

TERMS, NOTICES, &C

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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.

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Renewals Now!

Will each subscriber, who as not already done so, kindly forward a renewal at once --by the next mail, if possible. NOW is the time!

Religious Intelligencer.

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

WEDNESDAY, Jan. 25th, 1893.

"THE POOR ye have with you always." Are we thoughtful of them, ministering to their necessities. We ought to be. A cup of cold water, in His name, will not go unrecognized.

HUMILIATION, confession and prayer must precede a real work of grace. Do the churches desire the gracious work of God, His church built up, and sinners saved? Then let them humble themselves before God.

THE PREACHER needs to be a man of fixed personal conviction. It is not surprising that men who do not know what they believe are not successful as preachers. A few truths that a man can utter with the accent of conviction, that his own soul is burning to make other men see and acknowledge, will do more execution in a sermon than a whole system of theology that he has caught by hearsay, or in which he has merely a professional interest. A sermon does not rule men's minds unless the truth it utters rules the preacher's soul.

IT HAS BEEN suggested that some Sunday should be set apart in the near future, on which every preacher in the United States shall deliver a sermon against the sellers of liquor at the World's Fair. The suggestion is a good one. While it would not be of much weight with the besotted and interested advocates of the liquor cause, it would have a tremendous effect upon public opinion both present and future. It will, and if that were all it is sufficient, it will put the Christian Church right upon the record in regard to this great question. In days to come this World's Fair time will stand out on the pages of history as the most conspicuous civil event of the century. Let that record shine with the fact that at this crisis the church was true to itself and its duty to mankind.

THE FOLLOWING clipping from an editorial published in one of the big dailies of the United States gives us an idea of how much need there is for education along the lines of temperance in these so-called great centres of civilization. We publish it without further comment. Read it and ponder on the depravity of human nature.

Those men whoever they may be who attempt to drag Sunday saloons closing into the issues of the coming municipal election will be enemies of the peace and good order of the city, and any party or organization which allows such bars and brawls to hang to its skirts will meet with inevitable defeat.

A SHORT but wonderfully effective speech was that made by the late Rev. Dr. Inglis, for many years a missionary of the Church of Scotland. He was to speak, before the General Assembly, of the work done in the mission field. It was suggested to him that a brief speech would be most acceptable. And this is what he said and did:

"Fathers and brethren, we are told that missionaries should content them-

selves with stating facts, and leave the church to draw the inference. I wish to bring three facts to your notice. First, I place on your table," suiting the action to the word, "the Shorter Catechism translated into the language of Aneityum. Second, I place on your table also 'Pilgrim's Progress' translated into the language of Aneityum." Then taking into his hands a large volume, while he looked longingly on the pages that had cost him years of toil, he laid it on the table, and said: "Third, I place on your table the Holy Scriptures, the Old and New Testaments, translated into the language of Aneityum, and now leave the church to draw the inference," and sat down amid a storm of applause.

REFERENCE WAS MADE last week to the disposition of the Quebec Government to meet the wishes of leading temperance men as to amendments of the liquor laws of the Province.

An additional sign of the government's purpose to check the traffic is seen in its action about the restaurant in the Legislative building. Last year it was closed to the general public. But members and their friends could, and did, order the various kinds of liquors for use at the tables in the dining-room. Now the government has gone a step further, and has cut off all ardent spirits from the list of procurable beverages. Wines and beer still remain on the list, together with what are called temperance drinks. Our Quebec friends are making good progress, and deserve credit for the important steps they have taken.

The Government at Ottawa needs to take a lesson from the Quebec Government. The sale of liquors, whether in a bar-room or at the tables of the restaurant of the Parliament building, should be completely prohibited.

THE RESTORATION of Father McGlynn to the priesthood, after excommunication, and without recanting the teaching for which he was excommunicated, continues to be a wonder to all who are aware of the tenacity with which the Catholic Church maintains her authority as the supreme thing. Father McGlynn is represented as saying in a public address before his personal friends, and members of the Anti-Poverty Society for connection with which he was put under ban: "By the help of God, I would be burned at the stake sooner than retract what I have taught you." Father McGlynn was not narrow enough to be a tame follower of the Church of Rome. He went about the mission, to which he believed God directed him, regardless of the so-called supreme authority of the Pope. The fact of his restoration is only another evidence that the world, even within the narrow gauge limits of Roman Catholicism, is moving on.

