

TERMS NOTES, ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JAN. 6th, 1891.

Now

is the time to send renewals.

Now

All our readers and friends can serve the INTELLIGENCER better than at any other time.

Now

In putting the INTELLIGENCER into Free Baptist homes the best work of the year for the family and the church may be done.

Now

Our ministers, on whom we gladly do and must depend for new subscribers, are urgently requested to press the canvass for renewals and new subscribers.

Now.

NEXT TO KNOWING the Gospel, and having experience in his own life of its power, a chief qualification for a successful christian minister is to know well the age in which he is living.

—YOU ARE THINKING to economize this year. Do not make the mistake of beginning your plan of economy by giving up your religious paper. There is no real saving in doing that.

—THE CRIMINAL LAW of England will, it is believed, soon be so changed that persons on trial may make their own statement if they desire. Why not? It is worse than unfair that a man charged with crime—the one person who has most at stake, should be prohibited from telling what he knows.

—FROM CLEVELAND, Ohio, comes this story:

A novel feature in communion service was inaugurated in the Scoville avenue Methodist Episcopal Church on Sunday. It has been customary in the Methodist Church to serve communion wine to all partakers from one cup. The Rev. H. Webb held that it was as much a vulgarism to do so as to require a tea party to drink from the same tea cup, and, on the ground of decency, good taste and politeness, he furnished each member who attended the service with a separate cup. There were 72 in all and the cups would not go round, so some of them had to be washed.

Perhaps the story is the creation of some sensational newspaper reporter. We hope so. If true, the fastidious minister ought to be put in a glass case. He is altogether too delicate—or thinks he is.

—HERE ARE some samples of how the established church uses Nonconformists in England:

While a Welsh hymn was being sung at the funeral of a Nonconformist, in a Welsh churchyard, the Vicar, it is said, rushed up and threatened the Congregational deacon, who had given the hymn out, with legal penalties for doing so without his permission.

The organist of a Cathedral consented to take part in a concert in a Presbyterian church. The dean of the Cathedral, hearing of it, wrote the organist disapproving his course and saying he would bring the matter before the church authorities. Feeling that his professional freedom was being interfered with, the organist resigned.

—THE LEAVEN of christianity is working steadily and with marked effect in Japan. There has been an impression that the more influential classes were not being reached. Facts—says "Zion's Herald"—do not bear

out this assumption, but show that we have little conception of its rapid growth and dissemination among all classes. Since the adoption of the new constitution and the election of a Parliament by the people, the rise of the Christian element among the Japanese has been very marked, and many of the Christian faith have been called to fill important offices. In the present Parliament there are thirteen baptized Christians, and several others who profess that faith, but have not yet been baptized. It is estimated, too, that whereas the percentage of converts in Japan does not exceed 27 in every 10,000, the corresponding percentage in the class from which the House of Representatives is drawn is 433. It is generally assumed, from the latest statistics, that the number of converts of all denominations in Japan is 100,000, which, for twenty years' work, is a good showing. Now that Christianity has permeated all classes of society and has gained such a strong foothold, there is every indication that it will increase in arithmetical progression. It is believed, too, that the day is not far distant when Christianity shall be proclaimed as the official religion of the country, and Buddhism and other pagan forms of worship shall be relegated to oblivion.

—AMONG THE THINGS that are worse than heavy and constant and poorly paid labour, Mr. Gladstone, in a recent speech, mentioned idle wealth. In vain a man escapes from the destiny of hard work if wealth is to bring with it the curse, the unmitigated curse of idleness and self-indulgence. The laborer has his legitimate, his necessary, his honorable, and honored place in God's creation; but in all God's creation there is no place appointed for the idle wealthy man. Wealth can only be redeemed from danger by one law and one course, and that is by associating with its active duty to the honor of God and benefit to mankind.

—THIS MORAL, which John G. Saxe attaches to one of his poems, may do some good by being reproduced occasionally:

Because you flourish in worldly affairs,
Don't be haughty and put on airs
With insolent pride of station!
Don't be proud and turn up your nose
At poorer people in plainer clothes;
But learn for the sake of your mind's repose,
That wealth's a bubble that comes—and goes!
And that all proud flesh, wherever it grows,
Is subject to irritation."

