

TERMS NOTICES.

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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.

SPECIAL OFFER!

From this date new subscribers, paying one year's subscription—\$1.50, will receive the INTELLIGENCER from the time of subscribing till Dec. 31st, 1894.

Will pastors kindly make his announcement to their people, and solicit those not now taking the paper to become subscribers?

Other friends of the INTELLIGENCER may secure many new names also by making this special offer known to their non-subscribing friends and neighbours.

This is a good time of year to canvass for new subscribers. With a little attention to the matter it ought to be possible to secure a good many new names.

We will regard it as a favour if pastors will also call the attention of those whose subscriptions are due to the importance of prompt payment. It is especially important just now.

We are hoping to receive many renewals and new subscribers now.

Religious Intelligencer.

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

WEDNESDAY, Nov. 8th, 1893.

When the Church is pure it is prosperous.

Abstaining from Sin Because you are afraid of the consequences is cowardly, but abstaining from sin because it is sin is courageous.

The Salvation Army has already invaded thirty-five countries. The territory in which it works is steadily increasing. It will not be satisfied till it compasses the world.

The prayer meeting is the thermometer of the church. It indicates the degree of spiritual heat or cold in the church with about as much accuracy as a thermometer indicates the temperature of a room.

The test by fruits is the only true test of religion. "Believe me for the works sake," Jesus said. "By their fruits ye shall know them" is the one test of the faith and love of His disciples which He suggested.

If Protestants who deplore the progress of Roman Catholicism, would, the "Standard" suggests, imitate the priests and people of that church in zeal and self-sacrifice and tremendous activity, there would be less to deplore and much to rejoice over in the increased power of our churches.

Under a law of Michigan no man who is not a total abstainer is allowed to be employed as engineer, train despatcher, fireman, brakeman or in any other position in the railway trains service. This is not a mere regulation of Railway companies, but a law of the state. And any railway violating the law is liable to a fine of \$200 for each offence.

How many seek rest, and find it not, because they seek mistakenly. The real rest is the rest of the heart.

the rest of faith. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," is the invitation of infinite love. They who hear, and believe, "do enter into rest."

There is in this sentence, in the "Presbyterian," a suggestion much needed in some quarters. "It is the minister's place to bury the dead, not to laud them; to comfort and cheer the mourners, not to guarantee men a safe passport into glory, or to picture them as veritable saints during their stay upon earth; to improve the funeral services to the instruction and admonition of the living, not to give the departed "a good send off."

Huet, the French scholar, who was a close and careful reader until he was ninety-one years old, and who knew it is said, more of books than any other man of his time, said that if nothing had been said twice, everything that had been written since the creation of the world—the details of history excepted—might be put into ten folio volumes. And yet the work of book-making goes on. Verily, "of making many books there is no end."

Foreign Missions have been of incalculable value in many ways. To say nothing of the material advantages which have resulted from them, their effects religiously have been greater than most people think. They have promoted christian union, increased the spirit of benevolence, given greater earnestness and zeal to christian labour, and brought churches more into sympathy with Christ. The piety of the church has been greatly purified and quickened, and true spirituality in the church has never improved so fast as during the years' of missionary activity.

What of This Year?

Conference over, another denominational year is begun. Changes of pastors, removals &c, generally occupy a little time immediately after Conference. Probably by this time those ministers who have made changes are fairly well settled in their new homes; and all are, doubtless, giving more or less thought to the work which lies before them in this new year. No relations are closer or more delicate than those of the true pastor to his people, and no work involves more momentous interests than the work of the ministers of the Gospel. It is not surprising that the men who feel themselves called of God to this work, and who are in actual charge of churches and the instruction and persuasion of immortal souls, should face their duties with much fear and trembling, and with strongest desire to be wisely faithful in the discharge of the great trust committed to them.

Reviewing the years gone; there is not one of them but has heart-ache as he remembers his too-often poor way of doing his work, his neglect of opportunity, his lack of zeal and earnestness, his failure to look to God for guidance and strength, and the too small measure of success which has attended his labours. Standing at the threshold of the new year, the desire of all is, without doubt, that it may be in personal experiences, in faithful labours, and in manifest results better than any of its predecessors.

