

TERMS AND 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, JAN. 8TH, 1896.

Before any one gives up Christ for the pursuit of riches, the *Ram's Horn* suggests that he ask a millionaire how much money it takes to make one happy.

In countries controlled by the Roman Catholic church there is an average of sixty persons in each hundred who can neither read nor write. Canadians may as well think about it, since Rome is making a demand for the control of education here.

The absence from the Govern-ment General's speech of any reference to the liquor traffic question, notwithstanding the findings of the Commission have for many months been in the hands of the government and Parliament, is worthy of notice.

Do you enjoy your work? Phillips Brooks said: "It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done, indeed, but without its finest perfection."

There are church members who are often much concerned less, something new, however simple, may be introduced into the forms of worship, or in church work, but who are not at all concerned when the work of the church is suffering for want of funds. There is something wrong with such people.

There is a worse thing, the *Morning Star* thinks, than lack of preachers, viz., "to have as preachers men whom God more surely calls out of the pulpit than into it. It is sometimes said that there are not preachers enough in the country. There is reason for believing that there are too many of them. With reduced quantity there would be improved quality."

Be wide in your sympathies. If people have faults, failings, weaknesses—and who has not?—try to overlook them. Much self-righteousness gets in at times between us and our opinions of others. If half the world could see themselves as the other half see them, there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else.

Dr. Talmage is drawing large congregations in the Washington church of which he recently became co-pastor. His engagement with the church stipulated that he should preach only once each Sunday—in the evening. His co-pastor, Dr. Sutherland, and the assistant pastor preaching alternate Sunday mornings. Now Dr. Talmage wants to preach mornings also, but the assistant pastor declines to give way for him. The Presbytery will have to settle the difficulty.

Several things have, doubt-less, contributed to make the condition resulting in the resignation of half the members of the Dominion Government, but only incidentally. The real foundation trouble, we have no doubt, is the Manitoba schools matter. The elections in Cardwell, Montreaux Centre and Jacques Cartier have made clear what ought to have been well understood long ago. What may result from the present deadlock it is useless to

conjecture; a few days will tell the story.

There is little, if any, doubt that the wretched young man, Shortis, who was to have been hanged last Friday for murder committed at Valleyfield, P. Q., was insane when he committed the crime, and is still insane. The Minister of Justice, who examined all the evidence in the case recommended commutation of the sentence to life-imprisonment. But the Council, it seems, was not able to agree to act on the recommendation of the Minister of Justice, and the Governor General had to decide the case alone. The feeling among the French people was so strong that the French members of the Council did not dare to favour commutation of the sentence. It is a sorry spectacle when race feeling and political considerations enter into such cases.

The Evangelical Alliance of the United States is undertaking some practical work. It is proposed to interest the churches all over the country in a good citizenship movement. It is intended to form local alliances, the principles and objects of which are set forth in the following declaration:

"Believing that Jesus Christ is the only Saviour of society as well as of the individual, it shall be the object of this Alliance to apply the principles of Christ's teaching to the solution of social problems, with a view to aiding the churches in the accomplishment of their social mission."

"This Alliance shall seek to prove the deep practical interest of the allied churches in whatever concerns human welfare."

"Its objects shall include the aid, in all practical ways, of such existing organizations as, in its judgment, are wisely seeking the common well-being."

"The Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, the enforcement of law, the promotion of sobriety, the prevention of cruelty, the alleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the Church; it being understood that all activities of the Alliance shall be subservient to spiritual results, which must always be the supreme object of the churches."

Evil Speaking and Hearing.

"Keep thy tongue from evil," is an admonition to which all would do well to give earnest heed. Evil speaking, whether of malice or of mere carelessness, does more harm than can be computed. But what of giving ear to evil speech? If there were none willing to hear, the fire of the tongue would soon die. To listen to an evil-speaker is to encourage him; it is, also, to be a partaker of his sin. Hearing damaging statements about persons not present, without earnest and even indignant remonstrance, makes the hearer equally guilty with the speaker. There after the fire which is searching if not consuming some one's good name burns more fiercely.