—THE LEGISLATURE of the Northwest has passed a resolution to appoint a special committee to consider the question of liquor license. We heartily agree with the Guardian in the hope that "the work of this committee will not be finished until a thorough overhauling of the iniquitous permit system is made and something done to stop it. The abuse is well known through the energetic agitation against it by our Temperance reformers, and it certainly has done a vast amount of evil in the Northwest. The opponents of the motion in the Legislature tried to have the question submitted to a vote of the people, but they were defeated. The whole question ought to be removed from the power of any Lieutenant-Governor to deal with in its essential features and placed within the power of the Legislature alone. The recent experiences under Lieutenant-Governor Royal ought to be sufficient to create a Prohibition sentiment strong enough to sweep away the evil.

—REV. DR. JUSTIN SMITH, editor of the Chicago Standard, the Western organ of the Baptists, contributes an interesting paper on the position of Baptists, to Zion's Herald. Of the ordinances he says:

Perhaps a few words should be said, in closing, upon the Baptist position as regards the relation of the two ordinances of the Christian Church. It is a question of such relation, pure and simple. Matters of Christian fellowship, as toward brethren of other denominational connections, are not in any way involved. The two premises, as to the nature of baptism, and as to the Lord's Supper as meant for those who through baptism come into orderly church-membership, carry the conclusion that submission to the first ordinance entitles to the privileges of the second. Baptists are not disposed to urge either of the two principles so stated in a way to disparage or denounce those whose view and practice are different from them. It is simply a question of Scriptural and logical consistency on their own part, and at their own point of view. In their relations with other denominations they may be said to partake fully of those tendencies which look toward a larger "communion of saints" and a more active union in that common work which is appointed to all Christians alike. They mark with thankful joy the triumphant progress of the common Christianity throughout the world, and will be found, it is believed, shoulder to shoulder with their brethren in breasting and rolling back the tides of irreligious unbelief wherever they grow menacing.

Church and State in France.

Of Catholicism GAMBETTA once said that France could neither do with nor without it. The embarrassment which the phrase indicated evidently does not tend to diminish. The Catholic clergy have accepted the Republic grudgingly, and, after a short truce, which by some hopeful spirits was beginning to be regarded as a permanent peace, war has once more broken out. A mere truce sufficed to set opposing parties in a blaze. Some time ago a young man, taking part in one of the great French pilgrimages to Rome, wrote in the Register of the Pantheon, where VICTOR EMMANUEL is buried, the phrase "Vive le Pape." For this the pilgrims were mobbed by the Romans. In order to prevent similar occurrences, the French Minister of Worship wrote a circular to the French bishops requesting them to abstain from the present, from promoting any more pilgrimages in their dioceses. To this circular the Archbishop of Aix replied by a violent letter, which the Minister regarded as an insult, and for which he instituted a prosecution. The Archbishop was fined 3,000 francs. He poses as a martyr, a number of his brother prelates openly side with him, and much excitement has been caused in his diocese and throughout France. The quarrel reached Parliament. The recalcitrant attitude of the clergy stirred the Left in the Senate and the Lower House to demand the separation of Church and State. In the former a motion was finally carried by 211 votes to 57, censuring the clergy and calling on the Government to secure their submission to the Republic. In the Chamber of Deputies the discussion of the same topic led to one of the stormiest scenes witnessed for a long time. A motion for disestablishment was lost by 321 votes to 179. The Government motion, which was substantially the same as that voted in the Senate, secured the narrow majority of 243 against 223. M. de FREYCINET made the significant utterance that while, as responsible Minister, he could not at present agree to the separation of Church and State, yet if the agitation continued, and the clergy were determined to set the Republic at defiance, this consummation would be reached in the near future. It may be stated that the existing arrangement dates from the time of the Concordat, which NAPOLEON arranged with the Pope in 1801, whereby the status and salaries of the clergy were secured by the State, in return for which, amongst other provisions, the French Government retained the right of appointing the prelates, the lower clergy being chosen by the bishops. The Church has, in addition, been richly endowed by private benefactions since the Revolution. The French Radicals, in their scheme of disestablishment, propose the confiscation of this private property.