Foreign Mission Needs.

As appears from the Treasurer's statement, printed on another page of this paper, there was at the end of the last Conference year, in October, a considerable deficit in the Foreign Mission account. Since Conference the receipts have been very small, the Treasurer tells us, so that the deficit is larger now than it was then, being, in round numbers, about \$400. Remittances have to be made to India as they come due, for it would never do to permit the missionaries and the work there to suffer from lack of the promised support. When the money is not in the treasury, somebody has to advance it, and so it has come about that the Treasurer and one or two other brethren have carried and are now carrying the amount of the deficit mentioned above. And unless contributions from the churches are forthcoming at once the Foreign Mission deficit will be still further increased. Shall this be? Surely, it ought not to be. And it need not be if the ministers and churches throughout the Province will give even a small amount of attention to the matter.

One of the reasons why the treasury is so often empty, and sometimes worse than empty, is the habit so many churches and people have of delaying their contributions till the end of the year. They intend to contribute, but, thinking one time as good as another, delay doing so month after month. And when at last, they do send they feel unable to pay as much as they could easily have done if it had been paid in three or four instalments.

Again and again the Conference has asked the churches to do their missionary work regularly; and the INTELLIGENCER has steadily urged the importance of system in this as in every branch of Christian work. Some churches have become quite systematic in their contributions, much to their own advantage as well as to the ad-

vantage of the mission cause. But too many have not yet got well away from the old plan, or lack of plan, which delays everything till the last hour, and then does it so hurriedly and incompletely that both the doing and the results are less satisfactory and profitable than they might have been.

Again we entreat the churches, for their own sake as well as for the sake of the cause which depends, under God, on their contributions, to not only give a generous support to this great work, but to give that support promptly and with regularity. And they cannot do better than make a beginning in better doing by collecting and forwarding, immediately, enough to wipe out the debt of the treasury and to make the next quarterly remittance to India. If each church will do its part, the desired amount will be forthcoming.

That the ministers of the denomination are interested in this branch of our work, there is no doubt. But there is sometimes reason to wonder whether, in the multiplicity of duties that fall to their lot, they may not fail to instruct the people, as much as is needed in the Christian duty and privilege of co-operating in the work of evangelizing the world. This is, peculiarly, the mission era, and no branch of the Christian church can afford to be other than heartily and practically interested in the great work of sending the Gospel to the ends of the earth. To be indifferent and inactive is to court spiritual weakness, decay, death. Our ministers and churches are not indifferent, we are sure. But we are in danger of lessening the effect of the good we would do by the irregularity and tardiness of our activities. Let us do better. In His name, and for the spread of His truth, for His glory, for our own spiritual quickening and development—let us do better. Do it now.

Dr. Parkhurst's Crusade.

Dr. Parkhurst is having the experience which always falls to the lot of a man who undertakes a crusade against flagrant immorality—he is being roundly abused by those who are hurt by his sword-thrusts of truth, criticized in a supercilious way by the goody-goodies who court the favour of the powerful wicked, and forsaken by the weak-kneed who fear to lose something by being identified with a righteous cause. He is left largely alone to fight against the devil of public corruption. Fortunately he is quite equal to the heroic undertaking. His attack on the evils that flaunt themselves before the face of New York was not a spasmodic. He is pursuing the course of a man who has deep convictions, and an unswerving purpose, and who realizes that "there is no discharge in this war." He is organizing, under the name of the Vigilance League, a thorough investigation into the condition of government in the city. His plan, as set forth in a New York paper, is this:

