

TERMS NOTICES.

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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.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375 Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, May, 17, 1893.

"MORE PEOPLE would take good advice if it were given in a good way."

POPE LEO says—a religious paper is a perpetual mission. Pope Leo is not infallible but he hit the nail on the head that time.

"DO YOU KNOW that you have never yet understood what the sweetest, daintiest morsel of joy may mean unless you have tasted self sacrifice for the sake of a final good."

How did he live? Is a much more important question than How did he die? If men are careful to live right, they need not be worried about the particular circumstances of their death.

IN ORDER to do the best work for truth and right, we must rise above all prejudices of creed and nationality and think of ourselves as belonging to a common humanity, working in love for the uplifting of fellow mortals.

EVERY CHRISTIAN should earnestly seek faith of full assurance. And, as a means to it, there should be the practice daily of the faith of steady adherence. Loving and obeying God as faithfully as it absolutely certain of acceptance at last, the christian will come to have the assurance of it here.

THE SOUL of man,—that power of aspiration, capacity for progress, sense of right, knowledge of infinite truth, fitness for boundless love and thought and action is the noblest part of man, the something that lifts him above himself. Be unwilling to let it lie neglected or uncultivated.

THE GRAVEST RESPONSIBILITY of any man is to live. Ought it not then to be the very best thing he does—this living? It is well to be a success professionally or in any of life's affairs, but first let the life itself be squared to conscience and divine teaching. Let the life, the character be the first consideration. Reputation doesn't make so much difference; it is often had where least deserved. To live well regardless of everything should be man's first thought and highest aim. Because right is right to follow right were wisdom in the scorn of consequence."

DURING THE PAST week representative vessels from all the leading navies of the world have been gathered at New York under the White flag of peace. One kingdom alone held sway. It was the kingdom of love, peace and good will. Mingling freely with each other, officers and men of different nationalities became friends; good feeling sprang up and all left with better feelings toward their brothers of other nationalities. Each vessel bore the flag of its own country, but all were flying the invisible flag of brotherhood and kindly feeling. What a grand fulfilment of the prediction that "the spear shall be turned to the pruning hook!" "For Thine is the kingdom and the power and the glory forever."

An Incident and Its Lessons.

The writer of the following note did not, perhaps, intend it for publication. It was part of a business letter. We feel, however, that such testimony ought to be sent abroad, for the encouragement of christians, and to

magnify the grace of God. We, therefore, print it:

Dear Bro. McLeod:

I read in the INTELLIGENCER the notice of the death of Deacon William Slipp, formerly of Queensbury, York Co. No truer lines were ever penned than those in which you said "he was highly respected by everyone who knew him for his sound judgment and his unswerving christian integrity." I am indebted more to him than to any other man for what I am to-day. I look back to my childhood days, and remember him a model christian man. His life—his honest, faithful, every day christian life made a deep impression on me, and led me to try to live a like christian life.

I remember, as clearly as though it were yesterday, attending a prayer-meeting in Queensbury, one stormy night, about thirty years ago. Only about a half dozen were present, and the majority of them were boys. Bro. Slipp was there, and talked to us. He told of his early life, of the resolutions he formed, and of his purpose, by God's help, to live an honest christian life from his youth. He impressed upon us the importance of starting right as boys, of laying the foundation of manly character, in order to living useful lives. His words, emphasized by his manner of life, had great influence on one; so much so that I have never forgotten that little meeting nor the counsels of that good man, now gone to his heavenly rest and reward.

M. Y. CLIFF.

Glenwood, Wis., Apr. 22 '93.

This incident teaches some lessons. 1. That little prayer-meetings are not useless. Many meetings such as that mentioned in the letter are held every week all over the country. Sometimes the good people who attend them wonder whether it is worth while keeping them up. Such feelings are natural. Perhaps the brethren in that prayer-meeting thirty years ago felt so. Bro. Slipp may have had the feeling, too. But he made use of the opportunity given him. It probably never occurred to him that much would result from what he said that evening. He was simply faithful. He sowed the seed. Out of his sight, without his knowledge, God made it to bear fruit.