Perhaps the pastors generally are considering the question of methods, endeavouring to determine whether they may not, with good effect, adopt some new forms of activity. This is well. It is not wise always to follow plans simply because they were the plans of our fathers, and succeeded in their day. Nor is it wise, even, to continue to use, without change or variation, the methods that were successfully employed by ourselves in earlier years. Circumstances vary, conditions change; and there needs to be a judicious adaptation of methods to the time and place. The plan which secures success in one place does not always work advantageously in another place; and even in the same place, this year may require something different, in method, from what was eminently successful last year. Or what, having been tried, has proved less successful than was anticipated may suggest other methods which are worth trying. But the whole matter of methods—the determination of what kind of meetings shall be held, the number of meetings, the manner of conducting them, the forms of service; who shall be asked to assist in special services whether an evangelist or somebody or nobody; whether there shall be a young people's organization, what name it shall bear; what changes, if any, shall be introduced into the Sabbath school work; how money shall be raised for the support of the ministry, for Home and Foreign missions and for our education work—all these and similar matters, may safely be left to the good judgment of the ministers and those who co-operate

with them. The one thing to be carefully guarded against is that no plan of work shall be adopted, nor anything done, which is not in perfect accord with the spirit and purpose of the Gospel.

Building up and strengthening what we have, and extending our borders are the two things which should engage the prayerful attention of all, and to which our best efforts should be devoted. There is, in all churches, much need of careful instruction of the members in the things which belong to christian life—the duties and the privileges, helping them to higher attainments, richer spiritual experiences and reader and more joyous christian service. The percentage of professing christians who are scarcely more than nominal members of the churches is large—all too large. They add little or nothing to the working force of the churches; indeed, in some instances they are really a hindrance instead of the help they ought to be. Is not it possible to awaken this immense latent force, and marshal it for service? It is, certainly, worth making an effort to do this. What a marvellous gain it would be if during this year even half of those who are now living at a "poor, dying rate" were warmed into real christian life, and active in the service of the Lord. Every branch of the denomination's work would feel the blessed influence, there would be a forward movement all along the line. Pastors and church members who feel the burden of the cause and travail in spirit for the prosperity of Zion may well turn their attention to this feature of the work which lies before them.

It might, and probably would, have marked effect if the working members of the churches led by their pastors, would, by personal conversation with the inactive and delinquent members, seek to win them to a better style of christian living and more active participation in the work of their churches. Most people are impressed by the fact that somebody is concerned for their welfare; and it is possible that not a few who are now inactive and apparently indifferent are helped to remain so by the thought that nobody cares for them. Let there be an earnest, patient, loving endeavour to recover such souls from the slough into which they have fallen, and to send them on their way rejoicing in the Saviour and helping others into the kingdom.

Will it be a year of revival? We hope so. Every minister hopes so, as does every church member who is at all concerned for the prosperity of the cause. To seek the unconverted, to win them to Christ, is the duty—the everyday duty, of the church of Christ. The church which does not make constant effort for the salvation of men has forgotten the purpose for which it was created.

In some years the additions to the churches, upon profession of faith, are but little more than enough to make good the natural decrease by death and removal. And then the hearts of the burden-bearers mourn. Each year should witness a clear net gain in the number of true and active followers of Christ. That this year may be one of large ingathering every christian should pray—and praying he should, also, work. Every congregation has in it a considerable number of unconverted; nearly every christian home has one or more unconverted; and in many communities there are some so indifferent to God's claims that they never even attend the services of His house. It is impossible to contemplate the condition and need of this large number without having deep anxiety for their salvation. To show them the benefits of the christian life, and to persuade them to enter upon it, is the blessed work given to those who know Christ. He saves to the uttermost all who go to Him. Persuade them to go to Him, Take them to Him. Do it now.

As to special meetings for revival, it is not well to delay them. Of course the circumstances of a community may make one time more suitable than another. But we have noticed that, in some instances, when a church has been waiting for what was regarded as the more favourable time the opportunity for the best work passed. Not always what seems the best time is the best time; and often what appear unpromising circumstances are no real interference when the work is gone about in faith. The thing to do is the divine will—in faith and patience, and the results will not be disappointing.

