

TERMS, NOTICES, &c

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

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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 proprietors 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, Dec. 14th, 1892.

—THERE ARE THINGS which you do not like to see in others. Be sure to correct those things in yourself.

—DO YOU ATTEND the prayer-meeting? If not, you miss a good deal. No Christian can habitually neglect the prayer-meeting and prosper spiritually. "Forsake not the assembling of yourselves together," to pray and praise.

—"ONE SOWETH and another reapeth." The reaper is remembered and commended; the sower is either forgotten or his work belittled. Yet the reaper could not have done his work if the sower had not preceded him. Sometimes, "He that soweth and he that reapeth shall rejoice together."

—A recent sermon contained this too true statement: In the mad race for riches there is a class of people, who belong to the church, and who want to get everything out of the world, by hook or by crook, and still keep on easy terms with the church. And they think they can do so by the contribution box and keeping up appearances.

—DOING admirable things is quite different from doing things to be admired, says the "S. S. Times." While it is true that admirable deeds do not always bring admiration to the doer, it is also true that admiration for the doer does not always signify that he has done admirable deeds. The one thing certain is, that nothing is admirable that is done merely from a love of admiration.

—THE TENDEREST love and the strongest denunciation are not incompatible. Our Lord's heart overflowed with tenderness, which expressed itself in manifold ways. But He was, also, capable of the most intense moral indignation, which sometimes expressed itself in the most withering denunciation of wrong doing and wrong-doers. The deepest moral indignation is really the outcome of the strongest, truest love.

—IT IS A GREAT IMPROPRIETY, to say the least of it, to be habitually late at church. There is no excuse for it. It is simply habit—very bad habit. Not only the late-comers themselves suffer loss, but they cause loss to others, disturbing the worship, diverting the attention of hearers, and distracting the preacher. There may occasionally occur a condition of things which prevents attendance at the proper hour, but such cases are rare. And it should be the purpose of all church goers to be in the house of the Lord in time to participate in every part of the service. And if they so purpose, they can do it.

—HOW MANY good Christian people have the thought that a sad and desolate manner is one true sign of a religious life. And yet our Lord says of His disciples that their "joy should be full." Surely Christians should be happy people. Bonar puts it well when he says, "God delights in joy; and His desire for His people is that they should be fruitful and joyful—and this both for their own sakes and His glory. God needs vigorous workers, and He can only have those by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God,

and they found that the joy of the Lord was their strength. It is joy, then, and not sorrow, that is our strength; and they that have done most for God have been those who have had most of joy in God."

—HOW MANY men and how many organizations are standing still, resting upon the principles that they took to themselves years ago! It is true that the principles do not change but it is equally true that the institutions in which they are incarnate do change—nay, they must change. Gardeners know that every plant that is not by culture being improved will soon begin to degenerate. So it is with every man and every organization that is not going ahead. That institution that is not progressing is sinking and must very soon give place to some new institution embodying the old principles. The principles are bound to live if they are good but they will not insure the life of any man or any organization that is not a moving aggressive body. It is not enough to boast that we represent great principles. The very fact that they are grand and vital makes it the more imperative that we should be ever vigilant even aggressive in carrying them out.

The moment we sit down contented with mere possession our usefulness is at an end.

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 new names from all over the field! And a new subscriber with each renewal.

"Forgetting Them."

In our last issue in the column "Among Exchanges" may be found a paragraph from the Religious Telescope headed "Cast them away."

While the sentiment there expressed is good and as such we commend it to our readers, it is not well to carry the principle involved too far. By all means cast them out—these old sins; do not refresh them! If possible forget them as did Paul, "press toward the mark of the high calling in Christ Jesus." But let us not be too ready to say, the sin of yesterday is past. Let us put it out of our thoughts forever. In the man sincerely penitent it requires that the soothing hand of time shall efface the stain of sin, not by causing it to be forgotten, but by giving opportunity for covering it over and filling up the whole interval of life

with good and noble deeds. Thus and thus alone can we free our souls from the impress of yesterday's sins and remove from our lives its fatal tendencies. It is impossible to do a wrong and then by forgetting it, free one's self from the effect of that wrong. Christian ethics, if rightly interpreted, must teach the fatal consequences on our lives of wrong done. It is the very essence of Christianity. The sin of the past is not the sin of the past only; it is the sin of the whole life. If it were possible to sin and then by the mere act of turning ones back upon it, repenting and forgetting it, to be quit of it what inducement would there be for a life of goodness and virtue and what reason for remorse.

