

# TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly from the office of HARRIS & CO., Prince William Street, Saint John, N. B.

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REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., OCTOBER 27, 1882.

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—WE NOTE the brethren will keep us well supplied with denominational news. The people desire to know of the whereabouts and work of the ministers, of the condition of the churches, and of their prosperity. Send along the facts.

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—HERE is the story of what one woman did. She did not think she was doing much, but was simply desirous of doing what she could. She lived in Maine, and died quite recently. Some years prior to her death she had been in the habit of selling the milk from her one cow which the family did not require. She deposited the amount from year to year in the savings bank, and requested on dying that it might be devoted to Foreign Missions. When the great tide of giving rolled over the late missionary meeting at Portland, this widow's mite was handed in with others. It amounted to \$300. Secretary Allen related the incident. He said, "It is always so. Whatever is done for missions, or wherever it is done, the spirit of some self-sacrificing woman will be found pressing to the front!" Is there not other "milk-money"?

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—THE YOUNGER Spurgeon, now in Chicago, is receiving much attention, probably chiefly on his father's account. He is evidently, however, a young man who for his own sake deserves recognition. He is twenty-six years old. "After his conversion he was engaged in a 'stage-meeting' about a year, and then was the means of erecting a mission hall in London, near his father's residence. He commenced to study in the 'Pastor's College' in 1877, and in 1879 received a call from the South Street congregation at Greenwich, London, entering there his first pastorate at the age of twenty-three. He began with a building almost empty, but now has a congregation from 800 to 1,100. He began nearly new with the church which has now increased to 400 members, he having baptised 300 during his three-years' pastorate, showing that his labors have been greatly blessed. On Sunday evenings the service is often overcrowded, so that many have to go away. His Sunday-school has 500 members with 40 teachers."

—IN A RECENT meeting of an Ontario Anglican Synod, a member rebuked an obstructionist by an illustration. He said: "A heavily-loaded wagon was being drawn up a steep hill by a tired team of horses, and had nearly reached the top when a man came along with a big donkey and hitched him on behind, drawing down hill, and so stopping all progress."

The Canada Presbyterian evidently thinks there is a "donkey" in almost every congregation, and says: "The heaviest (or passenger) wagon is near the top of the hill, and a new horse for the minister would soon be up, but the donkey hitched himself on behind, and draws the wagon back. The new Church wagon is moving up, and would soon gain the summit, but the donkey draws it back. The Home Mission wagon is making good progress, but the long-eared fellow stops it. The Foreign Mission wagon is moving on, but the everlasting donkey is hindering it, and drawing it back. To increase the minister's salary, and the donkey is sent to there at his old business. Start an enterprise in some congregations, and the donkey is sure to hitch himself on the hind axle, and pull the congregational wagon back. Pulling down hill is always easy. Who is the donkey in your congregation? Are you?"

# REV. EDWARD WEYMAN.

The subject of this sketch was born June 9th, 1800. His father's name was Henry Weyman, of a German Lutheran. His mother's name (prior to marriage) was Elizabeth Foster, whose parents were Presbyterians. Edward was their first-born. In 1804, they moved from Sussex, K. Co., to Millstream.

He was very early in life the subject of deep religious impressions; but not till he was twenty-seven years old, did he make public profession of his faith in Christ. He soon after began to lead the meeting in the Millstream Settlement, established by his father and Matthew Fenwick, both of whom had died. It was not till 1830 that he ventured to do more than exhort. In that year a powerful revival was experienced, and then for the first time he made it his duty to take a text. After the revival he felt impelled to go from home. He was just settling on a new farm, and he felt it a great trial to go abroad. He was naturally diffident, and he experienced, as he expressed it, "a sense of his insufficiency for the work." But he could not enjoy the consolations of religion unless he followed the impressions of his mind. He suffered much in the struggle. In some recollections of his religious life, written by himself, he says that he "often stayed at home struggling against the impression to 'go preach' till he dare not strike another blow, but run as for his life." Of course his farm and his home interests suffered by reason of his frequent absences. There was at that time no system of remunerating ministers for their services, and while "his friends were very kind to him, many of the people were in the same humble circumstances, and those who were in better circumstances were not always thoughtful of the needs of those who ministered to them in spiritual things." His "Recollections" tell us something of the exercise of his mind on Scripture doctrine, saying:

