

TERMS AND NOTICES.

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SAINT JOHN, N. B., SEPTEMBER 24, 1880.

RENEWALS.

We always expect to receive a good number of renewals during Conference week. We hope they may not this year be fewer than in previous years.

Those subscribers attending Conference will oblige us by being prepared to pay; and we are expecting many others to send by ministers and delegates.

A newspaper in the Persian language, is soon to be published in London. It is intended for circulation in India, Turkey, Persia, and Afghanistan.

The Freshman Class of Bates College (Free Baptist) this term numbers thirty. Several more, eight of them ladies, are to enter later before the end of the term.

—Gout is not the only "thorn in the flesh" of Mr. Spurgeon. He is also troubled with rheumatism. Between the two he has a pretty hard time, and is quite frequently unable to preach.

The Parliament of New Zealand has passed a bill making legal marriage with a deceased wife's sister. It is Canada's turn next. It does not appear that the Church of England in New Zealand very strongly opposed the law.

—The Morning Star has a subscriber who evidently thinks pills are needed in the office of that paper. He has sent twenty-four boxes of pills in payment of his subscription.

—President Hayes and his wife refused to accept Mormon hospitalities tendered them while in Utah. They desire the commendation of the Christian people of their country for so emphatic a protest against the abominable polygamy of the Mormons.

—The Messenger is disposed to put a good deal of responsibility on pastors. It expresses the belief—a belief based on four years of close observation—that the limited circulation of church papers is due to the indifference of the pastors themselves.

—The Western Advocate is bold enough to make the assertion that "any family which does not take and read its own Church paper is not likely to be distinguished for zeal in Church work."

—We notice that the "Secretary for Agriculture" advertises for tenders for "the right of selling refreshments on the Exhibition grounds and in the main building during the Exhibition" soon to be held in this City.

—The Sabath School Convention of the Maritime Provinces will hold its Tenth Annual Session in Moncton, commencing Saturday, October 16th. In addition to pastors and superintendents (who are ex-officio members) the Convention consists of one delegate from each Sabath School in the Maritime Provinces.

—An English paper tells us some people over there would have it that the visit of Dr. Parker to New York was in some way connected with a project for calling Dr. P. to succeed Henry Ward Beecher as pastor of Plymouth Church, Mr. B., being heartily over this side the water.

—It is still a question who is Governor elect of Maine. The Fusionists shouted themselves hoarse over the belief that Plafsted was elected. Their papers for a few days were filled with crowing rosters.

—Once a story gets well started, however absurd and however far from the truth may be declared, you can never tell when it will stop, if ever. A paragraph about a man, written by St. Peter, having been discovered in the case of a heretic near Jerusalem, is still going the round of the newspaper press, coupled with the statement that the British and Foreign Bible Society has been trying to get possession of it by a payment of \$20,000!

—The absorbing character of the political excitement in the United States is well illustrated by an incident related by the Lewiston Journal: The day after the Vermont election a funeral procession was going along a Lewiston street, when a gray-haired man with a wide beard on his hat, stuck his head out of one of the carriages and thus accosted a man on the sidewalk: "Say, look-a-here! Do you know how Vermont went?"

—Perhaps he went to the burial well satisfied when assured that Vermont had gone republican by a large majority.

—Father Killen is a Massachusetts priest. He does not believe in drunkenness, therefore is no friend of the drink trade. Passing through one of the streets of his parish (Bergen Point) on a recent Sunday he heard sounds of revelry proceeding from a rum shop kept by one of his parishioners.

—The priest, with his trusty umbrella, was master of the situation; no one dared interfere. He announces his intention to fight it out on the sabbath; and other grog-shop men have him in lively dread. He has more power over them than the law officers have.

If the worthy man lived in this region the Freeman would probably consider it its mission to correct his "inane zeal"; it would teach him how wicked it is to interfere in any way with the highly beneficial and christian amusements. A meeting of that priest and the Freeman man would be a scene of liveliness worth witnessing.

—It is a great mistake to regard the number of converts brought into the church as the measure of a preacher's qualifications and success. Yet many churches, and many people not in the churches, make this very mistake. Zion's Herald referring to it says: "Not that the standard is wholly a false one, because every true minister has converts among the fruits of his work. The error lies in regarding the number of converts as the only measure of ministerial success; whereas the preservation of Christian character in its individual members, as an truly evidencing of success as the multiplication of converts. In some stages of church life, and under conceivable conditions, it may be the highest possible proof of ministerial success. It is always a great feat to bring a sinful soul to the Redeemer's feet. It may sometimes be a vastly greater work to nurse young Christians from spiritual childhood to adolescence and manhood, and to lead perplexed believers from "By-path Meadow" or "Fanny Fair," into the "Land of Beulah." Hence churches, in estimating the success of their ministers, should take into account, not merely the additions made to their numbers, but also the additions to their grace and the increased vigor of their average spiritual life. Ministers also should judge their own work by the same rules. Assuredly, it is a blessed and glorious achievement to lead a flock of Christ's sheep into greener pastures, and to cooler, sweeter waters than it had previously known. And usually he who is mighty to preserve, is also mighty to gain souls."