Let the christians who meet in groups of six, or ten or twelve, in various parts of the country, be encouraged. Their assembling, their prayers, their praises, their testimonies honor God, and He will, in His own way and time, honor them who, by faithful service honor Him.

2. The boys who drop into such meetings do so, very often, out of mere curiosity, or, perhaps, because there is no place else to go. They may be mischievous, too; and, without intending any wrong, may cause the older people present some worry. There may be temptation to scold them. Such temptation should be resisted. Scolding will not do them good. The good deacon's plan was better—better for the boys, and better for the older people; better for the time and better for all time and for eternity. A scolding would have awakened resentment, and, perhaps, have lodged a prejudice that would have made later christian teaching more difficult. The sensible, christian talk was the sowing good seed. It bore fruit—fruit which has flourished for thirty years and will, by the grace of God, flourish unto eternal life. Be always ready to say a word of counsel and encouragement. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

3. The power of a good life! Who can estimate it? Words without character to give them emphasis are worthless. What men do—the kind of lives they live, determines the value and power of what they say. Men of the world watch christians. They have a right to. Christians have no right to complain that they are watched. Their manner of life—its spirit, its aims, its methods, all its relations to all people should be such as to bear scrutiny. The world is influenced by what christians say in proportion as their doing accords with their theories and professions.

Boys are observant, too—more keenly observant than many think. They can very quickly and accurately determine the worth of what men say by their knowledge of what those men do. In the case which suggests this writing it is noticeable that the every day life of the man gave force to the experiences related and the counsels addressed to the boys.

4. The good brother spoken of was a quiet and very unassuming man. He probably never felt that he had at any time exerted a strong or far-reaching influence; it is not likely that it ever occurred to him that what

he said to the boys that rainy evening would have an abiding influence on a life. He simply used his opportunity. His faithfulness honored God. God honored his faithfulness. He always honors faithfulness. Such simple, unheard of service is doing great things everywhere. More than they know, or can know during life, faithful christians are exerting influences which, instrumentally, mould and fashion other lives for goodness and for heaven. Let all christians be encouraged.

5. Thank God for good men and women. They are "the salt of the earth." They are "the light of the world." They manifest and magnify the grace of God. Let us all remember that "the life is the light of men."

Hundreds of renewal subscriptions are now due, and are expected.

Signalling for Christ.

BY REV. THEODORE L. CUYLER, D. D.

When the disabled steamship *Spree* was adrift and in imminent peril of sinking, it was the alarm-signal which blazed on her deck which brought the rescuing vessel. Had her officers not recognized their danger and kindled that signal, they would not have been saved in the way they were saved. There is many a soul that is drifting into this year, which is as utterly disabled as was that imperiled steamer. Perhaps some of my readers may frankly acknowledge: "Yes, I am that person; I am not where I ought to be, or what I ought to be; I want to live this year with a changed life and a better one."

Well, my friend, it is a great point to feel compunction for the past and to desire honestly to live a different life. No sinner is ever saved until he or she truly wants to be saved. Don't waste any time in endeavoring to stop leaks and to patch up a new character. If you stop off one sin, another will break out. The change you require is something more radical than that; you need a divine work to be wrought in you that shall make a new man or a new woman of you. Except a man be born anew he cannot see the kingdom of God." And this new birth must come from some agent outside of your own self. Such eminent scientists as Spencer and Huxley admit that in the natural world no living thing was ever self-generated, and that only life can produce life. In the spiritual world this law is even more imperative. Set it down as God's infallible truth that unless you have this new life, you are lost; and you cannot impart it to yourself. You may be a constant church goer, but that has not saved you. Sermons have not saved you; the prayers of friends have not saved you. "There is none other name under heaven whereby we must be saved," but by Jesus Christ. Signal for Him.

