

## TERMS NOTICES.

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

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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.

## Religious Intelligencer.

Rev. Joseph McLeod, D. D.,...EDITOR

WEDNESDAY, Oct. 17th, 1894.

Members of the Young People's Societies will, we think, be interested in the contents of their department on page six of this issue.

Those subscribers who have received bills cannot do the INTELLIGENCER a greater favour than to remit the amounts asked for immediately.

To be appreciated is gratifying to any one. That men ought to do deeds of kindness to their fellows, because it is right to do so, is very true; but after all, it gives zest to the doing to know that it is received with gratitude.

Mrs. Archibald, President of the Maritime W. C. T. U. has received the following telegram from Miss Willard:

"Concerning total abstinence, prohibition and woman's ballot, my opinions are as fixed as the law of gravitation. Politicians try to make it seem otherwise for their own purpose."

In a recent address Dr. Pier, son said,—"In 1866, when I was first in Europe I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere."

It is something to be thankful for that so many men and women who are very busy with the affairs of daily life find time to prosecute some form of christian work. One who was overburdened with professional duties and family cares, was asked if he were still teaching his Sunday School class. His face lit up as he answered, "I can't give that up anyway; it is my meat and drink." Each christian should find out what he can do, and then do it, however trivial it may seem, as faithfully as though the Kingdom of God depended on his fidelity. Perhaps it does.

Cardinal Vaughan, the successor in England of the late Cardinal Manning, has stated that Roman Catholic bishops do not admit the validity of the orders of the Church of England. Of course the bishops and clergymen of the English church do not like this. But why should they complain? Rome is treating them exactly as they treat the ministers whom they call dissenters—denying the validity of their ordination. It would be well if the doctrine of Apostolic succession were seen by them to be, what it really is, one of the delusive fictions of the Church of Rome.

The best sermons are not those which are the most popular, and which attract most attention to the preacher. The best preaching is that which makes truth real and effective, and which produces in the hearers desires and purposes to lead better lives. Anecdotes and illustrations, says the "Christian Advocate," are good in moderation, but the only effective and abiding preaching is that which impresses the thoughts of God upon minds and hearts. Truth abides and is immortal, and the power of the Gospel is the power of divine thought, which finds its highest expression in Him who is spoken of as "the Word," and who "dwelt among us."

It was Henry Ward Beecher who, being asked what he did when

he ran out of ideas in his preaching, said, "I holler." To some people this "hollering" stands for the most fervid eloquence. "It is astonishing," says Dr. P. S. Henson, what ideas people have about deep preaching. I was preaching once in Brooklyn. The heads of my sermon were marked upon paper, but when I came to the third head it was not there, it was gone; and just then my head on my shoulders went too, and I had no heads nor head. But I had to go on, and I did, tearing up and down the platform, rolling out all the big words which came to hand, without a single idea, until at last an idea did come to me, and then I sobbed down. I was greatly mortified, and on my way from church said to the distinguished gentleman who was to entertain me, 'Wasn't it dreadful?' 'What dreadful?' he replied. 'Why, that loud passage in my sermon when I got lost.' 'Not at all,' he exclaimed, 'the people thought that was the best part of it.'

## The Duty of Prohibitionists

The temperance men of Canada are face to face with a great duty. The time draws near when a parliament must be elected. According to the character of that Parliament will be the legislation concerning the liquor traffic for the next five years and more. The voters of the country who favour prohibition have it in their power to make the next Parliament register their will as to the liquor traffic. But they cannot do it by simply desiring it or talking about it. There must be earnest work, concerted work, and plenty of it.

The rum traffic is in politics, and the men of the traffic have hitherto managed to so control political conventions as to secure the nomination of candidates whom they could trust to not interfere with their traffic. They have done this in a large degree, in both political parties—so that which ever party was successful they were safe from serious interference. They will do it again if not prevented by united and determined action of temperance men. It has come to be generally believed that temperance voters can be counted on to vote for their party nominee without respect to his character or his views on the question of prohibition. And this belief is not without reason. We are glad to believe however, that this is less true of temperance voters now than formerly. They have grown weary of falling into line to save their parties, and then having the parties treat prohibition with indifference, deceitfully, or with contempt. And yet they will be fooled again unless they organize to give effect to their prohibition principles.