A story is told of a deacon who went to his minister, and professing to speak the sentiments of the congregation, began to complain of the minister's style of preaching. He concluded by saying, "I do not say these things for myself, I am not at all dissatisfied, but the people are becoming uneasy, and I am afraid we may have trouble. The pastor asked, 'How is it that you hear all these complaints? No other member seems to be so familiar with them as you are.' 'O, said the deacon, 'they all know that I am very intimate with you, and they make me a funnel into which they pour whatever they wish you to hear.' 'Indeed,' replied the pastor, and it is because you are willing to be a funnel that they use you as such.'—Those who listen to evil sayings allow themselves, like the deacon, to be the evil speaker's funnel. Self-respect, to say nothing of other feelings, should prevent men from giving ear to the detractor, or to the retailer of the evil sayings of other people. One writer says: 'It was a saying of one of the ancients; that both the teller and the hearer of false stories ought to be hanged—one by the tongue, and the other by the ears; and were every one of them to be served, I suppose nobody would be so fond of the many mischiefs brought by such persons upon the peace of the world, as to be concerned to cut them down, unless, perhaps, by cutting off the forementioned parts by which they hang.' Then, our duty when we ourselves are exposed to the attacks of an evil tongue is to avoid having a retaliatory spirit. True, it is not easy to be patient and silent under wrong, but it is possible, and it is much better than to cherish and express wrong feelings. The sins of others should not be allowed to furnish us occasions for sin. Instead of harbouring resentment and seeking ways of 'getting even,' it is better to patiently endure wrong. The strength of our Christian principle may be tested, and the light of Christian ex-

ample may shine. Jesus, 'when He was reviled, reviled not again.' He is the Christian's Master, whose example is to be followed.

Old and Young.

There is a natural shyness in many young converts, of both sexes, to speak or pray, at first, in the presence of people older than themselves. They feel much freer in 'the young people's prayer meeting.' It is, therefore, an excellent training school for the young in the Christian life. There is, however, just one danger in these pleasant and profitable meetings. It is the danger of the temptation to absent themselves from the general prayer-meetings of the church. In some armies it is the custom to place each recruit beside some veteran soldier, especially when there is hard fighting to do. In the Christian church, and in Christian work the recruits and the veterans need to be side by side. The new members need the help which comes of the experience and fortitude of the older members. Nothing will chase away lurking doubts and uncertainties and fears like the testimonies of older Christians. However active the young people are in their own meeting and in the work which is especially assigned to them, they need, also, to take their place and do their part with the older members of the church. They should be careful to attend the regular prayer meetings, as well as their own. They will not only be blessed, but will be a blessing to those who have for long borne the burden.

Pastors may help the INTELLIGENCER by speaking to their congregations about the importance of prompt renewals. Do it, brethren.

Preparing for Blessings.

BY THEODOR W. L. CUYLER, D. D.

Every Christian church that deserves the name covets as the best gift from heaven an outpouring of the Holy Spirit. Strong churches are made all the stronger, and for a weak or world-linched church the only salvation is a genuine revival. God's people who desire a blessing must prepare for a blessing, and the best way to do this is suggested by a passage in the third chapter of the Second Book of the Kings. The land of Israel was suffering from a drought, and Elisha, by divine direction, issues the following remarkable order: "Thus saith the Lord, Make this valley full of ditches [or trenches, as the Revised Version more correctly renders it]. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." The trenches were dug, and while there was no commotion of the elements, the waters stole in silently but abundantly, until the trenches were brimming over, and the people joyfully quenched their thirst. Digging the trenches was the human side, filling them with water was the divine side, of this beautiful process. In like manner every church that longs for an outpouring of the Spirit, and expects it, must make ready for the blessing.