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of the situation; no one dared interfere. He announces his intention to fight it out on the sabbath; and other grog-shop men have him in lively dread. He has more power over them than the law officers have.

If the worthy man lived in this region the Freeman would probably consider it its mission to correct his "inane zeal"; it would teach him how wicked it is to interfere in any way with the highly beneficial and christian amusements. A meeting of that priest and the Freeman man would be a scene of liveliness worth witnessing.

—It is a great mistake to regard the number of converts brought into the church as the measure of a preacher's qualifications and success. Yet many churches, and many people not in the churches, make this very mistake. Zion's Herald referring to it says: "Not that the standard is wholly a false one, because every true minister has converts among the fruits of his work. The error lies in regarding the number of converts as the only measure of ministerial success; whereas the preservation of Christian character in its individual members, as an truly evidencing of success as the multiplication of converts. In some stages of church life, and under conceivable conditions, it may be the highest possible proof of ministerial success. It is always a great feat to bring a sinful soul to the Redeemer's feet. It may sometimes be a vastly greater work to nurse young Christians from spiritual childhood to adolescence and manhood, and to lead perplexed believers from "By-path Meadow" or "Fanny Fair," into the "Land of Beulah." Hence churches, in estimating the success of their ministers, should take into account, not merely the additions made to their numbers, but also the additions to their grace and the increased vigor of their average spiritual life. Ministers also should judge their own work by the same rules. Assuredly, it is a blessed and glorious achievement to lead a flock of Christ's sheep into greener pastures, and to cooler, sweeter waters than it had previously known. And usually he who is mighty to preserve, is also mighty to gain souls."

Next week the Annual Conference of the F. C. Baptists of New Brunswick will meet in St. John's, N. B. The Ministers' Meeting will convene on Friday at 10 A. M. It is to be hoped every minister will be present. The first meeting of the General Conference—a Social Conference—will be held at 10 A. M. on Saturday. Every member of the Conference should be present at the beginning and remain to the close of the session.

It is impossible for us to commemorate the various subjects that are likely to receive consideration during the session. Among the questions that should, and probably will, receive attention are:

(1) A plan by which the churches may, of all them, be better supplied with the regular preaching of the word and pastoral oversight.

(2) The necessity of extending the work of the Home Mission Society. It ought to be extended. More work churches should be afforded, and more and inviting fields should be cultivated. The Society is doing all it can with the money, etc., at its disposal. The brethren to whom is entrusted the management of the Society's affairs cannot cause more or better work to be done under existing circumstances. A fuller treasury is needed. More help and cash from ministers and churches generally is a present want.

(3) An improvement of the system of raising funds for the Foreign Mission work. The denomination cannot afford to do less for this important work than it has been doing. It ought, as the churches increase in numbers and wealth, do more. The present system of raising the money is very good, but is open to improvement. The claims of the work for the salvation of the heathen should be presented to every member of the denomination, and a system that will do this will keep the treasury funds full without unnecessarily burdening any person.

(4) An immediate provision for training candidates for the ministry. Whether the needs of the denomination are few or many, there is no more pressing as this. Young men are knocking on our door. What have we to offer them? The fact that we have too few ministers to supply the demand should not cause despair. The churches are feeling this need. Whether we should provide a school or send our young men to one of the theological schools in this country, or to one of the universities in the United States, the decision should be without delay. Our cause suffers while we wait.

The foregoing among other subjects, more or less important, will doubtless have the consideration of Conference. They deserve serious and prayerful thought. This they will be sure to have. And let all pray that wise conclusions will be reached. The prayers of the churches should be offered in regard to the Conference, that wise counsels may prevail, and all that the meetings may have the blessing of the Divine presence.

Among the resolutions passed was one fixing the name of the Church. It is henceforth to be known as "The Church of England in Canada." The question of marriage with a deceased wife's sister has been discussed. The "House of Bishops" prepared a "Canon" on the subject, which was adopted by the Synod. It is in effect, forbids any clergyman of the Church of England to solemnize any such marriage, even if Parliament should legalize it. A motion was also passed petitioning Parliament against the passage of any bill legalizing marriage with a deceased wife's sister. There was considerable opposition to the motion. Mr. Thos. White, M. P., making a strong speech in which he said that no clergyman had yet ventured to declare boldly that he would not officiate at such a marriage. He was very distinct and scriptural in his prohibition against such marriages, and in view of that he concluded strongly the time in which those who held a different opinion had been referred to during the debate.

One clergyman very well expressed the feeling of the majority when he said,—"If the Legislature passed ten thousand bills to legalize marriages, he would refuse to celebrate them, for the law of the Church was superior to the law of the State."