

TERMS AND NOTICES

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

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 it is now sent, and then 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 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 whatever is due, and notify us by letter or post card. Retaining 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 authorized agents 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.

JANUARY RENEWALS.

Many hundreds of subscriptions expired with the close of the year. Many others expire this month.

To those who have already sent renewals for 1896 our thanks are due.

From all the others we hope to hear at once.

Will every one whose term of subscription has expired, or will expire this month, do us the kindness of forwarding a renewal at once?

Be sure to send yours. The best time is now.

Religious Intelligencer.

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

WEDNESDAY, JAN. 1ST, 1896.

Good-by 1895! Welcome 1896!

A new chapter in the book of life is opened to-day.

Whoever is not against the rum traffic is an ally of the devil.

Do not put off doing the kindly things you have in mind. Do them at once.

A new year lies before us like a new clean page in a ledger. Let us be careful as to the record we make.

A good New Year present for a son or daughter away from home would be a paid-up subscription for the INTELLIGENCER.

To a young disciple who asked, "What shall I do for Christ?" Bishop Selwyn said, "Go where He is not, and take Him with you." So our Lord would have every disciple do.

The baby of the Czar and Carolina was baptized a few days ago. The priest immersed the child in water three times, in the names, successively, of the Father, Son and Holy Spirit.

The year just dead did not leave us, morally, where it found us. No man remains absolutely stationary in character and condition. He becomes better or worse. Which has it been in your case?

Joseph Cook is in poor health. He arrived at San Francisco a few days ago from Japan, very much worn out. Overwork is the cause of his prostration. A period of absolute rest is necessary, and it is hoped will restore him.

It is well, at the beginning of the year, in addition to our resolves as to diligence in our duties generally, to select some special work, either for self-improvement or of good to others, which shall be steadily pursued throughout the year.

You are thinking of the year just ended—what it did for you, and what you did in it. Perhaps you wish you might recall it. That you cannot do. The best you can do is to be thankful for its mercies, learn wisdom from its experiences, repent of its sins, seek forgiveness, "go and sin no more."

The missionary operations of the Christian church are reaching

every class of people, and blessing them. What a privilege it is to have a part in the work which goes everywhere with the gospel. The Christian who is actively interested in missions has part in all the good which is being done, and will have the blessing which comes to the helper of his fellows.

Manitoba's position on the Schools question is not at all uncertain, as will be seen by the government's reply to the remedial order. It will not re-establish separate schools, denies that Parliament has any right to interfere, and, in effect, warns the Federal authority to keep its hands off. In the elections to be held this month the people of the Province will re-declare their purpose to stand by the non-sectarian schools system.

There are many homes to which the new year will bring a memory of pain. There is an empty cradle, or a vacant seat—reminders of a loved one who has passed out of sight since the last new year. Perhaps some may feel that the year gone dealt cruelly with them. Let such look forward, not backward. The heavenly home is not far away. Their loved ones have only gone a little before. It is better with them. Soon we shall join them there. Be ready. And be happy in the precious hope of the home-going, and the blessed re-union.

There is not so much war talk as there was a week ago. There is a quite general agreement that President Cleveland made a serious blunder in his message to Congress. All European opinion is with England. And even in the United States the President's course does not receive so general or so hearty approval as might have been expected. The best exponents of international law in the United States do not hesitate to say that his position is wholly unwarranted. The best representatives of the pulpit and the press of the country talk of war as a monstrous thing not to be thought of. The *Independent* says:

War with England? Impossible. We are of one blood, one race, one language and one civilization. Our frequent expressions of jealous impatience with her only prove the sincere attachment that exists at bottom. War with England? Far be it from us.

War with the United States, her own kin, with whom the bonds of peace have so long remained unbroken! England cannot tolerate the thought. It ought to be impossible.

We are too far advanced in Christian civilization to think of war as the solution of our difficulty. We have a difficulty; but God has given us reason, and have we cultivated reason during all the centuries since we left the shades of barbarism to dethrone it now for an appeal to the sword? Those who welcome war, talk like fools; those who grow hilarious over the prospect of it are merry with insanity.