"When I began to take a public part in the service of God, I was not established in my doctrinal views, but the tone of the labor I had been used to under Matthew Fenwick's instructions, and Robert Colgate's teaching, made it impossible for me to receive the high Calvinism so prevalent in that day. I soon found my spirit so led that I was impelled to make war against it wherever I met it. Only a little over a year after I professed religion, an aged minister of the Calvinistic order preached in the neighborhood; and such was his preaching that I was impelled to hew him as Samuel heard Agag. I was fully sustained in doing so, and the people were saved from the idolatry which he had in his hand. God has called me to united community. The neighborhood has never been confused with inconsistent doctrine since."

After the Millstream Church was organized he was appointed pastor, and continued to hold that relation to the church for about twenty-five years. During the time of his pastorate he used to travel more or less every year, visiting other churches and desiring to see where there were no churches. Of his gift and the peculiar kind of his preaching, he is called to do, we are told: "My gift ran more in the direction of care for the churches than in labor for the conversion of sinners. There has been a trial to me. However, I did what I believed to be the will of God. The same spirit that led me to war against high Calvinism, moved me to correct the effect of it in our churches. There was also an idea prevailing that no religious duty could be engaged in acceptably without some special impression coming to the heart. Even family prayer was often neglected by leading members of the churches, on the plea that they were not impressed to attend to that duty. They failed to study God's Word to know his will in all matters of practical duty. These wrongs, with other improprieties, I was moved to correct. That his labor in the direction indicated was more difficult than that done by many others is well known; but a man of great strength of character and deep convictions, he did all that the Lord commanded, and was blessed and a blessing."

He was ordained in 1833. For fifty-five years, including the six years before his ordination, he labored faithfully in the denomination, counselling, warning, instructing. There is no doubt that his labors, though not so fruitful of conversions, as those of many others, were a great blessing to the churches. He was regularly in attendance at the annual sessions of the Conference, and up to the very last manifested a deep interest in foreign missions. When the great tide of giving rolled over the late missionary meeting at Portland, this widow's mite was handed in with others. It amounted to \$300. Secretary Allen related the incident. He said, "It is always so. Whatever is done for missions, or wherever it is done, the spirit of some self-sacrificing woman will be found pressing to the front!" Is there not other "milk-money"?

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blood of the Lamb. He warred "a good warfare." The victor's crown is his.

When the news of his death was made known to those attending the Conference there were many sad hearts, and many eyes filled with tears, as they remembered the good and brave old man—the veteran Christian.

His wife (daughter of the late Elder Robert Colgate), who was the worthy and helpful partner of his early struggles, preceded him to the better land. Three daughters and five sons survive him. He now rests in Christian faith at 82.

A memorial service will be held at Millstream next Wednesday, (Nov. 1st) at 10 A. M. The pastor of the church and a number of other ministers will be present.

# MINISTERIAL NEEDS.

The Journal and Messenger is an Ohio Baptist paper, and an excellent paper it is. In a recent article under the above heading it discusses the subject from the standpoint of the need of churches of its denomination in Ohio. It says some things which seem so singularly appropriate to our own churches that we transfer a large portion of the article to our columns. It says: "Far be it from us to say any unkind thing to the brother who honestly, in the fear of God and to the extent of his ability, is trying to do the great work to which he feels him self called, and is preaching to and laboring for the churches scattered in the rural districts and the small towns and villages. But for these men, no doubt, the 'candlestick' in many instances, would have been removed out of its place. It is to such men, under God, that we are indebted for all that we can now call our own. In what we say on this subject we are greatly anxious lest we, in any way, wound their feelings, and lead them to think that they are not appreciated. If there is among our brethren in the ministry an honest man who feels that he is called of God to his work, and who is putting forth his best endeavors to meet the demands made upon him, we are ready to exhort him, and physically, to let him be assured that our remarks do not apply to him. He has our kindest regards and our most unreserved sympathy in his work. May the Master make him still more abundantly fruitful."