In the first place, there must be a combined and cordial preparation in the spirit of brotherly love. When a church gets into a dry and barren condition everybody is apt to blame everybody else but himself or herself. Sometimes the pastor is the target for sharp criticism, and some uncharitably hint that he is the 'Achan' that keeps away the blessing. Others level their shots at the official boards or the managers of the Sunday schools, or at certain influential members. All along the eaves of a cold church hang the sharp icicles of criticism and censoriousness, and when this fault-finding temper is rife about everybody suffers from it. Even good Brother A. displeased that things do not go better, falls to striking right and left in a most reckless spirit of criticism. It is as if a rifleman on the battlefield, seeing the fight go badly, should quit firing and begin to whack his fellow-soldiers with his weapon. Whereas his example in standing steady and cool in his own tracks, and taking sure aim at the common foe, would do more to restore the battle than all his disorderly thrusts at his own comrades.

Such a church must have a new atmosphere before any spiritual blessing descends—an atmosphere of mutual confidence and charity; what the apostle Paul calls 'forbearing one another in love.' Pastor and people must stop scolding. Ungodly outsiders will never be converted until church members have a reconversion of brotherly love, for the world cannot be expected to put confidence in Christians if they have so little confidence in each other. The first step, then, for any church that is cursed with the spirit of censoriousness and

recrimination is to run a deep, broad trench of mutual forgiveness and confidence and brotherly love right through the whole congregation, and everyone must dig before his own door.

'God's Spirit, like a peaceful dove, Flies from the realms of noise and strife; Why should we vex and grieve His love, Who seals our souls to heavenly life?'

A second preparation for a spiritual quickening is fervent, united prayer. This is, and always has been, the channel 'appointed to convey the blessings God designs to give.' But what kind of prayer has prevalence with God? Certainly not the stereotyped repetitions of solemn words from the throat outward; much less the prayer that is born of selfishness and savors of dictation or demand. 'Delight thyself in the Lord, and He shall give thee the desires of thy heart.' One indispensable quality of all right asking is a right spirit toward our heavenly Father. It is not to bring glory to preacher or church that a revival should be sought, but to advance the kingdom and glory of the crucified Jesus. Prevailing prayer, too, is aimed at a mark, and tells God just what it wants. The model prayers mentioned in the Scriptures are all brief, pithy, and right to the point. Good old Rowland Hill need say: 'I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it.' Not only point, but pertinacity, makes prayer prevalent; we must hold God to His gracious promises with the blood earnestness of him who cried out: 'I will not let Thee go except Thou bless me.' And Christ's people must do their utmost to bring down the blessing by preaching and working for the conversion of souls. What a solemn farce to ask God to restore backsliders and convert sinners when not a finger is lifted or an effort made! The faith that works in the same direction that it prays commonly conquers, for such faith creates such a condition of things that our loving Father will rejoice to hear us and to help us. Cut the trench of prayer deep, brethren! It will be a conduit for precious blessings to pour into a thirsty church.

'The sacrifices of God are a broken and contrite heart,' the psalmist tells us; and these expressions imply soul-humbling and repentance for sin. It is a sad mistake to suppose that repentance is to be done up once for all by an anxious inquirer kneeling at the altar; no sins demand such deep contrition and penitence as those committed by Christians who have backslidden into worldliness, or neglected their duties and grieved the Holy Spirit. Subsoil draining is a good thing in agriculture, and subsoil repentance that cuts up secret sins by the root is equally good in spiritual husbandry. It is not other people's sins that are to be confessed and forsaken, but our own sins. If the plowshare cuts right through our garden beds and melon patches of self-indulgence, so much the better. We need to have our fallow ground broken up, and the very trench that drains away our besetting sins will be a channel for the sweet, life-giving waters of salvation.