The Prohibition Convention, held in Montreal in July last, in its declaration on political action, said: That this convention believes that prohibitionists ought to firmly stand by the position that in political matters they will support only known, avowed and reliable prohibitionists.

That to aid in securing the nomination and election of such candidates, our friends everywhere are urged to organize prohibition clubs, which will take advantage of every opportunity to plan and work for the carrying out of the objects above set out.

That the provincial branches of the Dominion Alliance, or other workers, be recommended to take active steps to organize the temperance forces in every constituency with a view to political action.

That it is also recommended that in order to secure the nomination of prohibition candidates, our friends take a more active part in political organization so as to secure the nomination, by all parties, of men who can be depended upon to support our cause, giving it to be understood distinctly that any other candidates will have their active opposition.

That no candidate for Dominion Parliament or Local Legislature receive our support who will not publicly pledge himself to work in the interest of prohibition at every opportunity, regardless of fealty to his political party.

That where such prohibition candidates cannot be nominated by any political party, our friends nominate independent candidates, and make special efforts to secure their election.

The policy above set forth, if faithfully carried out, will make the prohibition vote of the country effective. The liquor traffic people are organized. They have resolved to look out for "their own interests," without respect to parties. Prohibitionists must do the same if they would accomplish anything.

The plebiscites in Manitoba, Prince Edward Island, Ontario and Nova Scotia, and the resolution of the New Brunswick legislature, indicate the condition of public feeling and desire. It now remains to elect members to Parliament who will faithfully represent the prohibition feeling of the country by enacting a prohibitory law. Failing to elect such members, the plebiscites and other expressions of desire amount to nothing practically.

The following extracts from recent newspaper articles show how general and how strong is the feeling in favour of organization of the prohibition forces.

The *Guardian* says:

The duty that lies before the temperance people is to keep up the agitation for Prohibition, to send men who will vote right on this question to both the Dominion and Provincial Parliaments.

The *Toronto Star* says:

The Temperance Committee of the General Conference struck the keynote of the campaign for prohibition when it advised advocates of a prohibitory law to attend the primary political meetings and see that candidates irrespective of party, are pledged to work and vote for prohibition.

The *Templar* says:

We cannot hope to deal with parties as such, but must look to the candidates. Prohibitionists must be prepared to be found actively opposing or supporting a Liberal in one county, a Conservative in another and a Patron in a third. We will have to surrender our party affiliations and unite with former political opponents to secure the return of men who will honestly represent our Prohibition convictions in the Commons. What matters it by what party name they are known?

No party, as such, is committed to this issue. Why then should we be anxious to return a man of our former political faith? They have had the opportunity to enact Prohibition and failed.

There are some counties, in every province, in which Prohibitionists could put a man in the field with good reason to believe they would carry the day. Prohibitionists should so organize in advance—and NOW is the time—as to be able to compel some candidate to accept their demands, and, failing this, enter their own nominees for the race.

Whatever local conditions may require, every friend of Prohibition should give his hearty support to the platform adopted at Montreal.

The *Wesleyan* says:

Thank God the day of our country's emancipation from the economic, social and soul-debilitating evils and enormities of the liquor traffic is coming. That message is in the air. It comes to temperance workers in the victorious results of the Ontario, Manitoba and Prince Edward Island plebiscite vote on prohibition. Morning breaks. The day of deliverance draws nigh.

It is coming. But we must be ready—ready for the fray—ready with a will and fiery earnestness of purpose—ready to turn temporary losses to ultimate advantage—ready to aid in the organization of local forces—ready especially with your ballot on the day of election.

See that conscience goes with your vote into the ballot box.

The *St. John Telegraph* says:

Without expressing any opinion as to whether or not a prohibitory liquor law would be a success in Canada, no thinking man can shut his eyes to the clear drift of public opinion. A great majority of the people of Canada have made up their minds that the use of intoxicating liquor is responsible for most of the crime, as well as for the greater part of the evils which afflict individuals and communities, and the logical results of this belief are likely soon to make themselves felt in legislation.

