

TERMS NOTICES.

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

Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post-card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

INTELLIGENCER FOR 1895.

Renewals Now.

Being now within a month of the end of this year, our readers may be looking for some announcement for the next year. And yet such announcement is scarcely necessary.

That for forty-two years the INTELLIGENCER has been making its appearance each week with unfailing regularity ought to be assurance enough that it will continue next year and many more years. Indeed it hopes to become a centenarian.

WHAT IT WILL BE AND DO.

Of promises the INTELLIGENCER has few to make. Its past is its pledge for the future.

With love for all Christians, and readiness to help all who seek to advance the Kingdom of Christ, it will stand for the principles of the religious body with which it is identified.

Doing this it will, necessarily, give prominence to the several activities of the denomination, and to news of the work of its ministers and churches.

It will endeavour,—To be the pastor's best assistant.

To stimulate the spirit of revival.

To help church members be intelligent, self-denying, active in Christian service.

To provide the health and success of all the institutions of the church.

To promote the best helps for Sunday school workers.

To aid the Young People's Societies in their good work.

To be the counsellor of parents, and the friend and guide of the young.

To brighten and sweeten every home it enters.

To make every reader better, happier and more useful.

Christian work done by every branch of the church, in every part of the world, will be duly chronicled.

MORAL REFORM.

Moral reform will receive due attention.

The time has come when the question of prohibition of the liquor traffic should be a live issue in every Parliamentary election.

The INTELLIGENCER will seek to its part in keeping the question before the people, and in creating the conscience which will express itself in ballots.

THE MONTH FOR RENEWALS.

To all who are now subscribers we appeal for renewal subscriptions.

The INTELLIGENCER needs you all, and hopes you feel that you need it.

To renew at once will, probably, not inconvenience any subscriber; while his doing so will greatly help us.

The year just closing has been a trying one to publishers of religious papers everywhere. The INTELLIGENCER has had its full share of the burden.

OUR HOPE.

We have hoped that December would bring us the payment of all subscriptions now due, and renewals from all for 1895.

We are still cherishing the hope,

Will our friends do their best to prevent its disappointment? If they realized how greatly important it is that the payments be made now they would, we are sure, send them within a week. The only way open to us of impressing the fact upon them is to say that the money is needed now; with our knowledge of the situation, if we were in the subscriber's place we would not sleep till we had done our best to make a remittance. Do your best—and DO IT AT ONCE.

NEW SUBSCRIBERS WANTED.

This is a good time, also, to canvass for new subscribers.

In all our churches and congregations in both Provinces are many who do not receive the INTELLIGENCER, but who ought to have it.

The Nova Scotia Conference adopted a resolution commending the INTELLIGENCER to its people. The resolution was published a few weeks ago. The New Brunswick Conference, at its last session, adopted the following:

Whereas THE RELIGIOUS INTELLIGENCER is the recognized organ of the F. C. Baptists of New Brunswick; and,

We believe, one of the best papers of its kind published in this country;

And Whereas this paper is an able exponent of our principles, and a powerful aid in the denominational work;

And whereas we believe that every Free Baptist family ought to take the INTELLIGENCER, because those who take it are worth more to the denomination than those who do not—they contribute more to the missionary funds of the church, having a better knowledge of the work; they are more loyal to the church, for they know more of its spirit, purposes, struggles and successes;

And whereas we believe that it is possible to greatly increase its circulation;

Therefore Resolved that the members of this Conference, as well as all the clerks and other officers of our churches be requested to do their utmost to introduce the INTELLIGENCER into all the Free Baptist homes in their respective communities.

The present is a good time for the ministers and other members of Conference and all the friends of the denominational paper to carry out the recommendation of Conference, viz., "to do their utmost to introduce the INTELLIGENCER into all the Free Baptist homes in their respective communities."

A SPECIAL OFFER.

In another column an extraordinary offer is made which is intended to be of advantage to both present subscribers and new ones. It is an experiment, attended with some risks, but which, if successful, may result in some permanent changes of a desirable kind.

The special offer is for a limited time only. It cannot continue beyond the month named.

We will be glad if every present subscriber will take advantage of it, and send with his renewal at least one new name.

With each one doing a little canvassing, the INTELLIGENCER list could be doubled in a month, those who do the canvassing being, also, the gainers.

The ministers can help very much by speaking of the paper, and by urging subscribers to use the extraordinary opportunity offered.

Let there be an earnest effort at once by every subscriber.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Nov. 28th, 1894.

Japan has declined the United States offer of mediation. The success of the Japanese has been such that it is thought China should approach Japan direct.

Do not think to economize by diminishing your contribution to your church or to any branch of Christian work. And do not make the serious mistake of trying to save money by doing without your religious paper.