This brings us on to one more needful preparation for spiritual blessings, and that is the trench of self-denial. The Lord has no blessings for stingy Christians. The more we give to God, the more we shall get from God. I wonder how large a proportion of Christians give so as to feel a sharp pinch of their selfishness? That poor widow's two mites were commended by our Lord because they were all she had, whereas it was no pinch for those rich folk to listen to the music of their coins (perhaps coppers) as they rattled into the treasury. When Christ's blood-redeemed followers contribute up to the point of personal sacrifice there will be no lack of funds in the treasuries of the Church for Missions at home or abroad. When church members cheerfully put aside business or social pleasures to attend their prayer meeting, and when they are ready to face a stormy Sunday to get to their church, they will be very apt to find a blessing waiting for them.

There are other trenches that ought to be opened that we have no time or space to mention. But no one will dare to deny that a church thoroughly united in brotherly love, whose members besiege the mercy seat in fervent prayer, and put the knife to sins of self-indulgence, and 'bring their tithes' of money and of labor into God's storehouse, will have such abundant blessings 'that there shall not be room enough to receive them.' Pastor and people will not need to send for anybody to come and do their work for them; they will send for the

Holy Spirit! There may be no 'wind' of violent excitement or storm of popular commotion, but steadily and strongly the tides of spiritual power will flow into the prepared trenches and fill the hearts of pastor and flock with glorious blessings. God has never broken His promises and never dishonored a faithful church. 'What shall we try this year?' Listen, brethren, to God's answer! 'Thus saith the Lord, Make your valley full of trenches. * * * Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water.'—*Brooklyn N. Y.*

Look at your label. If the date is Jan. '96, or an earlier date, a payment from you is now in order.

Voices and Echoes.

Stipendiary Fielding Halifax, gave judgment in the case of Gabriel LeBlanc, charged with having tortured a rat, fining him \$12 00.—*Halifax Paper.*

Probably the man deserved punishment. But isn't it strange that while there is a law to punish for torture of a rat, the same statute book contains a law giving a large number of men authority to torture parents and children. This is a Christian country, and this generation boasts of its wisdom, but so long as the comfort of rats is of more importance than the welfare of human beings, there is something to learn.

The church should keep in close touch with the wage-working classes, and be loyal to the side of social justice and industrial righteousness.—*Tenn. Methodist.*

Which means, amongst other things, that the church must not bow down to men who have money—just because they have it, no matter how they got it.

Lord Aberdeen declined his patronage to the bail held New Year's Eve in aid of the Children's Hospital. Lord Aberdeen's refusal was due to the fact that it is contrary to the principles of himself and Lady Aberdeen to take part in festivities of any kind on New Year's Eve, as on such an evening he thinks it improper to allow the pleasures of the ball-room to intrude upon time that could be more profitably spent on that particular evening.—*Ottawa Despatch.*

What particular sacredness is there about New Year's eve, which makes a ball wrong then, if right twenty-four hours before or after?

Fifty thousand dollars is said to have been already spent in efforts to exterminate the English sparrow in Massachusetts.—*P. W. N. ss.*

But it has cost the state many thousands of times fifty thousand to protect the traffic which does worse than exterminate thousands of its people annually.

Whatever the American politicians are, they are not the American people. Their nervous fear of unpopularity sometimes leads them astray.—*Goldwin Smith.*

It is not easy to understand how the politicians can be so different from the people, as he intimates. If the politicians say and do things that ought not to be said and done it is because they believe the people demand such things. Are they, then, superior to them?

We are anxious to retain all present subscribers. Your subscription for 1896 will be welcome now.

Mission News and Notes.

Sixteen of the Samoan groups of islands have been evangelized entirely by native missionaries. The drink traffic is, as usual, the greatest hindrance to their work.

In 1851 India had 91,000 Christian converts. At present there are 250,000 Hindu Christians, and 1,000,000 adherents to Christian churches. The number of converts last year was 24,000. In the last ten years there has been a gain of 140 per cent.

It is said that a Sunday School procession numbering over 30,000 children, all either of Hindoo or Moslem parents, recently marched in Lucknow, the scene of the awful Sepoy massacre in 1875. India has 8 Christian colleges, and 26,000 schools and 3,000,000 pupils.