The results of the elections last week in Cardwell, Ont., and Montreal Centre are suggestive. In the first named, the strong anti-remedial-legislation candidate was elected, defeating both a Conservative and a Liberal. The Conservative candidate was prepared to support remedial legislation, the Liberal candidate was prepared to do whatever Mr. Laurier thought best. The people, however, concluded that they wanted a man to represent them who, without respect to party, would oppose any attempt to interfere with Manitoba's right to deal with its educational affairs.

In Montreal Centre, which is overwhelmingly Roman Catholic, both candidates were Irish Catholics, though in character widely different men. The district has for years been represented by a Conservative. In view of the proposed remedial legislation, the Conservatives may have supposed that they would hold the constituency. But they have not done so. Which goes to show that the Catholics feel quite safe in the hands of either party, and do not need to desert their party to secure the legislation desired. It is quite probable, too, that the Protestant voters of the district either voted against the government candidate, or refrained from voting, to express their disapproval of the promise of remedial legislation. The two elections referred to are very suggestive. Parliament, which meets to-morrow, will do well to learn the lesson they teach.

Every right-thinking elector in Westmorland County has a duty to perform in the election, on Monday next, on the question of the repeal of the Scott Act. Those who are in favour of repeal will do their utmost, and will poll every vote they can control; and the temperance people need to do the same. There is no doubt that the temperance voters are a large majority in the County. The danger is that many of them, either from indifference or from over-confidence, may fail to poll their votes. Whoever does so becomes, thereby, an ally

of the repeal party. Let no man allow himself to believe that his vote is not needed. It is important not only to defeat the attempt to repeal the law, but to do it with an emphasis that cannot be misunderstood. Not Westmorland alone is interested in this contest. It is the fight of the Provincial rum party to make a break in the line of Scott Act counties; and if successful in the assault on Westmorland, the law will be attacked in other counties. Most earnestly we urge every voter in Westmorland, who reads this, to not only do his own duty as an elector, but to use all the influence he has to persuade his fellow voters to poll their votes in favour of the law. If every elector who does not wish the liquor traffic legalized in his community votes there can be no question about the result. You do not desire the traffic legalized? Then say so in the only effective way open to you, viz., at the ballot box on Monday next.

A NEW VOLUME.

GREETING.

Beginning a new volume—the forty-fourth, and going to its readers on the first day of the new year, the INTELLIGENCER greets its readers with a hearty **Happy New Year.**

May they all have the things best for them, especially the fulness of all spiritual blessings in Christ Jesus. And may they all do only those things which promote good and please God.

The INTELLIGENCER will seek throughout the year to do good to all who read it. It will especially direct attention to those great religious and spiritual interests which are of chief importance, and to Jesus Christ the one and all-sufficient Saviour of sinful men.

It seeks the sympathy and cooperation of all to whom it goes, to make it increasingly influential in the work to which it is devoted.

The Week of Prayer.

In our last issue was printed the programme arranged by the Evangelical Alliance, for the week of prayer which begins next Sunday.

Sometimes we have thought that the too close following of the programme has been a disadvantage, preventing the fullest and best obedience to the Holy Spirit's promptings in the hearts of the Lord's people. That, however, is a matter which pastors in charge of the meetings for prayer, and the Christian people participating in them, can best determine for themselves. They only need to be careful not to allow any printed suggestions for the government of the meetings to prevent them from pouring out the desires of their hearts for such things as they feel burdened about, even though they be not mentioned among the topics for thought and prayer.

It is nearly fifty years since the week of prayer had its inception with a band of missionaries in Lodiana, India. Pressed with the burden of heathenism around them, and conscious that the arm of flesh is utterly unable to remove it, they resolved to ask the Christians of the world to unite, during the first week of the year, in prayer for God's blessing on missions. The request being sent abroad, it found a ready response in many devout hearts and missions in all parts of the world, of all denominations, felt the blessed influence. From that time, the week beginning with the first Sunday in January in each year has been held peculiarly sacred to prayer for missions by many devout men and women in all parts of the world.