Several of the Roman Catholic Archbishops in the United States are total abstainers. Of one of them, Archbishop Elder, it is claimed that his abstemious habits saved his life when he was stricken with the yellow fever a few years ago.

In Saxony the authorities have taken steps for the suppression of "spiritualism." They are doing this on the ground that "spiritualist" societies, "spirit mediums" and the like, are very injurious to the people mentally and physically.

A good definition of free-will is that of George McDonald, the novelist. It is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.

The taking of Port Arthur by the Japanese has caused the greatest excitement in China. Judging by the despatches received, the Chinese are really panic-stricken. There is probably truth in the report that a special agent has been sent to Japan with instructions to make peace on almost any terms which the victorious country may dictate.

The A. P. A. of the United States is receiving considerable attention in the newspapers just now. And it is noticeable that more of the references to the Association are favourable than was the case some time ago. It seems quite evident that the organization is a factor with which the political parties must consider, and which cannot be treated lightly. The P. A. in Canada occupies a similar position, and is not to be disposed of by a wave of the hand.

The notion of individual cups at the Lord's Supper has suggested another scarcely more nonsensical. At a ministers' meeting in a New York town, where the subject was being considered it was seriously proposed that, instead of individual cups, clean straws, one for each person, be passed with the cup. What absurdly fastidious sinners some of "the saints" are getting to be. They seem not to know that they are bringing the holy ordinance into contempt.

The "after meeting" which is made much of, and with excellent results, by many evangelists and pastors, is not depended on so much by Rev. John McNeill, the famous Scotch preacher. He says we ought to expect more "in the moment and the act of preaching." "While Peter yet spake these words, the Holy Ghost fell." The entrance of God's word gives light. Why should it not enter while the people are sitting there listening? It is true that a meeting after the sermon may be so conducted as to help many desiring and trembling souls to the exercise of faith and the experience of forgiveness. God has greatly blessed it. But preachers should more expect that the Holy Ghost will be working effectually through the truth while the message of love and pardon is being delivered.

The papers report that Rev. Dyson Hague, Episcopal, of Halifax, in making a report of the Protestant Churchman's Union, of the late Episcopal conference in St. John, spoke of the speeches made by Rev. C. H. Paisley and J. A. Gordon as "talk mere talk, and nothing else." He spoke in glowing terms of the speech of Dr. Macrae. We hope Mr. Hague is misreported. We dislike to think that he saw great force in Dr. Macrae's remarks because Dr. M. expressed the belief that union of the Episcopalians and Presbyterians would not be difficult; and that he was disgusted with the speeches of the Methodist and Baptist because they could not see the way to union so easy. But whatever the cause of his criticism, it was, certainly, in poor taste to characterize in so contemptuous phrase the addresses of ministers who were invited to speak, and who, doubtless, said what they had to like the Christian gentlemen they are.

In March, 1892, Dr. Parkhurst began his public crusade against the corruptions of the New York government. This is what he said:

In its municipal life our city is thoroughly rotten. Here is an immense city reaching out arms of evangelization to every quarter of the globe, and yet every step that we take looking to the moral betterment of this city has to be taken directly in the teeth of the damnable pack of administrative bloodhounds that are fattening themselves on the ethical flesh and blood of our citizenship. There is not a form under which the devil disguises himself that so perplexes us in our efforts, or so bewilders us in the devising of our schemes, as the polluted harpies that, under the pretense of governing this city, are feeding day and night on its quivering vitals. They are a lying, perjured, rum-soaked and libidinous lot.

There were very few who did not think his language grossly and inexcusably extravagant. The press and even the pulpit attacked him and the grand jury censured him for what he believed, or pretended to believe, his unfounded charge. But he knew what he was about, and kept on talking and doing. Now everybody says he was right, and that, in the light of the revelations made, the language which was called extravagant was really a mild description of what really existed.

Of this Year—What?

Another year of denominational life and work has been begun. It may be assumed that pastors who have taken new fields are now well settled, and that the serious work of the year is engaging the attention of all.

It is not possible to avoid a review, more or less thorough, of the years gone. Such reviews, though only casual, will disclose many good things—things which make the heart glad and stimulate faith and zeal. There will be disclosed, also, some things not so good, the memory of which causes pain, and, perhaps, discouragement. One year, it will be found, differs from another, and in many cases without any apparent cause; and the contemplation of this fact may be some what perplexing.