Here is a striking contrast, showing the superiority of Christianity over all other religions: 'Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to southern Asia and northern Africa. Christianity, after nineteen centuries of life, has won 4,000,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world.'

The religion of the Turk is avowedly hostile to Christianity, and those who embrace it would to-day, if they dared, exterminate every Christian.

The lives and property of Americans are safe within Turkish lands only so long as the Turk knows that the American Government stands ready to protect them. Let it once be the opinion of the officials that America will not demand immediate and serious redress for every injury committed against the property and persons of her subjects in Turkey, and the result would be practical destruction of all missionary efforts.

There has been of late an apparent revival of Hinduism. This is manifested by certain spasmodic movements. An outcry is raised, an attempt is made to refine and spiritualize the grosser elements of heathenism, and efforts made to prevent Hindus from professing an alien faith. Such movements will doubtless multiply. There are indications that Hinduism is feeling the attacks made upon it. The struggle will doubtless wax more fierce, and doubtless become more intolerant. The ancient philosophies will be studied anew; the new thought of the West will be read into them, and feelings of false patriotism will lead men to reject all that comes from a foreign source. These movements must be studied, so that they can be wisely and sympathetically met. There is doubtless in many quarters an intense antipathy to Jesus Christ as the Son of God and Saviour of men. Careful study of the thought of the people and close contact with Jesus Christ are needed if the ambassadors of Christ are to accomplish their purpose. Much knowledge is still necessary for an intelligent, vigorous, persistent evangelization of the masses of the people.

Send a new name with your renewal. \$2.50 will pay for both one year.

General Religious News.

General Booth is addressing immense audiences in Australia.

Out of 583,539 Congregationalists in this country 387,693 are women.

There are more Methodist churches in Chicago than in any other city in the world.

Beginning with January 1, Rev. Dr. A. T. Pierson will engage in special religious services in Great Britain for six months. The first meeting will be held in Liverpool.

Probably no people are more given to acts of unostentatious kindness, a virtue well worthy of imitation, than the English. The *Presbyterian*, London, England, mentions as an illustration of this the fact that, for the nineteenth year in succession, a note or \$500, has been placed in the offertory-box at St. Mary's, Kilburn, by an unknown person, accompanied by a small slip requesting that the amount may be distributed among the charitable institutions of the church.

The Rev. Dr. Smith, of Cathcart, Glasgow, the 'Father' of the Church of Scotland, celebrated his 92nd birthday lately. The reverend gentleman, who continues to enjoy good health, has been minister of the parish of Cathcart for sixty-seven years, and celebrated his pastoral jubilee in 1878. He has a recollection of conversing with a soldier who carried arms at Colloiden.

A comparative statement of the growth of the Presbyterian Church in Canada shows that during twenty-five years the number of ministers and missionaries has increased from 470 to 1,225; the number of churches and stations from 830 to 2,700; of families from 38,000 to 98,000; members from 68,000 to 186,000; Sunday school pupils from 54,000 to 150,000; receipts from church schemes from \$59,000 to \$342,000; receipts from all purposes from \$640,000 to \$2,170,000, and that the average receipts from the different schemes of the Church from each communicant has risen from 87 cents to \$1.84.

Every pastor is authorized to receive subscriptions for the INTELLIGENCER.

Home Religious News.

Rev. W. B. Hinson will become pastor of the Moncton Baptist church February 1st.

Rev. F. A. Wightman has accepted a call to the Methodist church at Margate, P. E. I.

Rev. G. A. Giberson is holding special meetings at Bristol, C. Co., and there is a good religious interest.

Every subscriber, who has not already done so, should renew at once.

CHRISTMAS PRESENTS.—Rev. J. W. Clarke, of the Waterloo St. church, St. John, received a handsome dressing case as a Christmas present from his Bible class.

The congregation of St. John's Presbyterian church, Chatham, presented Rev. N. McKay with a purse containing \$50.