But one or more of two or three things is true. Either too many churches have been organized, or the Master has failed to do his part in providing a ministry for the churches, or the pastors of early days were remiss in their duty, or the churches have failed to properly regard the necessity of doing something to keep up the supply of men such as are demanded by them and by the communities in which they are located to-day. These are great facts—churches in populous communities without pastors; and though desirous of the service of pastors, few have been able to retain the aged, and guarding themselves as less able than the younger men. At the same time these churches are not willing to receive such men as he had, or if they do not receive such an one, because he can be had at a small cost, they soon weary him, and a year or two is as long as he can expect to live in peace. As a consequence of all this, the churches get weaker and weaker, and one after another dies, when it is not that they are really dead, but that they are in a state of decay. "Alas, sister!" and go on in the same down-hill course.

Now what is to be done? This is the question of questions for our brethren to consider. We can only suggest a few things. Our fear is that years must pass before the remedy can be successfully applied. First of all there must be a waking up to consciousness of the true condition of things. We must cease smothering it over and apologizing for it when we mean thereby to rid ourselves of responsibility for it.

In the second place we must pray the Lord of the harvest that he will give us live young men, men fully equal to the average of the communities out of which they may be taken, and then we must understand that God no more makes full-grown ministers, than he makes full-grown men, and that if we put an undisciplined mind into the pulpit to preach, he must use it as he sees fit. We must stultify the body of the lay worker, we must make him to do the work of a man. We must give him the tools of his trade, and we must give him the opportunity to use them. We must have our spring colts or yoke up our spring calves and expect them to do our ploughing and hauling as to expect adequate ministerial work of men untrained, fresh from secular employments.

More than this we must impress upon the minds of those who would preach the gospel that they are not to be simply gentlemen, and no more are they to be day laborers. They are not only to "live of the gospel," but they are to make themselves worthy to live. They must not wait for fields to come to them, but they must go to fields. They must not be anxious to enter into the labors of some predecessor—a field already made and productive—but they must be ready to take off their coats and roll up their sleeves (figuratively), and go into the field with the interest and the ability to make it productive—make it support them.

There must be more force, more leadership in the ministry. Our ministers are to be men who stand back and wait for the laity to open the way for them, or to suggest a thing which is desired, but the minister must understand and impress upon the laity the idea that he is the man by God the Lord commissioned to be a leader. He is to say more or less, and it should be his study to be able to say it in such a way that his brethren cannot help replying, "Yes, we must pray for and labor to secure men who understand the gospel, and who can command the confidence of the people, as can a well-instructed master mechanic."

It did not require a thoroughly trained mechanic to construct the log cabins in which the forefathers lived; farmers frequently shod their own horses; the women spun and wove and cut and sewed the garments of the family. But they do not trust themselves with the things now and then killed, but more, far more, they are to be the sower of the seed of the word of God; and unless we do to secure such we shall see our churches dwindle and die. May God give us wisdom, and add to the grace of obedience to our convictions of duty, delivering us from the stupid blindness which is threatening our ruin.

# FIFTIETH GENERAL CONFERENCE.

(CONCLUDED.)  
Wednesday.—At 8 o'clock the Elders Conference had a short session. A social service was held from 8 o'clock until 9 o'clock. A general Conference assembled at 9.25. After sometime the following was adopted:

Whereas, The INTELLIGENCER has faithfully held on its consistent course of opposition to all wrong doing, and has been fast to the advocacy of what is morally right and good;

The report resolved that this Conference again reiterates entire confidence in the ability, and the judicious conduct of the Executive of the Conference in his onerous duties; and we pledge our efforts to secure a greatly increased circulation during this centennial year; and we further express our warm sympathy with the editor in his arduous and responsible duties.