Salvation is a joint process; it is all omnipotent free grace on the side of Jesus Christ, who died to make an atonement for you; it is all free acceptance of Him and free obedience to him on your side. If you signal for Him, He will come to your rescue. But He will consent to save you on His own terms. He will not save you and your sins also; they must go overboard. Attempt no compromise. Half-way work makes a half christian at best, and there is no arithmetic by which two half christians can make a whole one. To the question, What must I do to be saved? Peter gave the prompt answer at the time of Pentecost, "Repent!" That means more than shame or sorrow for your sins; it means a turning from your sins with a full purpose of, and endeavor after, new obedience. This requires more than mere feeling, more than praying; it requires action. At whatever point the Holy Spirit is pressing you, at that point yield! Repentance is only proved by acts.

Paul did not contradict Peter when he answered the same question, "Trust in the Lord Jesus Christ and thou shalt be saved." Quitting sin and laying hold on Jesus are the two vital parts of the one process of salvation. Faith is an act also. It is the act of submitting your will to Christ's will, of joining your weakness to His strength, your ignorance to His knowledge, your guilty self to His omnipotent love. The joyful alacrity with which the sinking *Spree* threw out its steel cable to be made fast to the rescuing steamer, Lake Huron, is a beautiful illustration of the way that you must fasten your soul to the Almighty Redeemer. Henceforth let Him guide you, and be it your constant duty and delight to follow Him whithersoever He leadeth you. When you are fast to Jesus Christ you are safe, but not one instant sooner! Do not let any one beguile you by saying that you are very near to the kingdom. Hundreds may have been very near to Noah's ark, but the thickness of the ark door made all the difference between being safe inside or drowning in the deluge. Don't fancy that you are "getting along very

well; you are not really doing anything for your salvation until you cut loose from your sins and make fast to your Saviour. No time is to be lost. One close hour with Jesus Christ is worth years of good sermons and all the inquiry meetings ever held. Methinks that we see the blessed Master bearing down towards some disabled and praying soul full freighted with precious promises and holding out the offer of everlasting life. If He is answering thy signal, O reader, and if thou art ready to make fast thy soul to Him and to Him only, then this year will be to thee the beginning of a life worth living. You will begin to be saved—saved from the waste of time and from the dominion of sin, and saved for the purpose of serving Him and blessing thy fellow-creatures. When you reach heaven, the voyage will be over and you will never need to be saved. But it may startle you even there to see how near you once were to going to the bottom!

A word now to God's people. Many churches may be recognizing their somewhat disabled condition. There is a strong temptation to resort to some new devices in order to attract a congregation, or to arouse an interest, or to keep aloft under bad leakage. Good friends, the new thing you need is a new inpouring of the Holy Spirit. If a Moody or a Mills came to you, they would bring no new Gospel. One "week of prayer" is not enough; there may be some "compartments" in your vessel that need tightening up. All hands need to be both praying and working. If you are ready for duty, then signal for the Master.

Do not delay your renewal. Send by next mail if possible.

Voices and Echoes.

The root of Ananias's sin lay in his vanity, his ostentation. He coveted the reputation of appearing to be as disinterested as the others, while at heart he was still the slave of mammon, and so must seek to gain by hypocrisy what he could not deserve by his benevolence.—Herman Olshausen.

The men who never contribute anything to religious or charitable purposes unless sure that their names will be published in the papers and year books are a good deal troubled with the same weakness.

"We live to make our own church a power in the land, while we live to love every other church that exalts Christ."—Bishop Simpson.

There is nothing narrow about that. It is thoroughly christian. The spirit of it should be in the hearts of all christians.

"To this Catholics will make" no objection. There was much in the character of the Puritans to be admired, and in their conduct to be imitated with advantage. Their strong faith in God; their loyal acceptance of all the obligations of religion as they understood it; their conscientious effort to square their daily lives in accordance with the divine law as expounded to them by their teachers; their reverence for religion and its ministers—these all are consonant with the spirit of the Catholic Church."—Deneer Catholic.

This is an unexpected yet none the less welcome, candid recognition of truth from a Catholic paper. It is encouraging. Surely "the world do move," when a Catholic finds something commendable in the religion of the Puritan. Perhaps now we may hope that in time Catholicism will catch something of the spirit of Puritanism and be modified by it.