About the whole work of the year—the building up and strengthening of the churches, the ingathering of the now unconverted, and the proper carrying on of all the departments of our christian service, there should be much prayer. It would be good we think, if each pastor would call his church together for special prayer and reconsecration to the Lord and His work. What better

preparation could there be for the year's life and work than to have, in each church, such a meeting for examination, confession, and prayer for the endowment of power by the Holy Ghost. Unless God be with His people, leading them, giving them love for the work and strength to do it, and making effective what they do in His name, their efforts will be in vain. The Holy Spirit must be honoured in order to such results as are a real blessing and to God's glory. Let the old Gospel of God's great and free grace be preached. Let the blessed Holy Spirit be sought, and the saving power will surely be displayed.—Heart searching, confession, abandonment of wrong ways, full consecration, prayer, the Holy Spirit's endowment, earnest patient activity will be recognized by God and blessed in the strengthening of the churches and the salvation of many souls. "If my people, who are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their iniquity, and will heal their land." If we do our part, God will surely perform all His gracious promises. He keeps covenant.

E. C. Freeze.

The sudden death of Mr. E. C. Freeze, last week, was the passing away of a man quite widely known in some sections of this Province, especially in York, Sanbury, Carleton and Victoria Counties. He had many friends also in other parts of the Province, particularly in Kings, which was his native county. In his early manhood he was for several years a teacher, and then for many years an Inspector of schools. During the time he was Inspector he travelled regularly through every part of the up river counties, and so became well known. And it is safe to say that not many men made a more favourable impression upon those with whom he came in contact in those years. During his Inspectoral tours he did much, by both public address and private conversation, to create and cultivate the feeling in favour of a non-sectarian free school system. He was always warmly interested in education, and many a man who is now enjoying the advantages of a liberal education was, when a boy, encouraged by him to aim at the highest attainments; and many parents, who but for his advice and urging would have been indifferent, were induced to give their sons a chance at school and college. Though for a number of years his work has not been in connection with the schools (he has for several years been Inspector of Weights and Measures), he never lost his interest in Education, and availed himself of every opportunity to encourage the young to pursue their studies in the face of all difficulties. In this way he did much, and was a benefactor.

He was an unselfish man, concerned more for others than for himself. He was warm-hearted and constant friend. He was not impulsive; he did not always determine quickly, and never without careful thought; but when he had made up his mind as to the rightness of anything he stood royally by it through evil report and good. His tastes were simple; he was modest; he never sought or desired prominence; he was satisfied to do his part quietly, and did so faithfully when unnoticed as if seen of all men, and was as true when criticized as if he were receiving the plaudits of the public.

For many years he was deeply interested in the temperance reform. At the time of his death he was the chief officer of the Royal Templars in this Province. In season and out of season he was ready to work, sometimes as his friends thought beyond his strength, for the cause which was so dear to him. And his work, always intelligently done, was with effect. When a true history of real temperance work in this Province is written, the name of E. C. Freeze will have honourable mention.

He was an intelligent and faithful christian. For many years he was the Secretary for Sabbath Schools in connection with the Free Baptist Conference of this Province. On his retirement from the office, only a few years ago, he was made an honorary member of the Conference, in recognition of his long and faithful service.

In earlier years he, occasionally, did work for the INTELLIGENCER. During the editor's absence for several months in the south, some ten years ago, he had charge of one department of this paper, and always his work was done with much care. We mourn his death, as of one whom through many years we found worthy of love and trust. We shall miss him—his kindly spirit, his thoughtful conversation, his loyal friendship. But with him it is, surely, well, for he lived as one who could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him,

against that day." The manner of his death—its suddenness—was, we think, not much different from what he would have chosen. He had a desire that he might be spared long illness. In the midst of his duties, his life on earth ended; and now he participates in the employments, enjoyments and rest of the eternity of the redeemed. A widow and a son and daughter survive him. To them we extend christian sympathy, and pray that the blessings and comforts of the gracious Father may be theirs in fullness.

Voices and Echoes.