After a few years it came about that other objects than missions were given place in the week of prayer; and later the Evangelical Alliance took up the task of preparing a list of subjects to be prayed for during the week. There can be no objection to this, unless, as suggested above, the programme, with its topics and sub-topics, be so full that the true spirit of prayer is hampered by the anxiety to carefully observe every feature of it.

For a good many years pastors in many places have made the week of prayer the beginning of special services and there have been many seasons of great blessing to the churches and numerous conversions.

It has come to be, also, in late years, a week of Christian union, in prayer and work. The meetings held, during the week, are not of a church, but of the churches. The churches have thus come to know each other better, to love each other more, to rejoice more in each other's successes, and to make a better stand against unbelief and sin.

There is something greatly impressive in the sight of a united church upon its knees. The differences which separate the denominations forgotten

for the time, all anxious for the spread of the gospel, the one prayer from numberless hearts is "Thy Kingdom come." There is, there must be, efficacy in such united prayer.

Let us hope that this year the week will be one of prayer indeed, when all the people of the Lord shall bow low before Him, and, in the faith of his exceeding great and precious promises, seek for and expect the fullness of the Holy Spirit's baptism upon themselves and the whole church of God, and all the world.

Another Beginning.

Again we are at the threshold of a year—at the beginning of another stage in the journey of life. Perhaps we scarcely realize how gracious the arrangement is which makes a succession of beginnings in life's journey. If the days were not numbered, nor the years counted, life would be more difficult than it is. The continuance of effort without break would be more dreary than we can think. Let us thank God for His wise provision for stopping places on the way. Though the tarrying be but for a moment, in that moment the past may be reviewed, the future may be faced with a seriousness not known before, a new purpose of better living may be formed, and a new hold be taken upon one's self upon his duty and upon God.

There is much good-natured fun made of New Year resolutions. Perhaps some are deterred thereby from making the resolutions which their hearts are moved to make. They should not be deterred. The New Year is one of God's invitations to a new opportunity, and no man should allow himself to be laughed out of taking advantage of it. Its blessedness depends on the use made of it.

Has our life been marked by failure, or stained by guilt? This day reminds us of the possibility of redeeming time, correcting mistakes, and cutting ourselves adrift from the old and starting afresh on new foundations and with fresh forces at command. Has our life so far been earnest, pure in motive, lofty in aim, religious in spirit? This day reminds us that no life can live forever on past impulses and resolutions, that there must, in order to true progress, be repeated renewal and increase of faith and service. The only way to keep is to add. To go forward we must be always going back to the fixed sources of spiritual life and power.

It is a true instinct which associates New Year day with renewed and enlarged resolutions. Do not, then, be laughed or frightened out of the good old custom of making it the day of fresh resolutions and a new start. In home life, in business life, in social life, in church life aim at new and higher things.

Voices and Echoes.

There is nothing in Canadian politics easier than to get a majority of members in favor of the remedial order. Just run two candidates in each constituency against the order and one in favor of it and the thing is done.—*Can. Presbyterian.*

And yet the plan does not always work. For instance, in Cardwell, Ont., last week.

A bigot in religion is a man who hears the voice of his own opinions and prejudices and confounds it with the voice of God.—*Chris. Standard.*

And it is so easy to do it, and not be conscious of it. Watch against it, brother.

A New England thrifty man said, "I believe in systematic giving; I always give one dollar to every cause that presents itself." And he did not see the grim humor of it. That is the sadness.—*Dr. Luman Abbot.*

Such men are systematically mean, and yet imagine they are patterns of generosity.

The man who will take up and circulate an evil report against his neighbor without stopping to find out for certain whether it is true lacks a good deal of being a perfect Christian.—*Nashville Advocate.*

He lacks a good deal, indeed everything, of being the commonest kind of an honest man. It is an insult to Christ to call such a man a Christian. He might more correctly be called a scoundrel.