"The sin of yesterday" says Drummond "as part of its penalty has the sin of to-day. All follow us in silent retribution on our past and go with us to the grave." It is the path which the sin of yesterday pointed out to our lives, that is leading us to the sin of to-day. We must continually be guarding against getting into the well beaten and by us, too well known paths of wrongdoing. These are the effects of the sins of the past. On their account we find it the harder to walk the narrow road of an upright, virtuous life.

But the good life even in the view of sin past, can make amends for the wrong. But virtue becomes self-denial, when sin has become easy and the more it is indulged in the easier it becomes.

In lives of most of us there are many to-morrows to account for. Let us, when these have become the yesterday be able to look back and say that we have freed ourselves from our bad habits and covering with each day a heavier weight of virtue, the wrongs of the past.

Love and Service.

"Lovest thou me? Feed my sheep." Two things are indicated in these words, (1) love for Christ, and (2) work for Him in the care of His flock. The majority of the members of the church are not unwilling to work in some ways. They desire to make the church prosperous, in their view of prosperity. They are concerned for its success financially, and will work hard to carry out a tea-meeting, a sociable, a picnic, or some such thing, in the desire to swell the treasury or increase the popularity of the church. But not so many are interested in the true work of the church. Or, if interested in a way, they are not willing to participate in the activities which are peculiarly Christian and spiritual, and designed to edify believers and influence the unconverted Christward. Solicited to co-operate in purely Christian work they begin "with one consent to make excuse." They have no time, they are without influence, or they are not adapted to such service.

Our Lord's question to Peter was a searching one, one which probed him to the inmost of his being. The same question is addressed to every disciple, "Lovest thou me?" Upon Peter's assurance that he loved his Lord and Master, he was entrusted with work. Doing that work was to be the proof of his love. Like proof of love is demanded of every disciple of Jesus. Obedience to the command of the Saviour is the test and proof of discipleship. "He that hath my commandments, and keepeth them, he it is that loveth me."

It is good to have ministers who are ready to spend and be spent in the service of Christ. But there is great need that all Christians have like spirit, who will be constant and earnest in their efforts to promote true spiritual life in the church, and to multiply the number of believers in Jesus. Ministers can do much, but there are forms of religious work which other Christians can do quite as well, and sometimes, perhaps, much better. In face to face work—encouraging weak Christians and persuading trembling, hesitating seekers, the help given by devout laymen is often, very often, invaluable. To undertake this may be difficult at the outset, but once entered upon and persevered in, for Christ's sake, it is sweet and begets the greatest joy in the soul of the worker, not to say anything of the blessed effect upon those in whose behalf it is done.

One of the questions of late years has been as to what the church is to do to interest and hold its young members. Happily the question is being wisely answered in the provision made in young people's societies, and otherwise, under church auspices, for the employment of their energy in real Christian service, at once developing their spiritual life and making them the winners of other young people to the Saviour. They love Christ, and are having delight in service.

The feeling of every renewed heart should be, "Here am I, Lord, send me." The true test of Christian love is willingness to obey and become the helper of others, and be devoted to the things which forward Christ's kingdom. "Lovest thou me?" is answered most truly in deeds rather than in words.

Stray Notes.

NO. IV.

Fort McLeod is one hundred miles south of Calgary, and about fifty miles from the United States border. Until very recently it was a two or three days ride by trail from Calgary; now one goes and returns the same day, having enough time between trains to do a lot of business. The fort was established in 1874 by Col. McLeod, whose name it bears. He is now one of the judges of the Supreme Court of the N. W. Territories. The population is about four hundred, chiefly mounted Police and government officials. It was frequently mentioned in the reports during the rebellions, and was a somewhat important point. The Blackfeet and Blood Indian reserves are in the vicinity. The country about is devoted to cattle raising, and is said to be well suited for the purpose. Life in McLeod must be somewhat lonesome; so, at least, it would appear to a stranger, though no one there complains of lonesomeness. The town proper is nearly three miles from the railway station. It is proposed to move the town to the station, though how soon or how easily the removal can be accomplished remains to be seen. It would seem, however, that in this western country what suits the C. P. R. is generally brought about by some means, and in this instance the railway people appear to have concluded to have the town moved, and will probably have their way.

The weather in the Northwest has been a revelation to us. We had expected to find the Fall weather not at all pleasant; cold winds and snow were on the list of things anticipated. But we have been pleasantly disappointed. From the time we reached Winnipeg till we had traversed the prairie and entered the mountains—from Oct. 22nd to Nov. 12th—the weather was almost uniformly fine. There were some frosty nights, to be sure, and on a few days the air in the early morning and after sunset, was somewhat cool, but about all the time it was as pleasant as one could wish, and we could walk about without overcoat or gloves and be as comfortable as in September. Whatever it may have been in other years we do not know from personal experience, but we are bound to say that this has been decidedly agreeable Fall weather. And people who have been here for years say that it is not exceptional weather, but a fair sample of what they have from year to year.