The chief benefit of review is in the lessons learned. It profits nothing if we are so absorbed in the contemplation of past successes that we fail to bestir ourselves to make diligent use of present opportunities. And it is equally unprofitable if the contemplation of past difficulties, mistakes, failures and defeats so depresses us that we fear to undertake the duties which now present themselves. From the memory of blessings and successes of other years we should get renewed faith and courage for the work of today. God was with us then and prospered our work; He will be with us now, and still more prosper our work. The mistakes, difficulties and failures of the past should teach us distrust of self and the avoidance of the things, so far as they are discernable, which were the occasion of non-success.

The year last past, compared with several of its predecessors, a good year. A quite large number of churches was blessed with revival interest, and the ingathering was considerable. In other respects, also, it was a good year—one of strength and advance. Yet it would be a serious mistake to regard it as an ideal year, either in Christian activities or in the measure of success achieved in any department of the denominational work. While thankful to God for the blessings received, let it be remembered that true thankfulness will be mingled with regret for and confession of unfaithfulness, and a strong purpose, in humble reliance on divine grace, to be busier than ever in the Lord's service.

Of this year, what? It should be better in every respect than any of its predecessors. There should be more general revival, and improved spiritual life in every church, a larger number of conversions, more and better Sabbath School work, more young people's societies and more earnest Christian work by them all, better support of the ministry, a large increase of contributions to both home and foreign missions—in a word, a forward movement in every branch of our work. If there is not such forward movement it will be because we have not given heed to God's call, nor learned the lessons of the experiences, both of success and failure of other years. Let it be our holy ambition, brethren, ministers and laity, to be wholly His to whom we owe all things, that His pleasure may prosper in our hands and throughout our borders as never before.

Bits of Letters. With Comments.

"Couldn't a card be got up with a picture of Mrs. Boyer on it, and used by the S. S. children, a copy to be given to every one who would give a cent a week or more to the Orphanage extra, i. e. in addition to regular contributions for missions?"

The suggestion is made by Rev. E. B. Stiles, and is worthy of consideration. To interest the Sabbath Schools in some form of mission work would have at least two good results,—(1) a good deal of money would be raised for a good cause which needs more than it is receiving, (2) the awakening of the children's sympathy and interest and the training given them in systematic contributing, would make sure a larger and better support of missions and all Christian work when, in a few years, they come to be the active members of the churches. We commend Bro. Stiles' suggestion to the Sabbath Schools Executive. See what you can do, brethren.

"I wish to mention the bad effects of the state of things at present existing along the coast. There is a vessel

for the protection of the fisheries; she is around in spots, at least sometimes. And I find all up and down the coast men who were once honest and honorable, I trust, but now called poachers, charged with stealing their fish. As all cannot have equal chances, there is something decidedly wrong. It is ruining the children morally, one thing leading to another. There should be some steps taken to correct this loose way of getting along. When men have been all the week breaking the law, and under the canopy of night escaping the vigilance of those appointed to watch them, they are, as a class, poor subjects to try to make good men of. I wish men could see the evil of such a course."

The foregoing is from one whose duties have been along the Charlotte Co. shore. The reference is to the guarding against illegal fishing by the Fisheries department of the government. But whether the brother intends to condemn the system of protecting the fisheries, or to condemn those who violate the fisheries' laws, or to condemn both, is not quite clear. Perhaps he is purposely ambiguous. That protection of the fisheries is necessary is, we think, not denied by anyone. All thoughtful fishermen are probably agreed on this point. About the degree of protection needed there may be much difference of opinion, even amongst experts; and there may be reason to criticize the methods of those engaged in the protective service. If the system is in any respect wrong, or if the manner of its enforcement is unjust, causing hardship to any, representations should be made to the proper authorities. No law or regulation should, either in itself or by the manner of its execution, do injury to an industry or injustice to those employed in it. Whether he thinks it is a wrong law, or their violation of the law, that is "ruining the people morally," the writer of the note does not state quite clearly, though the last two sentences lead us to think that he regards the people as greatly at fault. In that he is right, whatever may be said of the law or its enforcement. One who knowingly and persistently violates the law of his country, even though he thinks the law unjust to him, cannot fail to suffer a dulling of moral sense; he cannot be so open to the teaching of moral and religious obligations; and he certainly cannot preserve a spirit of true piety.

What Christ Accomplished for us by His Death: and how we get the Benefit of it.

As understood by the writer, it is the teaching of the word of God that the death of Christ upon the cross atoned for the sins of all men to the extent of opening the way for the divine offer of forgiveness and salvation to all, on the simple condition of their receiving these great blessings through faith in the risen, living Christ—a faith which implies "repentance toward God," and obedience to as well as trust in Christ, and is often spoken of as believing in or on Him. On the ground of His atoning death God can "be just, and the justifier of him which believeth in Jesus." (Rom. III: 26.)

