November 23d.

Some striking illustrations of the Horse Show, drawn by Frederic Remington, will be published in the next number of the *Weekly*. Portraits and pictures of the college football teams will also be among the attractive features of that number.

Reginald de Koven will edit the new department of Music and Drama in *Harper's Weekly*.

Ruth McEnery Stuart will contribute another of her characteristic stories, "Delphi's Dilemma," to *Harper's Bazar* for November 26th. The same number of the *Bazar* will contain a delightfully interesting article on "The Office of Chaparon," by Emma Moffett Tying.

The bound volume of *Harper's Young People* for 1892, which is just ready for publication, is fully equal to its predecessors in the beauty, value, and variety of its contents. Among its contributors are such well-known writers as W. D. Howells, Thomas Nelson Page, Captain Charles King, Kirk Munroe, Margaret E. Sangster, Howard Pyle, Harriet Prescott Spofford, Charles Carleton Coffin, and many others. The illustrations are beautiful. As a holiday giftbook for boys and girls it is unsurpassed.

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 cannot 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.