PROHIBITION.—Rev. E. Crowell writes: "Kings Co., N. S., has organized a County Prohibition Convention, with Rev. Jos. Coffin, President, and C. I. DeWolfe, Esq., Secretary, and a central committee, at Barwick. The Convention is organized on the basis of voting only for candidates for Parliament who will publicly pledge themselves to vote and work for Prohibition."

There should be a like organization in every County and town in the Dominion.

How Revival May be Secured.

Many pastors are desiring revival in their churches. Some of them, perhaps all, are a good deal perplexed about the methods to be employed. In "Zion's Herald" we find an address, containing suggestion and directions which must help every minister who reads and heeds it. It is the address of Dr. Williams, the Presiding Elder of Buffalo, N. Y. district of the Methodist Episcopal church, to the pastors of his district. It is appealingly born of true and deep spiritual impulses and aspirations, and has the searching cry of the Holy Ghost in it. We commend it to every minister of the Lord Jesus Christ.

DEAR PASTOR: You should be the first to feel an unusual, all-absorbing desire for the outpouring of the Holy Ghost. (You stand between the church and God.) This must be secured if not possessed. How? By meditation and prayer. The secret place must be sought. The divine illumination must be found. The door of a larger life must be opened. You must wait upon the Lord until your spiritual nature is saturated with the dew of God's heavenly grace. At family prayer, linger a little longer than usual and turn your thought toward the official hour; let it run along the aisles and pews until at last the entire membership and congregation rest in your vision; hold them there, bear them away to the Cross, place them upon the pinions of your faith and give them into the strong arms of Christ. In pastoral visiting, cultivate the same tender feeling and anxious solicitude. Hold the family in your mind and the name of each in your heart as you pass from house to house, that you may name each as you enter, and, if wise, name each one in your prayer.

Send a card to your official members inviting them to a special meeting one half-hour before the Sabbath morning service. You need not state for what purpose. Write the invitation for the first meeting. Again, I say write the invitation. Do not seek the advice of any one. Do this one thing without asking the advice of a committee. Open your heart to your brethren. Do not ask their opinion about the revival, for they may not be in any condition to make wise reply. Open your heart to the Lord. Take each name to the Lord in your prayer, and let the prayer flow out over the coming service. Say but little, quietly pass into the pulpit. Your very bearing that morning will be a good introduction to your sermon. The coming of the official brethren at the same time into the church will be a new experience and the beginning of better days. The secret place, the family altar, the meeting of the official members culminate in the hymn wisely selected, the prayer divinely indited, and the sermon carefully prepared and delivered with unusual unction. You know, brother, that the revival has come. You feel the majestic swell of divine love.

The texts must be selected with great care, sermons in themselves—no catch phrases—but God's truth. The burden of Christ's heart must be forced upon the heart of the church. As your heart becomes tender so will the hearts of your members. A kindness will manifest itself in the eye, in the shake of the hand, in the tender solicitude of the voice. Now the church under your care is beginning to permit the divine life to flow through the divinely appointed channels and heavenly grace rests upon the people.

If your wife is well and can enter into this work you are doubly blessed. With a few choice helpers she may accomplish wonders. The light and worthless afternoon may be turned into channels of grace and peace. The past must be forgotten and buried in the work of the present hour. The good prayer-meeting, the splendid Sunday-school, the sister confined to the house by many cares or illness, the dear saint climbing to Pisgah's top of eighty years, these topics may turn away the thought of the Ladies' Aid from worthless conversation. In a womanly way your wife may change possible defeat into glorious victory.

Now you pass out into special meetings to arrest the attention of those out of Christ. How perfectly natural it all is! No straining for effect. The church moves with a divine force—it is a victorious army. You may have a "fuss" without this trouble, but not a revival. You may stir things up or hire some one to stir them up for you, but you can never have a true revival without the assistance of the Holy Ghost.

My brother, you need this kind of a revival—you are young; it will secure you mastery over your indisciplined impulses and give you poise of soul that will enable you to be a successful leader for God.

My brother, you need this kind of revival—you are in middle life; the blood runs with a full flow through your veins, you are in danger of taking physical for spiritual power; you must have this kind of a revival to win souls for Christ and not for self.