What Livingstone called "the open sore of the world" is by no means healed. It is reported that four thousand slaves have been brought into Morocco this summer from the valley of the Niger. When it is remembered that these slaves are driven nearly a thousand miles, and that the way lies across the great burning desert, one may imagine the unspeakable cruelty and crime it involves.—*Chris. Standard.*

A wonder that some wise man does not rise to declare that against abolition of slavery and that the system ought to be re-established, because so much of the evil work as is stated above, goes on. That is the way they talk about the rum traffic and prohibitory laws.

There are men who claim to love the Lord with all their hearts who don't love him with all their politics.—*Ram's Horn.*

Nor with their pockets, nor with their manner of life. They are the class whom Christ addressed thus: "Why call ye me Lord, etc."

The man who howls and growls every time his wife wants a little money, very often buries her in a rose-wood casket.—*Ram's Horn.*

Post mortem attentions are empty and worthless things.

The man who gives a testimony on Wednesday and drives a sharp bargain on Thursday is like a dog who licks your hand and presently bites your heels.—*The Standard.*

Unhappily, there are such men.

Jesus Only.

You have looked at a beautiful landscape "when every prospect pleases" and been filled with delight. In the panorama of beauty, the divinest art, no distinct object has attracted attention, but the whole scene as one perfect picture of loveliness has been a source of joy. The mind has feasted, and the devout soul said "God is here!" The spirit within has responded to the spirit of all grace and beauty. "For all Thy works praise Thee."

Is there not such a view of Jesus only? Freed from all religiosity, and all that is of man, systems and forms! Is there not given now to all with "seeing eye" and longing spirit a view of "the king in His beauty?" as the delight, rest, and peace of the soul! At the "Table of the Lord" when He is within the doors, and the Lord's body is discerned, such a view is often given to His children. But, is it so as the law of life amid "the busy throng," and in the hush and quiet of evening meditation? Not Jesus in thought as to His buried relations to us, or as named in Book or creed, but as the actual life of our life. Jesus in His wholeness as all in all to us! The spirit inspired with His Spirit that mind is lost to all but "Jesus only." Thought and life wholly absorbed in life's joy "Jesus only." The eye of the soul seeing nothing else as the one object of desire but "Jesus only." Yes! it is possible and given to all day by day, so to rejoice in life's highest felicity. But there are paths to mountain tops. There are banks for rivers. Duty ever waits upon visions. So it was with the prophets and ever has been. There's a "path of the just" and "a way hedged up." The "King's highway" is not common. There is a "mind of the Spirit," and "a way of holiness." And "the spirits of the prophets are subject to the prophets." Subjective feeling guided, controlled by "the word and the testimony."

With such an understanding the "vision of grace" is given to be the potent spell of regenerated spirits. A "seeing of the invisible," and that "high and lifted up." Imparting light, strength, and rest. More than "hearing now for mine eye seeth thee." An inward experience, conscious and glorious of "Jesus only." S.

Moody's Chicago Work.

The evangelistic work of Mr. D. L. Moody, in Chicago, has been among the phenomena of the Fair. Since early summer he has been engaged in halls, tents, theaters, and wherever "standing room" could be found, preaching personally or through chosen and trusted helpers, winning many from the ways of sin and building up Christians in the faith of the Gospel. It is said that a great many conversions have occurred, and what is hardly less

important, at such a time, and when all the world seemed to be rushing to or from the Fair, a multitude of Christians have had their faith strengthened and have been enabled to resist the evil influences which are covertly at work in such times and under such favoring circumstances. Such work as that of Mr. Moody is an offset to that done through the Parliament of Religions. One Moody is worth a dozen parliaments, as an instrumentality for the honor of Christ and the salvation of men.

Across the Bay.

The visit to the Free Baptist Conference, of New Brunswick, was a very pleasant one; at least, that was my experience.

The trip to St. John, on the S. S. "Alpha" was just delightful; the evening clear, the waters of the bay smooth. We reached St. John, and made fast at the wharf at three o'clock in the morning; knowing that every good Free Baptist would be at rest at the early hour, we were allowed to remain on board. At half past eight, my friend, Miss C. and I thought it about time to look about for a home. We went in the office on the wharf, and over the wire quickly ran the words "Cab wanted immediately." In five minutes we were speeding away to Rev. J. W. Clark's, there, as we thought, to get information as to where our home would be during Conference. Very much to our surprise and pleasure, I can truly say, we received a very cordial welcome from Rev. and Mrs. Clark who told us we were to remain with them, and did all in their power to make us feel at home.