In Calgary, on Thanksgiving day, Nov. 10th, ladies carried paraols to church. The papers told us next day that Toronto had had a Thanksgiving snow storm—the weather record for that day, at least, was decidedly in favour of the West. It may not always be so, but it is just as well to note the fact when it does occur.

Christian work is being energetically prosecuted throughout the West. There are churches of nearly all denominations. The Presbyterians and Methodists are especially active; Episcopalians, too, have pushed their work with diligence and skill; and the Roman Catholics, as always, have looked carefully after their people. The Baptists were later entering the field, and have, therefore, done their work at a disadvantage, but they are making encouraging progress now. In Winnipeg they have a large membership, and are exerting a good influence. The First Baptist Church there has in course of erection a fine church building, which they expect to occupy early in the new year. Further west the work is entirely missionary. At Brandon, Regina, Moosejaw and Calgary they have churches, and in each place they are steadily gaining ground. At Brandon and Regina the ministers in charge are New Brunswickers—Revs. W. Jenkins and J. H. King. Both these young men, we were glad to learn, are doing good work.

There is not a Free Baptist Church or preacher in the West. There are some of our people, though not many, scattered throughout the country, but not enough in any place, so far as we could learn, to warrant the organization of a church.

In Time of Need.

"As thy days so shall thy strength be." When the day comes with its needs, or its duties, or its trials, strength will be given, just enough for that day. "When thou passest through the waters, I will be with thee." Not before we come to the waters, not when we are in sight of them, not when we are on the very edge, but "when thou passest through." "God is our refuge and strength, a very present help in trouble." The help is not given when there is no trouble, nor when trouble is coming, but when we are in it.

This is the keynote of all the promises; this is the method of grace in all

its manifestations. God does not remove the hindrance out of the way when we are still far from it. He does not give grace to meet temptation when there is no present temptation to be met. He does not give grace to endure bereavement when the family circle is yet unbroken, and there is no bereavement to be endured. Many a mother, when she reads how calmly some other mother bore herself when her child was taken away, says, as she clasps her little one to her bosom, with all her maternal fondness and tenderness, "I could not give up my child in that way; I have not grace enough to do it." But it will be time enough to have the grace bestowed when you are called to enter the experience. Such strength God never gives in advance.

When your feet are dipped in the brim of the waters of sorrow the dark stream will open—not before. Many people worry because they have not "dying grace." They read of saints who have met death without fear, even with emotions of ecstasy and triumph. At once they began to torture themselves with the question, "Could I meet death in this way?" And the answer they got from their trembling hearts is they could not. Death still has terrors for them. They are not willing yet to die. Then the next question is, "If I were a Christian would I thus fear to die? Would I not rejoice at the thought of leaving this world and going home to my Saviour?" The answer is that God does not promise dying grace when one's duty is to live. He gives the living grace for living—grace for temptation, for battle, for duty. And when the hour of death comes he gives dying grace—grace for duty, for toil, for service, for struggle, for sorrow, for life, while the heart's pulses are full, but not then grace for dying since death is yet far off; but grace for dying when the life's work is done and duty finished and the call comes to leave this world and depart for home.

It is unbelief to worry and vex ourselves with anxieties concerning future trials or needs. We must not expect to see the hindrance removed before we get to it. We must not expect the help before we come to the need. If Christ is leading us we may be sure of help at the right moment.—C. F. Penney.

The Annie M. McIntosh Scholarship.

A movement has commenced among the former pupils of Bute House, Montreal, to found a scholarship in connection with McGill University, Montreal, in memory of Miss Annie M. McIntosh, who for a number of years was the beloved principal of Bute House, and whose earnest, faithful efforts have helped to build up the Christian womanhood of this country in the best knowledge of head and heart.

Contributions towards this object will be thankfully received by Miss Mary Scott, editor Woman's Journal, Ottawa, Canada.

Denominational News.

BATH.—We are toiling on in our usual way, under God's blessing. There have been no baptisms yet this year. But much labor has been expended and considerable good realized in the churches. We have had special meetings a good deal of the time since Conference. Lower Perth church has been much strengthened. This church has been under a cloud for years, which has lifted at last and the church is now free. Until now this church has had little or no influence for good in the community. We are now looking for great blessings. "The meek will He guide in judgment, the meek will He teach his way."