The Committee on Temperance made an excellent report. The report reaffirmed the duty of the church to do all possible to prevent the use of intoxicating liquors; it also expressed our warm appreciation of the "Canada Temperance" report and strong steps towards entire prohibition.

The convention scheme was then introduced. Rev. T. H. Siddall of the N. S. Committee, read the various documents pertaining to it. Rev. J. I. Porter spoke of the utility and wisdom of such a scheme. After further discussion the whole matter was laid on the table for further consideration.

A session of prayer was enjoyed for half an hour. The following resolutions were adopted:

Resolved, That a denominational sermon be preached at each Annual Session, by one of the brethren previously appointed by the Executive; and that it be preached on the Sabbath morning.

Resolved, That a committee be appointed to consider all matters pertaining to the pastoral system, referred to this Conference by the Executive.

Resolved, That the thanks of this Conference be, and are hereby tendered to the friends of this

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—MARTIN LUTHER said: "When Christ moved into my heart, I moved out of it." This is very like what Paul said long before: "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me."

TO THE ASSERTION so often and flippantly made, that Christianity is dying out, Bishop Simpson, at a recent church opening, said the answer is simply this: "We build more churches. The line of argument could not hold against the line of action. I build buildings no churches, found no asylums, endow no universities. Unbelief provides no refuge for the infirm and poor; nor furnishes help nor comfort for those who weep." The answer is self-evident.

—NOVEMBER 9th has been named by the Governor General as Thanksgiving Day. The Governor of New Brunswick has named the same day for Thanksgiving in that Province, and probably the other Lieutenant Governors will fix on the same day for their Provinces. If the Governor General appoints a Thanksgiving Day for the whole Dominion, why need the Lieutenant Governors make any appointment? If the latter gentlemen should see fit to call each name a date different from that named by the Governor General, would that become of the Governor General's day? Would that be observed all over the Dominion, and each Province observe, besides the day appointed by its Governor? This whole matter needs simplifying.

—HERE is the story of what one woman did. She did not think she was doing much, but was simply desirous of doing what she could. She lived in Maine, and died quite recently. Some years prior to her death she had been in the habit of selling the milk from her one cow which the family did not require. She deposited the amount from year to year in the savings bank, and requested on dying that it might be devoted to Foreign Missions. When the great tide of giving rolled over the late missionary meeting at Portland, this widow's mite was handed in with others. It amounted to \$300. Secretary Allen related the incident. He said, "It is always so. Whatever is done for missions, or wherever it is done, the spirit of some self-sacrificing woman will be found pressing to the front!" Is there not other "milk-money"?

—PAUL declared that his aim was to commend the truth to every man who heard him. All experience, from his day down to our own, goes to show that he had the right idea of preaching, and that applying the truth of God to the consciences of men is the only way of accomplishing the great end of preaching. Yet some preachers aim only at eliciting the feelings, as if that were enough. It is a mistake—a grave mistake, hurtful and destructive. Men's consciences need to be reached to the end that they feel their guilt and peril as sinners. Touching and arousing the sympathies has, as most, but a temporary effect, and works no reform. The truth is this: If we would have men really appreciate the love of Christ, and feel the power of that love in their hearts, we must first convince them

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REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., OCTOBER 27, 1882.

# "THE INTELLIGENCER."

It was peculiarly gratifying to us to see the warm interest manifested in the INTELLIGENCER by the brethren—both ministry and laity—during the recent session of Conference, and to hear their hearty commendations of it. Again and again it was urged by them that for the denomination's sake it should have a greatly increased circulation. Some expressed their purpose to make more earnest and systematic efforts in