To some church members it is an irksome task to attend prayer-meeting. They go in very much the same spirit as some ladies are said to return social calls. Such social calls are looked upon as a debt, the payment of which is postponed as long as possible, and then made under a silent protest; and the ladies who make them are glad when it is over, and consider themselves particularly fortunate when those on whom they call are not at home to receive them.—N. Y. Advocate.

The people who go to prayer-meeting with such feelings need not be surprised if they receive little or no benefit. To get the most out of this blessed means of grace one needs to feel, as David, "I was glad when they said unto me, let us go up to the house of the Lord."

The true preacher preaches for souls—not for popularity—not to fill up the time merely—not for money, but for the salvation of immortal souls. The burden of his heart and the spirit of his prayer are, "Lord, Jesus, give me souls or I die."—Ret. Telescope.

Is that your feeling, brother?

Do not give all your thought and love and care to the dead. Remember it is well with them. And the living need you more than they.—Christian Register.

How many men with noble resolves and high aims go through life unassisted even by a single kind word spoken or a helping hand extended, yet they toil on knowing that the wages of every noble work do lie in

Heaven or else nowhere. But after they have fretted out a life of self consecration and have gone down perhaps to premature graves, men suddenly discover that they were heroes and bells ring out and newspapers proclaim and all too late, worth is recognized. How much better to give the hero a little of love and encouragement during his life. That isn't what he is working for, but he will appreciate it none the less, and he will go about his work, stronger and abler to toil on account of it.

Principle versus Policy.

It would be difficult to estimate the number of people who act upon principle and policy, principle or policy. The two motives direct the course of events in business and daily life. The two ought always to be inseparable. The one should direct the other. They are like the two hinges of a door, each supporting in its place the part assigned. Either is apt to be at a disadvantage unless accompanied by the other. In fact they are of the same genus though of a different species.

In affairs of state, men frequently err because they are anxious to bring about desired ends, since they in turn are means to another end. The whole principle of the thing under such circumstances might be wrong, for the real object in view, in many instances, is not to benefit the country, but to effect party or personal interests. How often the party in power consider the vote of the people when weighing great questions of national interest! They do not consider whether the principle is right, but is it politic? How will it figure in the next election? Many of the newspapers said that President Harrison signed the Gaery bill, because he thought it would win for the party he represented the vote of the Pacific slope. I know not, but if such were the case he acted upon policy,—and it proved to be rather poor policy. It was not principle that actuated such a step.

In the rounds of "down town," men do business largely upon policy not principle. They claim that it would be quite impossible to live if they questioned the principle of everything. Competition is sharp and men are keen. Business houses are trying to turn their goods over in thirty days even if they have to advertise a "bankrupt stock" or "forced sale" to do it. They say it is business. It is policy. They all do it. Perhaps they do. But it is not principle.

Why is it that that poor woman in a secluded attic at the North End of Boston and along the Bowery, New York are compelled to work from "early morn till dewy eve" for a miserable pittance, making shirts and clothes. The business houses have brought about this "sweating system," in order to meet the demands of all the trade. People go about looking for bargains. They read of the sweating system, and unite in denouncing such an outrage on humanity, but continue to keep an eye on the bargain counter, when the are shopping. It is not the right principle.

Some business houses—I will not say all—are dishonorable with their employees. It is an old story now with the boot and shoe men, that it is the custom with the shoe merchants to hire a boy and give him \$100 the first year \$200 the next, \$400 the next, and discharge the next. A clerk in a dry goods store recently said when a position gets to be worth twelve dollars a week, you may expect to get discharged any time. Is this not indeed a regrettable state of affairs. It surely is not a right principle, and I very much doubt if it is good policy. But they console themselves, and beat back any scruples, by denominating their action "business policy."

The man who engages in the publication of dare devil literature knows very well that he is inflaming the imagination of boys who have not sufficient knowledge or judgment to guide them in such matters. He is kindling a fire which the elements will not satisfy, or the researches of science gratify. He is robbing him of his memory and depriving him of his manhood. He knows evil and not good will come of it, but he says there is a demand for it, and it will pay. And he goes on with his evil work.