There are in this city, 1,137 election districts. He asks for one man, of honest spirit and durable stuff, in each one of these election districts, who will undertake to make himself thoroughly conversant with it and everything that concerns it. He is to be for this Vigilance League a sort of district supervisor, and it will be his duty to make a complete map of the district, marking each building by number, tabulating its occupants and voters, and giving the facts in reference to its saloons, gambling and disorderly houses. He desires the name of the brewer under whose patronage each saloon is run, the general character of the place, the relations existing between it and the policeman on the beat, or the captain of the precinct; whether it is kept open in illegal hours, whether it sells to minors, whether it has a license, and whether its license has expired. Similar facts should be given in reference to all houses of ill-repute, pool rooms, policy shops and gambling houses. These district supervisors will also be able to report how often the streets are swept, as to the collection of garbage, the condition of paving and the manner in which paving is laid. All these maps and facts will be reported to the central office, and will be made the material for the campaign of publicity which Dr. Parkhurst and those engaged with him in this noble work intend to carry on. He understands that publicity is the great weapon; that evils exist because they are merely suspected and not known, and are not proved; that when the proof is given, and shameful facts become known, the public will not allow them to continue.

He ought to have more help than he is likely to have. But with it or without it he will go on. Probably after he has fought the unequal fight, and has exposed and routed the corrupt gang, those who now, with knowing

looks and hands raised in horror, whisper their doubts about the judiciousness of his course, and keep meanly aloof, will flock about him and hurrah for the victory, with never a confession of their own cowardice. It is always so.

Dr. T. L. Cuyler on "Sermons in Shoes."

All the sceptics on the globe cannot refute the unanswerable argument of a consistent, cheerful, courageous Christian life. This fact lays upon us who profess and call ourselves Christians a most tremendous responsibility. The question is sometimes asked, "Why are not more souls converted under the public preaching of the word?" To this question it is not a sufficient answer to say that "God purposes to save only a portion of the human race." God purposes to save every one who believes in the Lord Jesus Christ and follows Him. Nor is it a sufficient reply to affirm that all men are naturally "dead in trespasses and sin," and can only be made alive by the regenerating Holy Spirit: Let us not throw the blame of men's impenitence on a just and loving God. I very much fear that the blame rests nearer home, and that one great reason why there are not more converts to Christianity is that there is so much preaching against it by those who ought to be preaching for it.

Every unworthy act of a professing Christian is a sermon against our Master and his Gospel. Satan's most successful preachers are inconsistent professors. The bad sermons during the week are often an overmatch for the best sermons on the Sabbath. Do you suppose that if you and I practised more faithfully the instructions of this Holy Word, we would not be able to win more souls to Jesus?

As every one of you is a purchaser, and every life is a sermon, let me inquire of you, What sort of a sermon are you preaching? Do you find your texts in the shop or in the stock market, and preach that the chief end of life is to make money? Then you are making more converts for Mammon than for Christ. Do some of you preach that self-indulgence is the "one thing needful"? Then you will draw more to the pleasure party and the play-house than you will to the prayer-meeting. It boots but little that the English Commandment is taught from the pulpit, if any of you are guilty of sharp practices in your business, or refuse to give every man his due. What is done by God's professing people outside of the sanctuary carries more weight than anything said within the sanctuary, even though Paul himself stood in the pulpit.

To-day, this world's sorest need is for more Christ-like men and women.

The sermons it needs are sermons in shoes. The preaching that alone can save it, is the preaching of a living Christ, illustrated by the holy lives of his followers. A Church that does not tread in the footsteps of its Master will never convert a sinful world to God. But a Church of consecrated disciples, whose hearts have been cleansed by the frequent baptisms of the spirit, and whose lives have been made beautiful by inward conflict and secret prayer, such a Church is the embodiment of a living Jesus in this sin-cursed world.

A MERITED REBUKE.—A young minister not long ago exchanged pulpits with another minister. The week after he received the following letter, which is self contained and self explanatory, needing no comment. It was a merited rebuke to a man who would substitute a nicely worded essay for a gospel sermon.