—THE OLD YEAR and the New Year. Once more the storms of winter have softened into balmy showers; again river, vale and hill have awakened from the sleep of winter and put on the garb of happy springtime; Spring has lengthened into summer, and summer deepened its tints till all our forests stood arrayed in the gay colors of autumn. All this since last we stood upon the threshold of a new year. Again the north wind howls! Another winter is upon us! The year has rolled round! Once again we pause a moment at the door, before taking the first step into the New Year. Oh, that moment: what are its thoughts? What are the fancies that are thronging hurriedly through the minds of men all the world over? It would be strange if at such a time one did not have some review of the past and some imagination of the future. To the mind of each comes, in a long line, the events of a year. The faces of some become saddened as they are almost blinded by the great waves of troubled thoughts—thoughts of trials and difficulties, the misfortunes of the year just gone. To the countenances of others come the dark threatening looks that tell of wrong done them by their fellow-men. A few faces tell of despair—as dead, the memories of which are laid by but never forgotten, are at this time forced vividly home to their recollection. What a picture all these faces! They reflect thoughts of the past! But look again. How all the faces have brightened; new hope seems to animate them; a fresh vigour is plainly seen in the mirrors of their eyes. The cloud has cleared from around them. They are thinking of the future now. And as they think, a great hope thrills through their frames. Let the past be dead. They are resolved to turn their back on the things of the past and think only of the future, and to work out for themselves in that future better and happier lives. How little it requires to fill a man's soul with hope. How a single thought of opportunities

for better things, in the future just before him, brightens the whole prospect of man's mental vision. Perhaps the same thoughts have given new life to his endeavors as each new year has succeeded the old, and yet he forgets all his failures and sees only the brightness of the future. And it is well that it is so. Life is made better, purer and nobler on account of these strivings, even though what he seeks to attain is very far beyond his reach. "Hitch your wagon to a star," says Emerson, and the Concord philosopher never inculcated a better principle. In all the ways of life; whether a man strives to free himself from financial complications, from the care and difficulties of business, whether he endeavors to rid himself of some habit that is moulding his nature into wrong shapes, or whether with ambitious longing he is trying to outstrip his fellows in the race for place and fame, the little principle of Emerson's holds good. It is he who aims high who attains the greatest eminence, who comes out at the top in the great struggles that are taking place in the daily life of every man.

But we ourselves, with all humanity must also be looking over our lives of the past year. As we look it all over, standing, as we do, at a distance—not influenced and biased by partial considerations, as we think calmly about it—have we been fair and just in all our dealings with our fellows; have we even in the main followed the precept of Tennyson's couplet,—

"And to live by law,
Acting the law we live by, without fear,
And because right is right, to follow right
Were wisdom in the scorn of consequence."

Each one for himself should at this time ponder well and consider how the year, with its temptations and its possibilities, has left him. Does he feel in his own soul that he is a better, nobler man on account of the year he has just outlived? He must remember that every little trivial conversation of that year's life, every seemingly small deed of his own is making his character for Eternity. As the years pass over his head—from the little toddler, on through sturdy manhood, he is moulding his nature into a character that will still govern his actions when, as a grey haired old man, he feels that he is fast becoming the "last leaf upon the tree." It has been said that a man's character is born in him. True. Neither incidents, associations or acts alone can create a keen sense of honor and a noble manliness, yet it is equally true that he who, as a youth, has cherished the principles of honor as sacred, may by continual contact have become so familiar with dishonorable deeds as to have his own sense of honor gradually dulled, leaving him denuded of the noblest part of his manhood.

If in our examination we find ourselves approved, then we must stand with the very few who, with happiness and contentment shining from their faces, can think with pleasure of the year gone, and wander with mental delight into the mazes of a future beyond them. If we have not, let us not despair. "Let the dead past bury its dead." We will strive again, and in that striving, whether winning or losing, we must be gainers.

Cheap Religion.

Things that are exceedingly cheap are often a cheat. The best fabrics require skilled labor, and that which costs but little is apt to be "worth but little." A character that will stand the wash and the wear of this world, and be the passport to a better world, is not to be had for nothing. The very word "free grace" may be misleading. Because our divine Redeemer gave Himself voluntarily to His great work of purchasing our ransom by His precious blood, and because He offers salvation to all "without money and without price," it does not follow that a holy character and heaven, too, are to be had for nothing. Jesus likened the kingdom of heaven to a "treasure hid in a field" and to a "goodly pearl." Neither of them were to be got without paying a round price for them. The merchant who wanted the precious pearl went and sold all that he had in order to secure it. In like manner those who would secure the treasure of spiritual blessings in Christ must part with everything that would shut Christ out of the heart.