As the *Telegraph* has not, in any respect shown itself favourable to prohibition, the foregoing may be regarded as an expression of the view which the average party politician takes of the situation.

The Prohibitionists of Northumberland Co. in this Province, have taken the first steps towards securing representation in Parliament. At a Convention held a few days ago the following resolution was adopted:

Whereas it is very desirable to select a candidate to represent the prohibition principle in the House of Commons, and it is considered that the surest way to do this is to find a man acceptable to either the great political parties who is a pronounced prohibitionist and of good moral character—therefore

Resolved That we proceed to find such a man and pledge ourselves to his support.

A committee was appointed to select a candidate and, if necessary, nominate him. Other counties should follow the example of Northumberland. To wait till after the parties have made their nominations is to court defeat.

## Your Own Church Paper.

The most valuable religious periodical that can come into your home, says an exchange, is your own church paper. No other religious paper, however good, can take its place. It is important that you should know what is going on in your branch of Christ's kingdom.

Those who are regular readers of their own church paper are always well informed with regard to what has been accomplished in the past, what is being done in the present, and what is proposed for the future. In all our congregations those who take and read their own church paper are, with scarcely an exception, foremost in every good work.

The church paper brings its readers into active co-operation with their own church and pastor, and consequently into sympathy with the entire church. It broadens and deepens the spiritual life as no other agency can. If you desire to be an intelligent and aggressive christian, read your Bible and the paper published by your own branch of the church.

## Christians that Shine.

BY REV. THEODORE L. CUYLER.

There is a great need of more Christians who let their lights shine before men. In our churches are quite too many members who were kindled for a little while, and then the light has either been concealed in a dark lantern or else allowed to die down into a glimmer barely visible through the smoke. Jesus Christ never bestows His converting grace on any man merely for that man's selfish benefit or enjoyment. He gives the reason for making you luminous, my brother or sister, when He says "that men may glorify your Father which is in heaven." You may not be a superb electric-burner like Spurgeon or Maclaren, whose pulpits illuminated all Christendom, or diffuse such a light as Mary Lyon, or Sir George Williams or William E. Dodge, or General Booth have flung around their pathway of philanthropy. But the properties of light in a household candle are the same as they are in the brilliant burner that makes Fire Island light-house visible for twenty miles at sea, and in your humble sphere there is as much need of a bright Christian as there is in the most conspicuous pulpit.

If you fail to let your light shine you are not only the loser, but other people suffer loss also. The failure of a signal-man to swing his lantern at the right moment has often sent a railway-train to destruction. Your neglect to speak the right word, or to do the good deed, or to exert the right influence, may have thrown one or more persons off the track and imperilled the welfare of souls. There are households—perhaps yours is one of them—in which the lamp of a Christian profession smokes more than it shines. One son would not be so troubled with skepticism if he saw more impressive evidence of the power of Christianity in his parents, and another son would not be so ready to drift off into the club-rooms and haunts of dissipation if his own home were made more bright and cheerful. Skepticism is bred from darkness, and a converted infidel confessed that while he could answer to his own satisfaction the ordinary arguments for Christianity, he could not answer the argument from the beautiful and consistent life of a Christian friend of his; that converted him. No skeptic can confute a Christian life.

It is almost hopeless to expect conversions in some families. The light that ought to shine there has well-nigh died into darkness. The oil has given out. Worldliness and selfishness have almost extinguished the love of Christ, and when Christ is no longer loved, His commandments are no longer kept. Spiritual declension comes from lack or loss of love and loyalty to Jesus in the heart. When your soul is on fire with the love of your Master and your fellow men, you will glow and shine unconsciously. The most effective good which the majority of genuine Christians accomplish, is not by occasional "special efforts," but by the steady daily reflection of Jesus Christ in their ordinary walk and conversation. To preach a sermon, to conduct a prayer-meeting, to teach a mission class, or to visit a sick and poverty-stricken family, is a premeditated act of lamp-bearing. But to live right straight along every day, reflecting the spirit of Christ distinctly in the home, in the shop, in the store, in social life, and in the duties of good citizenship and everywhere else, is just "letting your light shine" of its own sweet will. That is habitual religion; it worships God not only on Sunday, but all the week. Oh, what an aching want there is of more of this in the every day lives of too many church members! However faintly Brother A—may speak in the prayer-meeting, or however brightly Mrs. B—may shine in the Maternal Association or the "holiness meeting," yet if they end in smoke at home, there is a mischief done to their own souls, as well as to others that neutralizes all the good they are attempting to do. Trim the lamp at home! A revival of home piety will do more for the promotion of a revival in your church this year than any "effort" you can set on foot.