"Reverend Brother.—I listened very much to your clever essay this morning and hoped to find some features of a gospel sermon. Was it my fault that I did not find in anything first, to convict men of sin; second, to guide the penitent to Christ; third, to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; seventh, to caution the unwary; eighth, to remove doubt; ninth, to stimulate zeal; tenth, to fortify patience; eleventh, to arouse aspirations; twelfth, to kindle devotion; thirteenth, to expose the wiles of the devil; fourteenth, to broaden charity; fifteenth, to develop faith; sixteenth, to instruct in any of the practical duties of Christian life; seventeenth, to impart information needed for practical utilization in Christian life. You may reply I did not design to do any of these things. But, my brother, as a Christian minister, and not as a literary essayist, can you afford to misuse any such occasion by not designing to do some of these things? You are a minister of the Word which is to make the man of God perfect, thoroughly furnished unto all good works. Pardon these kindly suggestions from one who, tired of business, goes to church to be helped."

THE DOMINION PARLIAMENT meets to-morrow (Thursday). We will, as usual, furnish, from week to week, a summary report of what the peoples' representatives do.

Denominational News.

FREDERICTON.—We were again privileged on yesterday to visit the baptismal waters. Two happy believers followed Christ in his ordinance: Others are seeking the Saviour. We expect the Lord's blessing to be with us in our work and are not disappointed. God would have us to pray, to exercise our faith and to work. May the Lord abundantly bless the field at large and encourage the workers.

F. C. HARTLEY.

Jan. 16th, 1893.

FROM REV. G. SWIM.—The special meetings here have been closed for the present. Good has been done and the church is in good condition. We have in this place a loyal band of workers. I have baptized five and they with a young man previously baptized have united with the church. I expect, (D. V.) to begin special meetings with the church at Upper Brighton next week.

GIDEON SWIM.

Somerville, Car. Co.

Jan. 19th.

FROM F. C. BLOODSWORTH.—We are having very cold weather, no snow to make travelling. With all this draw back we have great reason to rejoice. The Sabbath School is larger and the interest greater than in the past. The Prayer and Conference meetings are well attended, the best of harmony prevails. Bro. J. J. Barnes our esteemed pastor who is so well thought of by all, preaches for us every two weeks, to a house full of attentive hearers. The interest of the Church is gaining, we expect additions very soon.

F. C. BLOODSWORTH.

FROM REV. C. B. LEWIS.—Perhaps the readers of the INTELLIGENCER would like to know how we are getting along at Hampstead. I have nothing of special interest to write, yet we have abundant reason for thanks giving to God, and feel assured that our labour is not in vain in the Lord. We are trying as best we can to keep up the spiritual interest in the different churches of the pastorate, we have three established prayer meeting services each week, Hampstead Village, Jerusalem, Hibernia with a very good attendance and we trust a growing interest generally. We also have three conference meetings each month at Central Hampstead, Hibernia, Jerusalem with a fair attendance. Our conference meetings are seasons of special interest, and refreshing from the presence of the Lord. Our Sabbath services are well attended and we trust that the spiritual interest in the churches is increasing and we are praying with a good hope for an out pouring of the spirit of God and the conversion of souls. As for myself and family I may say that we enjoy our pleasant home in Hampstead Village very much and are often made conscious that the lines have fallen to us in pleasant place "and we have a goodly heritage." Since our coming among the people of Hampstead their kindness and hospitality have been unbounded and constant. Permit me in behalf of Mrs. Lewis to tender our sincere thanks to the ladies of Little River and the Village for the present of a beautiful shawl. May the Giver of every good and perfect gift abundantly reward the people for their many acts of kindness towards us, is our earnest prayer.

C. B. LEWIS.

Hampstead, Queens Co.

FROM J. B. DAGGETT.—My Christmas holidays were spent at my home on Grand Manan. It has been five years since I have enjoyed a like privilege. The years though short they seem to have been, have wrought many changes especially in the church, two of the deacons after long years of faithful service have gone to their rest, but their works and the influence of their lives live and are felt.

Our interests on the island have been greatly weakened by divisions and for a time it seemed that we would lose our identity there, but there were some who knew whereof they had believed and whose conversion was more than a fancy. And through the days of darkness they stood together with a firm unwavering faith in God, and who believed the interests entrusted to them were no less sacred than they were a decade before. God has rewarded their faithfulness, slowly but surely the people around them are realizing that the church still lives and means to live.