I can say in reference to the Conference we enjoyed everything pertaining to it. The social meeting on Saturday morning was, as has been said before, a meeting of power. Christ was present, and nearly every one felt the power of the Spirit. The missionary meetings were among the best, indeed, the one on Wednesday evening was the best I ever attended. Each speaker spoke with deep feeling and interest about the work.

Miss Gaunce is their missionary elect, and has been given them in answer to their prayers. She will make a successful missionary, as she is entirely consecrated to the work of her Saviour and is longing to reach India where she will, we pray, lead to Christ those who have never heard of his dying love. It was an impressive sight, and deeply affecting when nearly all of that large congregation arose and pledged their prayers for the dear sister; not for a few months only, but for years. It was my great pleasure to become acquainted with Miss Gaunce, who, in my limited acquaintance, I learned to love, and I shall think of her each and every day. Thus ended a Conference long to be remembered.

As we were kindly persuaded by our host and hostess to stay in St. John until Friday, we did so. Thursday morning was spent in a cab, driving around the City, and visiting many places of interest. After a good refreshing dinner and social talk, we started out with no particular object in view except to indulge in a general survey. St. John is a very hilly place, and everything seems to have the appearance of health, wealth, and neatness. Friday was not a very agreeable day out of doors, so we stayed at home and enjoyed ourselves in the presence of a pleasant fire, and the cheerful faces of those around us. In the evening, after bidding good-bye to Mr. Clarke and family, and other friends who made our visit such a pleasant one, we rode away to the wharf and embarked on board the steamer to retrace our trip across the Bay.

After being rocked in the cradle of the deep fourteen hours, we found ourselves sailing up the familiar old Harbour of Yarmouth. Friends were at the wharf to welcome us back. Thus ended a pleasant week, never to be forgotten by two Free Baptists of Nova Scotia. A. E. V.

DEATH OF C. E. BLACK.—The death occurred at his residence in this city, Wednesday, of C. E. Black. Deceased had only been confined to the house for a short time. He was formerly a well known school teacher in Kings county but he has been employed in the St. John post office during the past three years, and was well known throughout the city as a gentleman of sterling qualities. He took an active interest in temperance matters, and was at the time of his death W. P. of Gordon division. He was also a P. C. R. of Court Latour, I. O. F., and his death is the first that has taken place in this court since it was organized. Mr. Black was a native of Cambridge, Queens county. He was a member of the Methodist church, and taught a class in the Queen Square Methodist Sunday school. He leaves a widow and two children.—*Globe.* Mr. Black was the "puzzle" editor of the INTELLIGENCER and his death explains the absence of the puzzle column from this week's paper. He was a good man and true, and will be much missed.

Gone.

Few men hold on life and so it shock that very sudden ing last. stock, on h weights and down stairs to a doctor's same house sending for had very se but that It was no anything and so he and about Mr. Glews he heard a On going in ing on his b not afterwa On Wednesd veyed to Fri the funeral a ful floral off one the gift R. T. of T. of the Roy which body the father. rested on freshness of Parsons of grave and I of the Roy rites for auspices th The large citizens who tested the Bro. Freeze The Royal body. An tells of his ed: In ev ways an eat The life and ism in Fred soon fill th and true. have losto encouraged planning failures. T earnest wor he was a m nothing els

Se.

Thema Victoria ho to gnd Nov of the Scot some time prietor of th been in gac for a simil for a Saturda Scott Act by Polio Rankin, rail flat-iron fa Nov. 2nd, and several be the prop is now said premises, They also the notori John street delinquent. jail at New allowed to r the Chathar had a prosp pay her fine complexion council is b ing upon th the wisdom their work. outstanding have been sent to jail notes or ver taken while liberty to of the act. cution were wherewith ized. That it has been the loss of disgnat of Scott Act as ly enforced.

Denoi.

DALHOUS River has ported before of attending As I was de will at the who so kind the Tobique my summer I had fo distance B Riley Brook ments being church at and spiritu being active work most e