There is another business which men engage in, though they are aware of its terrible influence, and damning results. They stand behind the bar, and though they know there is a curse pronounced on all who handle the vile and accursed stuff, they deal out to men their death poisons. What man could say that he engages in such a business on principle? That he considered the propriety and fitness of the business in accord with his religious belief! Simply and only because there is money in the traffic. Men near their consciences as with a hot iron, and go on with the deadly work. Miserable policy, surely!

The injustice in Russia against the Jews has aroused the indignation of the nations of the earth. People have been crying out "wherefore is this persecution?" The poor Hebrews have asked for mercy but the unrelenting Russian power has been persistent in the expulsion. A tear has not been dropped, nor a sigh heard from the authorities since the beginning of the crusade. A purely stocial attitude has been maintained. Such a condition of things could not exist in a country where there is anything like a pretence of justice. To force a factor of the population from the country is neither a ground principle nor a wise policy. Yet the action is known as the policy of the Russian Government—a kind of a policy, it may be, but of a low degree.

For a number of years the Irish people have been agitating Home Rule. Their grievances have been ably and soundly presented before Parliament and the people. Their needs have been legislated on, and their temporal wants supplied. Money has been solicited on this continent to aid in the cause. Yet Ireland has not gained her freedom (?) so far as home rule is concerned. Why? The principle of self government is all right, but it would not be policy for Great Britain to allow Ireland to govern itself, for she would thereby weaken her strength, and permit, by force of circumstances, a weak and unprotected country to be the prey of any foreign power which might wish to direct their attacks at England. The principle in this case is right, but as a matter of policy it is quite the reverse.

The people of the United States have always prided themselves upon their unselfishness and generosity. They have welcomed all sorts and conditions of men to the Republic. They have tolerated almost everything, and have even countenanced that which they hoped would soon become moulded by the influence of their institutions. But they have been deceived. The man who wears the tiara on the Tiber is already trying to mould their institutions and blockade progress which is now "eternal upon the face of the earth." Their principle was just and right, but the policy must be changed.

The great countries of Europe have for many years kept standing armies for protection. The countries are so situated that such a condition of things seems to be inevitable. The attitude of Russia, and her increase of military forces under an increased expenditure necessary each year in the first powers of Europe to guarantee their security. The principle of protection is right, and it should be the policy of a government to afford security to the people. In this case principle and policy are the twin brothers, the children of necessity.

When principle and policy are the component factors of a decision, the equity of the case will be little questioned. The one must of necessity affect the other. The propriety of anything may be determined by using it as a resultant of these two forces.

FRANK FENWICK McLEOD.

Now is the time to renew your subscription to the "Intelligencer."

Mission News and Notes.

The wages of Japanese are rarely more than ten cents a day, but last year the converts gave \$27,000 for mission purposes.

That Fiji, a crown colony, has no British troops, the only armed force being a handful of native police, speaks volumes for the value of Christianity, which, 60 years ago, was not known by name in the island.

A writer in the *Missionary Herald* says among opium-smokers of Poochow eight hundred men have kneeled down in church and asked God to help them get rid of the evil habit.

At Lucknow, India, where thirty years ago so many Europeans were murdered during the Sepoy rebellion, 32,000 children, all of Hindu and Mohammedan parentage, recently marched in a Sunday-school procession.

Afghanistan has 6,000,000 of a population, and no missionary; India, one missionary to 275,000; Persia, one to 300,000; Tibet, one to 2,000,000. If 40,000 missionaries were sent to India, there would still be only one to every 50,000.

Zacatecas has the largest local congregation of the Missions in Mexico. The membership is about six hundred and fifty. For the last six years the labors of Dr. Prevost, who was at work there before any mission was established, have been greatly blessed. There is but one school, and that is taught by Mrs. Prevost at night in a transept of the church. A primary school is much needed, and more helpers are in demand. The converts are often persecuted, and many sacrifice

even the Christian.

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May 12

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Bath, May

FROM U, I out the whol marked inter our school. manifest sinc Christmas va souls was upo tion students and faithful seeing their to the Savio ten of our n fusion of fait by Dr. DeBl Doctor presc stirring words Cross and m At the close of Lord's Supp Pastor Willia convert from