A well-lighted Christian ought to fling out the steady rays of cheerfulness. An irritable temper is a sin; and a gloomy, morose, desponding temper is a libel on a Christian profession. "Rejoice in the Lord always" is the injunction of the Holy Spirit. Dark, foggy days are not as heavenly as clear, sunny days. The natural note of a bird is not a shriek or a groan, but a song. When a young man or woman is converted their companions ought not to say "how much they have become," rather they should say "how cordial and happy and kind they are; their religion seems to sweeten them." It was into a world,

not only of moral darkness, but into a world full of difficulties and trials and tears and depressing influences that Christ sent His disciple with the injunction "Let your light shine!" And I'll warrant that the house of Lydia and the home of Cornelius and the tent-maker's shop at Corinth were as much brightened by the advent of Peter and of Paul as was that dreary old dungeon of Philippi when Christ's two cheerful prisoners sang praises to God at midnight.

Pastors and people are now returning to their homes and churches and scenes of labor. Trim your lamps! Feed them afresh with prayer for more oil, and with fresh inlettings of Jesus into your souls. Carry your lamps with you—as I have seen coal-miners carry theirs attached to their hats when they were working in dark mines. This world needs light; it needs Christ; and you may help your neighbors discover Him by your faithful though humble reflection of His spirit. Light other lamps by bringing Christ to other hearts that are yet in the dark. It is a good time to gird up the loins and listen to the Master's command, "Let every lamp be burning."

## Universal Prayer for Sunday Schools.

Sunday and Monday October 21st and 22nd 1894.

For a number of years past the London Sunday School Union has issued this annual call to christians throughout the whole world. The revived condition of Bible Sunday School work to-day is God's answer to such prayers of his church. The following are the

## SUGGESTED TOPICS FOR PRAYER.

1. THE SUNDAY SCHOOL TEACHERS OF THE WHOLE WORLD—that they may be led to a more constant and faithful study of God's word and increase in love and sympathy for their scholars.
2. THE SENIOR SCHOOLS—that they may be preserved from the danger to which they are exposed and be speedily brought to decision for Christ.
3. THE JUNIOR SCHOOLS—that they may early in life heed the Saviour's words "Suffer little children to come unto me."
4. THE OFFICERS OF OUR SCHOOLS—that they may be wise in council, energetic in action, consistent in conduct, and examples in all good works.
5. SUNDAY SCHOOL ASSOCIATIONS and other organization seeking to promote the efficiency of teachers and the prosperity of schools—that their efforts may be crowned with enlarged success.
6. MISSIONARY SUNDAY-SCHOOLS IN THE HEATHEN WORLD—that they may increase and multiply, and help to bring about the period when all shall know the Lord from the least unto the greatest.

Pastors and Sunday School Superintendents are respectfully asked to observe this, by such arrangements as they think will best serve the end in view.

A. Lucas  
Field Secty.

## Mission News and Notes.

—The India mission of the United Brethren is about to be commenced, arrangements having been made to send three missionaries.

—It is said that ninety out of every hundred converts in China are from the country, and sixty out of every hundred are farmers.

—Seventy-five years ago there was not a convert in all Polynesia. Now the converts number 750,000. And they have sent a band of missionaries to other benighted tribes.

—We find this item in a late number of the *Missionary Review of the World*: "The Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of the hour the cash is forth-coming from America."