Just now we are enjoying some rich blessing in the Bumfrau church. Those who are personally acquainted with us, know how unmanageable our difficulties are—yet God is blessing us. Here we hope to soon be able, like Lower Perth, to rise up and secure a better and more religious foundation to build our church upon.

Great and well built edifices sometimes go early into decay because of defective foundations. Churches in this district have in the past been neglected all too much, no doubt, which has been one of the causes leading to the frequent difficulties and disturbances now existing among them. The men and the women upon whose shoulders the real burden of our cause here has been for many, many years are at times distressed and burdened to almost heart breaking. The financial struggles and other distresses are almost too much for them some times. God bless them more and more. Were it not for these faithful ones we could not keep body and soul together here.

The chief cause leading to the effects hindering and distressing us so much in our work here may be grounded

in the fact, that the churches were poorly organized and for many years, left to run almost alone, and for want of faithful pastoral care and discipline became corrupt and more or less disorganized, and diabolical of influence for good in the community. That put upon a defective foundation must sooner or later fall. These old organizations are at that place in their history, when they must get the best of care or go all to pieces. Do not get the idea that the cause is not doing well now. We are getting on well. The work is hard and discouraging at times, but it goes on and on and will continue to go on so long as we are here! And when it won't go we shall leave it. We are not here to stand still, nor are we here to allow the work to stand, that you may depend on. Neither do we want it understood that we do not enjoy our work, true it is sometimes at the almost heart-breaking point, but it is our duty under God and for this reason enjoyable. We are not murmuring only stating a few facts relating to our work up here. Pray for us.

J. J. BARNES.

SUNDRIES.—The Russians have become so alive to the value of women physicians that the imperial government has granted \$200,000 for a medical school for women, to be established at St. Petersburg. There are 11,500,000 voters in the United States, 3,100,000 being of alien birth and 1,500,000 of African descent. In the Old Testament, though great numbers of women are mentioned, the age of but one is given. That is Sarah, Abraham's wife. There are 300,000 blind people in Europe. Twenty-two newspapers in Kansas are edited by women. England spends ninety-nine times more money for intoxicants than for education. Of the total working expenses of the railways over sixty per cent. goes in various ways to the wage earners. A tack points heavenward when it means the most mischief. It has many human imitators. The mosquito is said to have twenty-two teeth in his bill. They are so diminutive as to be visible only through a microscope. The land in Germany devoted to the production of grains used in the manufacture of beer, would support 50,000,000 people. The population of Rome has decreased nearly thirty thousand during the last four years. Of the 182 daily newspapers in the United Kingdom, not one at present issues a Sunday edition.

All Sorts.

Germany possesses 24,843 miles of railways; France, 21,396; Great Britain and Ireland, 19,811; Russia 17,823; and Austria, 15,442 miles.

A Presbyterian church in Lancaster, Pa., decided to give a medal to each person who attended all the services throughout the year. Last year the sexton was the only person who won a medal.

A clergyman, advertising in the transatlantic Churchman for a summer change of pulpit, guarantees to keep a congregation awake on the hottest summer's day.

A recent estimate places the number of women acting as postmistresses in the United States at 6,335. Of this number 463 are in Pennsylvania, and 460 in Virginia. North Carolina stands third, with 322.

The Chinese are said to wear five buttons on their coats that they may keep in sight something to remind them of the five principal moral virtues which Confucius recommended: Humanity, justice, order, prudence and rectitude.

The desert of Sahara is becoming a garden. Within a few years 12,000,000 acres of land have been made fruitful by artesian wells. But there are 900,000,000 acres yet to be reclaimed before all the sand wastes of South Africa are utilized.

A school boy's composition on "The Editor" as follows: "The editor is one of the happiest individuals in the world. He can go to any circus in the afternoon and evening without paying a nickel, also to inequities and hangings. Has free tickets to theatres, gets wedding cake sent him and sometimes gets a licking, but not often, for he can take things back in the next issue which he generally does. While other folks have to go to bed early the editor can sit up late every night and see all that is going on. When I am a man, I mean to be an editor, so that I can stay out late at night. That will be jolly."

Perhaps the most remarkable case on record of death resulting from cigarette smoking was that of young DeReitern, aide-de-camp of the Czar Alexander III. and a son of the Russian Minister of Finance. One day while on duty in the Czar's apartment DeReitern ventured to light the cigarette. He was interrupted while smoking it by the entrance of the Czar, and in the embarrassment of the moment he endeavored to conceal the cigarette by thrusting it into the skirt pocket of his uniform. The Czar supposed the movement to be an attempt to draw a pistol, and rushed upon the young aide struck him with much violence that he fell dead at the monarch's feet.

The following pleasant story is told of Lady McDonald, wife of the late premier of Canada, who has long been