It is the wretched mistake of many people that they seek for a cheap religion. I have heard well-meaning ministers declare that it is "just the easiest thing in the world to become a Christian." They talked as if a gracious God had provided a free Gospel train, by which every body who chose to come abroad could be transported on comfortable cushions as "dead-heads" to the celestial city! Such cologne-water preachers utterly ignore that solemn declaration of our Lord: "Whosoever will not take up his cross, and follow Me, cannot be My disciple."

They make no allowance either for the stubborn depravity of the human heart or for the temptations of the devil or the sin-poisoned atmosphere through which every Christian must fight his way to the prize of his high calling. "Strive to enter into the strait gate," is the invitation of our Master. He knows what it costs. Pungently but truly did grand old Samuel Rutherford say: "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make the seeking of salvation your daily work. If ye never had a sick night and a pained soul for sin, ye have not yet lighted upon Christ. Look to the right mark; if ye love your Saviour better than the world, and would quit all the world for Him, then that proveth that the work is sound."

The very first step toward a genuine solid Christian character is repentance of sin. The key-note of Christ's ministry was "repent!" There was a logical necessity in this; for no man can cleave to his sins and lay hold of Christ with the same hand. I doubt whether any person ever makes a strong grip on the Lord Jesus until he feels the need of One who can save him from his sins. No one takes medicine until he realizes that he is sick. When David's eyes had been opened to behold the loathsome depravity of his own conduct, he is not content with any cheap compromise; he cries out with intense earnestness, "Wash me thoroughly from my iniquity." He was ready to be thrown like a filthy garment into the cleansing vat, and to be rubbed and pounded until the frightful black spots were washed out of the very fabric of his heart. Thorough repentance is proved by thorough reformation of both character and conduct; the one is what we are, and the other is what we do. Cheap conversions make cheap Christians. The shallow "conversions" that are the outcome of shallow, sensational preaching, commonly end in very shallow and short-lived religion. Bad habits are not pulled up. Old haunts are not forsaken. The new emotion dies out; but it does not leave a new man. The Holy Spirit has no hand in such conversions; they are a delusion, and end in bitter disappointments; the plant that is set out in the Church, "having no depth of root, soon withers away." We ministers cannot be too urgent in exhorting sinners to flee speedily from their sins to the Saviour; but we also cannot be too careful in admitting persons into the church. Thorough sub-soil conversions make solid Christians; cheap and easy conversions end in hollowness of heart and hypocrisy of life.

I fear there is quite too much cheap religion in our churches. It will not stand the pinch of self-denial. It is very willing to go to church when the weather is fair, when the roads are good, when the music is fine, when the preaching is attractive—and does not tread on its corns. It prates about "liberalism" in doctrine and creed; but when a contribution-box heaves in sight, it shrinks up and buttons its purse. Mr. Gough used to tell the story of the glib exhorter who boasted in the prayer-meetings that "his religion cost only twenty-five cents a year." "The Lord have mercy on your stingy soul!" exclaimed his minister. Cheap religion is scrimping the salaries of hard-working pastors—is starving Mission Boards and all Christian charities, and is turning off the claims of Christ with the candle-ends and the cheese parings. It kills the fatted calf for its own table, and offers the poor "crow-bait" for the Lord's altar. The punishment of all such petty larcenies is that their perpetrators become mere crow-baits themselves and never taste the joys by which liberal souls are made fat.

Let us be done with cheating that munificent Saviour who poured out His life for our redemption! If our Christianity is worth any thing it is worth every thing. The closer it cuts up our selfishness the better. The most precious things cost the most; and he is the rich Christian and the happy Christian and the useful Christian who is anxious to have the "pearl" even if he pays dearly for it.

T. L. CUYLER.

Bishop Foster to the Ministry.