When I arrived on the island I found Bro. DeWitt with the church at North Head. He proposed that we hold special meetings to which I agreed. Meetings were held every evening during the fortnight; the weather was very much against us, being cold and stormy, but the interest was good. While we did not see all done that we had hoped for yet we had every reason to be thankful for the success that at-

tended the labour in the reviving of the church. Bro. DeWitt proposed continuing the meetings another week. May God bless his labours is my prayer.

The Free Baptists still have a good hold upon the island, it but needs faithful earnest work and we shall see our interests as strong there as in the past. But it cannot be done in a day or a month, the churches must be cared for with patience and diligence. On Monday the 9th I started for St. Martins, and I am once more settled down to the work of the school. Every room has been engaged and when all have arrived there will be more in attendance than at any time in the history of the Seminary. Dr. de Blois has fully recovered from his serious illness for which we are indeed thankful.

Some very valuable additions have been made to the library during the past few months, presented by friends, we still have room for some books. A Bible commentary would not come amiss, we have a use for it and would be happy to acknowledge its receipt in the near future from some brother or sister.

J. B. DAGGETT.

FROM REV. J. NOBLE.—In reading Brother Perry's letter about Rusiagnish and some of the old people that used to live there, it led me back to my early ministry, to the first and second time I went there. In attending a General Conference at what is now known as East Florenceville I met Bro. Solomon Smith a son of one of these old gentlemen that he (Brother P.) refers to as one of the first settlers there, and of whose sons and grandsons he at different times refers to. He Brother Smith came to the Conference to get some help or advice. Brother Garrety to whom he refers was advancing doctrine that he Bro. Smith could not receive, and he came to know if the Denomination believed such doctrine, if not to get help to settle the trouble it was making in the church. There I with others went to help in the matter, that is what led me to Rusiagnish. We went on horseback as that was the only way for travelling fifty years ago; we went to Geary and from that to French Lake. It was there Bro. Solomon Smith worked as a clerk in Mr. Morrow's store. We left our horses and crossed the Lake and some meadows and streams and in this way we got to our place of destination. I was in company with Brother Hart; we began to visit around from house to house, in so doing we went to the house of a Mr. Noble a Scotchman and Presbyterian and as we bore the same name and my forefather was congregationalist the old gentlemen gave us a very hearty welcome and the next Sunday came out to meeting. Our visit helped the people. We returned the same way and had a meeting on our return at Mr. Morrow's house and then went up the Branches. Brother Hart remained at the South Branch and I went to the North Branch. There I met Brother Hamilton and we spent several days together in old Mr. Thomas Hart's house. That I first took a Bible in my hand to read a text to speak from some incidents in connection with that visit has been a great satisfaction to me. One thing was in praying in old Brother Boon's house; a catholic woman was spinning there although she did not come into the room. She sat near the door and heard me pray, the Spirit of the Lord took hold of her heart and she told some of the family she would like to hear that man preach. The next Sabbath she came out to meeting to hear me. I remained there a few days and returned again to Rusiagnish another way, it was a road cut through the woods and most grown up with small bushes. I learned a lesson in that journey of twelve miles that I never forgot. Sometimes I could only see a chance for my horse to take a step and then I could see quite a little distance when I got near the place. I ascended a raise of ground and saw the place and as I stopped to look back I thought to myself how much this is like the Christian's path, sometimes the way looks all clean and other times only a strip but never brought into such a strait but one step seen to take and when that one is taken it makes away for another.

The next time I went was to attend a District meeting. I never went to a meeting feeling just as I did in going to that. I used to say to the Brethren that went with me I am going to this meeting much backslidden or I am going to a backslidden people. We got to the place Saturday morning. While the Brethren were expressing their thankfulness for the privilege of meeting, I did not know whether I had any thankfulness in me or not. At length I got up and told the people something of how I felt and soon as I sat down a sister got up and told the people the backsliding was not in me but in myself and we had a precious season in them, and the Lord helped us won-

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