Since it is written that "without shedding of blood is no remission," (Heb. ix: 22) therefore the fact of the divine offer of remission to all on condition of their receiving the blood-bought blessing through faith in Christ, proves that the voluntary shedding of His precious blood for the remission of sins, atoned for all to the extent of enabling God to forgive all believers without any sacrifice of the interests of justice in His government. At the same time, the fact that such forgiveness is to be received only through faith in Christ, implies that His death did not atone to the extent of being accepted as a substitute for the judicial penalty of sin apart from such faith, if in a position to exercise it. It implies that in doing that by the grace of God, we shall receive, with the forgiveness of our sins, the gracious remission of the penalty for the sake of such an atonement as Christ did make when he was made sin, or a sin offering on our behalf; and shall also receive all that is implied in the term "everlasting life." But if we do not believe on the Lord Jesus Christ, there will be, not only no forgiveness, and no remission of the penalty, but also an increase of penalty because of such unbelief and persistent impenitence. It is most plainly declared in the word of God that "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." And again:—"He that believeth on Him is not condemned, but he that believeth not, is condemned already, because, 'especially,' because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Therefore, how necessary this

faith in Christ is, if we would receive any practical benefit for what He accomplished for us by His death at Jerusalem. There is no merit in faith. The merit is all in the blood of Jesus. But faith in Him is necessary as the instrumental means of having that merit put to our account, and thus be "made accepted in the Beloved." (Eph. 1: 6.) J. B.

Conference Sparks.

No one—not even the youngest, is disposed to remove the old landmarks. —J. T. Parsons.

God has been leading us.—W. H. Perry.

In the religion of Jesus I have found greatly more than I anticipated.—T. O. DeWitt.

The more we labour for God, the stronger we are.—L. G. Ship.

I have in the last year thought of heaven, with desire, more than ever before.—J. W. Clarke.

The great Fatherhood of God supposes a great brotherhood, and I find it here.—V. A. Bragdon.

There is no such thing as defeat for the true followers of Christ. When the mists have cleared away even that which, at the time, seemed defeat will be known to have been victory.—B. H. Nobles.

I do not estimate the goodness of a meeting by the sweetness of the songs, by the number of speakers, or by the happy faces—but by my soul being drawn nearer to God. And I have had that experience here.—C. F. Cooper.

Free Baptists hold no doctrine they are not willing and glad to herald to the ends of the earth.—J. H. Erb.

The witnesses here all give one testimony.—E. B. Stiles.

We are too often satisfied with mere crumbs of blessing, when God has abundance for us.—G. W. Foster.

Jesus, the hero of humanity.—C. F. Cooper.

It is as much a Christian privilege and grace to pay to the Lord as to pray to Him.—E. B. Stiles.

In Nova Scotia.

The transition from New Brunswick to Nova Scotia was not violent enough to require any re-adjustment to new conditions. I find the same open-hearted hospitality here that I find in New Brunswick. The first meeting at Kempville was a surprise. The night was cold and disagreeable, but the house was full. But then it might have been expected, for they have been having a revival since the Conference. The nearer people get to God, the more they are interested in Missions. When God's spirit is working in the hearts of men, then they become missionaries, by going out after others. When they taste the fullness of God's love, then they long to make it known to others. The revival seemed to follow close upon a large outlay of money for church repairs, and a new parsonage. That is the Divine order. Pay God what you owe, then He can and will open the windows of Heaven. The next meeting was at Plymouth, Thursday. The people here are interested, and called for a second address on Friday evening. It is not a very large community, but the attendance and interest at both meetings was good. I observed the Jewish Sabbath as a day of rest, preparatory for Sunday.

Sunday morning and evening I spoke for Bro. Cooper, at Yarmouth. The evening congregation packed the house, and patiently endured a lecture of over an hour. The pastor is evidently much liked by his people, and is doing good, faithful work among them. Sunday afternoon I spoke at Chegogin for Bro. Curry; and Tuesday night at Chebogue. This week's INTELLIGENCER has a letter from Bro. Currie telling about his people, so I must say no more. Formerly these churches were in the Yarmouth pastorate, but Bro. Cooper, feeling the need of all his time for Yarmouth interests, secured the division of the pastorate. Now the three churches have the services of two men instead of one, and give a good support to both men.

On Wednesday I left Yarmouth by boat for Barrington. After a rough and sea-sick day, I was cheered by the smiling face of Bro. Parker, who met me at Clarke's Harbor to see that I got safely to Bro. West, at Barrington. A very rainy night made the congregation small, but it was select. It is pleasant to note the well-kept appearance of the meeting houses in Nova Scotia. All that I have been in look like new on the inside.

EDWIN B. STILES.