In his closing address before the Cincinnati Methodist Conference, Bishop Foster gave eloquent utterance to some thoughts bearing upon the character and devotion of the ministry which it would be well for others beside those addressed to hear and ponder. Among other things were the following:

And I fear the danger-point has been reached when some of our ministers call themselves to the ministry. They elect themselves. I think the old position of our Church was the true one, as against the other churches; that is, that we believed that God called his ministers, that the call of God was decided, with a deep movement of the Holy Ghost in the heart of the young

man, impelling him to enter upon this service, and inspiring him with the feeling that he ought to be in the ministry. Other churches have thought that a young man entered upon the ministry as he entered other professions; that with the qualifications of intelligence, good morals, a desire to serve men, and ability to speak, it was optional to elect the ministry as he would elect law for medicine. I have a fear that we have come to a time when a considerable number have entered our ranks in that way, and without a deep conviction that they were called by God's Spirit to this work and with the aid of an education, they are able to read a little sermon (very little, some of them), or little essays that are satisfactory to the tastes of the people, but that fail utterly in touching the hearts of the people. There was no intent for it. The idea does not exist that the preacher is to reach their hearts and save the people. He is to entertain them and make it pleasant for them. And so he gives them something brief and enjoyable, with never a thought that he is to minister to souls that are perishing and need to be saved. So the service is a pleasant little performance. The people speak of him as a young man of good manners and speech, and the churches want his services. If I am not mistaken, the one thing that we lack, to have our ministry effective, is soul earnestness. Everything may be of value; but a man who does not feel that he is responsible for those men to God, and feel a burden resting upon him, will never be able to accomplish much work. It is earnestness of soul that communicates itself to others and produces the same result in them.

The Record of a Year.

Dear INTELLIGENCER.—Though I have regularly received your weekly visits during the past year, and read with pleasure your words, yet I have not answered your letters nor told you much of myself. Perhaps it is just as well. All I have done for you lately is to let you know when one of your friends died, or when two were made happy.

I'll imagine myself talking with you, and so run over the events of the year here.

Last year at this time the snow lay in heaps where all is bare now. By request Rev. E. A. Whittier came to us. Wonderful was the result of the three weeks of union meetings, conducted by him. So many saved; so many helped; so many renewed their allegiance to God. The remainder of the winter season was spent in looking after the work, and we all became so interested in others, we forgot our differences and forgave each other his trespasses. That revival interest has not yet cooled off. All summer the interest has continued. There have not been many meetings in which some one has not desired our prayers for them. We have four prayer meetings a week. All are well attended, and the interest good. Our S. S. is excellent; the attendance will average over 95 per Sunday. During this month we have not had less than 100. The new year will give us twelve or fifteen new scholars. Perfect harmony prevails, and a high spiritual life. These always go together. God did not send me to the best church on earth, nor where the lines were pleasant. But He sent me with a gospel that brings peace, and the Holy Ghost that gives joy; and the difficult has been untangled, the crooked made straight, the rough, smooth; and today there is not a wave of trouble rolls across our peaceful church. Praise the Lord.

Before closing this I must not forget to tell you how this dear people remembered Mrs. Gosline and myself. The S. School gave a concert and had a Christmas tree Christmas eve. The concert was good, (I can say this as I did not have anything whatever to do with it), and the trees well laden. I cannot tell how much was on them. I can only say that we received more than \$100 worth. I mention, a sewing machine, wringer, a piano lamp, half-dozen silver knives, forks and spoons, a \$10 bill, an overcoat, the story of Jesus by Canon Farrar, sixteen bushels oats, &c.

I am afraid this letter is too long, so I close by wishing you and your editor the compliments of the season.

Yours &c.

J. E. GOSLINE.

Houlton, Dec. 29th, '91.

General Religious Notes.

—A California millionaire and his wife are said to have joined the Salvation Army, and donned the uniform.

—A Y. M. C. A. building now stands on the site of Ingersoll's old home in Peoria, Ill.

—A bronze memorial tablet is to be placed in Plymouth Church in memory of Henry Ward Beecher.

—Rev. John McNeill, who has been called the Scottish Spurgeon, has resigned his London pastorate to engage for a time at least, in evangelistic work.

—Sixty-eight convicts were confirmed at the New Jersey State Prison recently. This does not mean that they are confirmed criminals, but only confirmed Catholics.