—The Hon. Cecil Rhodes, Premier of Cape Colony, has given to the Baptist Church of South Africa 9,000 acres of land in Mashonaland and Matabeleland for missionary purposes. It is to be divided into three farms of 3,000 acres each, with two sites for churches and parsonages connected with each farm. One of the farms is to be worked, it is said, with American capital and by American missionaries under the auspices of the Baptist Union of South Africa. One writer has sent a very earnest protest against anybody receiving such grants of land and utilizing it for missionary purposes, claiming that it is simply stolen from the inhabitants. This is probably hardly correct, as will be seen from a history of those sections.

—Another blow has fallen on the work of the British and Foreign Bible Society in Russia. About eight months ago the society was informed that its shop in the city of Kieff—the Russian

Jerusalem, and a great resort of pilgrims—must be closed for six months, by order of the Minister of the Interior. No reason was given for this arbitrary action, and the agent of the Bible Society was at a loss to explain it. But now the Governor of Kieff has gone further. When an effort was recently made to have the shop reopened he replied by strictly prohibiting colportage in the four large provinces over which he has jurisdiction, and by publishing in the newspapers throughout the empire that he does so because the colporters of the Bible Society are actively engaged as Stunist propagandists. There can be, of course, little doubt that the distribution of the Scriptures among the villages of Russia has vastly helped the cause of evangelical truth, and that hundreds and thousands of the peasants known as Stundists owe their light to the reading of the Bible; but it is denied absolutely that the colporters of the American Bible Society, which they do not operate, and which they are strictly forbidden to overstep, is to sell the Bibles and Testaments with which the Bible Society supplies them.

## General Religious News.

—There are 1,197 churches and chapels in New Zealand, a growth of 134 in five years.

—Fully 500 representatives of nations in all parts of the world were present at the recent Salvation Army jubilee in London.

—Mr. Moody has been invited, by the unanimous vote of seventy churches represented, to go to Japan for an evangelistic campaign.

—Miss Lucy M. Booth, a daughter of General Booth, has been appointed commander of the Salvation Army in India, with her headquarters at Bombay.

—After a pastorate of forty years Rev. Thos. K. Beecher, brother of Henry Ward Beecher, retired Aug. 26, from the pastorate of Park church, Elmira, N. Y.

—Rev. Thomas Spurgeon, on the conclusion of his first year in his father's pulpit at the Metropolitan Tabernacle, has been presented by his congregation with a check of £350.

—Bishop Penick says there are 1,900 colored people connected with the Episcopal church schools in South Carolina and that one-third of the confirmations in Georgia during the past year were colored.

—One result of the terrible forest fires in the Northwest has been the loss suffered by Christian work. At least two Sabbath-schools of the Presbyterian Church, at Cromwell, Minn., and Comstock, Wis., have been wiped out. Two churches at Hinckley, Minn., and Phillips, Wis., have been destroyed and their pastors barely escaped with their lives. Other denominations have suffered, and prompt assistance will be needed if the spiritual life of those stricken communities is to be maintained.

—The German Empress is an energetic Church worker; and largely through her influence, and in a measure by her assistance, more than a dozen new Protestant churches have been erected in Berlin in the last half-dozen years. She is a member of no less than eleven different Church societies and associations in the German capital, to each of which she gives an annual subscription. The largest regular gift of this kind is five hundred marks to the local Church Aid Society. She is also a member of leading Church societies outside of Berlin, among them the famous Deaconess Institute.

## Denominational News.

KEMPTVILLE, N. S.—Three persons were baptized yesterday morning. The revival interest is still in good progress. The church was filled both morning and evening. The meetings will continue this week also.

G. M. WILSON.

Oct. 8th.

WATERVILLE, S. Co.—The Lord is again visiting us with His salvation in the Waterville church. It was my privilege to baptize six converts. If the work goes on as we expect, I do not think it will be advisable for me to leave to attend Conference. Since coming to this field I have baptized one hundred and two persons.

S. J. PERRY.

REV. JOHN PERRY called at the INTELLIGENCER office a few days ago, on his way to Conference. He is in good health, and says he feels quite equal to his work. He has engaged to preach at Wickham, Shannon, Carpenter, Tennant's Cove and Kars next year.

FROM LICENTIATE CURRIER.—My summer's work on Cape Sable Island is ended, and I have returned to my studies. My stay at Clark's Harbour was most pleasant, much more so than I had hoped for, after I had engaged