My brother, you need this kind of a revival, because your blood runs sluggishly; the freshness of spring has been brushed from your brow, hope has lost its charm, life is not tinged as of old with silver; you need the divine revival more than ever. Brother, take a fresh grip of life to-day; falter not, seek this kind of revival, and to you and to your church will come the freshness and vigor of youth.

Brothers, one and all—leaders of God's hosts—defeat or victory is within ourselves—which shall it be? Victory! Thank God for that reply. Offer the first prayer now. At the noon hour let each brother offer a prayer for the revival of piety and true religion on each charge on Buffalo District.

"And now unto Him that is able to do exceeding abundantly above all

that we can ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end Amen."

General Religious News.

—The second Baptist church has been organized in Winnipeg.

—The Y. M. C. A. reports an increase in membership in North America of 12,000 last year, and an increase of property of \$1,000,000.

—The Salvation Army has now, in different part of the world, 291 shelters, homes, labor bureaus, and other benevolent institutions in full operation, under the guidance of 1,239 men and women.

—Philadelphia is experiencing a wonderful revival. On a recent evening 10,000 Methodists gathered in a monster open-air meeting in City Hall square and were addressed by a number of clergymen.

—Rev. G. N. Masgrove, pastor of the Biddeford, Me. Free Baptist church, writes: We have been having a gracious work in our church. Many have sought and found the Saviour.

—Speaking under the auspices of the British and Foreign Bible Society recently, the Lord Mayor of Liverpool said: "Ninety-one years ago, the Bible was almost a sealed book in which some might look; now it was found in every home in the country, at all events it might be there. It had been translated into 300 of the languages and dialects of the world; nearly 3,000,000 copies had gone forth during last year from their presses and over £11,000,000 had been expended during the operations of the society."

—The late Mr. Spurgeon worked for the future, as well as the present. His church is strong, united, zealous and flourishing. From the Pastor's College during the year 23 students "settled," making 921 who have gone into the ministry. Of this number, 100 have died, leaving 737 still working. There have been added to the churches, through their agency, during the years 1855 to 1894, 181,197 persons. His books continue to be in great demand. The publishers have a stock of his unpublished manuscripts sufficiently large to last for several years in weekly issues.

Home Religious News.

—Evangelist Gale is to conduct union meetings in St. Stephen.

—The Methodist church at Jerusalem, Q. Co. was dedicated last Sunday.

—Seven members were received into the Marysville Methodist church recently.

—Rev. W. P. Taylor has received a call to the pastorate of the Congregational church, St. John.

—The ordinance of baptism was administered to one convert in the Baptist church, this city, last Sunday.

—The Church of England "missioners" who have been labouring in St. John, left the first of last week. They were instrumental in doing much good.

—Reports from Amherst, N. S., say that the meetings conducted by Messrs. Crossley and Hunter are being largely attended, and that the interest increases day by day.

—The Presbyterian church at Harvey, York Co., was burned on Christmas eve. The loss is estimated at near \$5,000. There was no insurance.

—Rev. W. B. Hinson last week tendered his resignation to Olivet Baptist church, Montreal, to accept the call to Moncton. The Montreal church seems unwilling to accept the resignation, and an effort is being made to have him reconsider it.

—The following arrangements for the Week of Prayer, in this city, have been made.—Tuesday evening, Jan. 7th, at St. Paul's, Wednesday at the Free Baptist, Thursday at the Baptist and Friday at the Methodist. Rev. Mr. Freeman will speak at the Kirk, Rev. Mr. Macdonald in the Free Baptist, Rev. Mr. Tippet in the Baptist, and Rev. Mr. Hartley in the Methodist.

JOURNALISTIC.—*Zion's Advocate* Portland, Me., is the Baptist paper of Maine. For sixty-seven years it has been about its mission. It is a well-annotated paper, and a clear and vigorous advocate of Baptist doctrines. Its spirit is good, and it provides much helpful religious reading for its large list of patrons.