

## TERMS AND NOTICES.

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## THE RELIGIOUS INTELLIGENCER.

REV. J. H. McLEOD, Editor.

SAINT JOHN, N. B., OCTOBER 5, 1883.

## RENEWALS, &amp;c.

At Conference we usually receive a good many *Intelligencer* subscriptions. We trust that the approaching session may not be different in this respect from its predecessors—unless it be that the number received be greatly in excess of any previous year. May we ask that the ministers mention the matter to their congregations before leaving for Conference and solicit renewals and new subscriptions? We hope they will do so. Many subscriptions are due, and this is a good time to pay them, a time too when they are much needed. If the brethren will interest themselves in this matter we shall feel greatly obliged to them.

## SPECIAL OFFER!

To help our friends in canvassing new subscribers for the *Intelligencer*, and to induce a larger circulation, the following special offer is made to all new subscribers:

To each new subscriber who sends \$2.00 the paper will be sent from the date of receiving the money till December 31st, 1884.

With this offer the friends of the paper ought to be able to secure a good number of new subscribers. We respectfully ask the ministers and all friends of the *Intelligencer* and the work it is doing, to make the offer known.

—“FOOLISH JESTING,” and what is worse, impure witings, are painfully prevalent. *Zion's Herald* suggests: When one is tempted to relate a witty but impure anecdote for the amusement of his intimate friends, let him extinguish the desire he feels to amuse his friends in that way with this prohibition of the Holy Spirit, “Let no corrupt communication proceed out of thy mouth.” Let that speak to God in prayer, and of God to men, should never be defiled by giving passage to unclean words.

—ON THE FIRST PAGE is a sermon by Rev. C. T. Phillips, pastor of the Sussex Free Baptist Church, published by request. It was preached on Sunday the 16th ult., before the Old Fellows of that place. It has been their custom to have a sermon preached each year by one of the pastors of the village, and this year Bro. Phillips was the chosen preacher. We explain the circumstances under which it was preached, so that readers may understand the quite full references to Old Fellowship. The sermon contains many fine things, well and forcibly said.

—THE QUESTION of removing or extending the “time-limit” has been agitating the Methodist Episcopal Church of the United States. Some have thought it would be better in certain cases to allow ministers to remain longer than three years with churches. The matter has been before the Conference, and in nearly every case the vote has been decisively against any change. While there may occasionally be a case where it might be better to extend the time, it is felt that, all things considered, the present system is wise, and should not be interfered with.

—IS KESLEY, where under “the code of honor,” as it has been called, two parties having a dispute were required to settle their difference by fighting a duel, a movement has been started in favor of settling misunderstandings by arbitration. Instead of shooting at each other, the disputants are to refer the whole matter to a disinterested person, agreeing to abide by his decision. A recent case has been decided in this way. Perhaps the arbitration idea may be generally adopted by the hot-blooded “gentlemen” who have been so fond of sword and pistol. It, certainly, is high time the relic of barbarism was abolished.

—IT IS NOW STATED, whether by his authority or not is not decided, that the story concerning Phillips Brook declining to preach in Geneva because there was no organ there, has been proved to be a fiction. The denial does not give particulars. We are disposed, however, to believe that so great a preacher would not be guilty of such bondage to mere form. While his body is too big for an ordinary gown, we like to believe that his soul is too big to be confined within the narrow limits of the ecclesiasticalism that frowns on the preaching of the glorious Gospel by any except those who don certain priestly toggery.

—AT A RECENT MEETING of the Board of Corporators of the Free Baptist Printing Establishment in the United States, it was resolved to move the *Morning Star* and the whole establishment from Dover, N. H., to Boston. For fifty years Dover has been the headquarters of the publishing business of the denomination. Frequently during the half century the question of removal has been discussed, but until now the way to carry out the removal did not seem clear. There are several things which appear to point to the wisdom of the change, and we trust our brethren may reap all the advantage to their work and increased blessing upon it which their hearts desire.

—CHRISTIANS everywhere are closely watched to see if their living accords with their profession. If the living and the profession agree, good is the result; if, on the contrary, the life gives good to the professing, the evil resulting is great and far-reaching. There is more truth than is pleasant in what a Brahmin said to a Christian: “We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years.” There is truth in this. So great a power is there in a consistent and holy life, that the world would shortly be won for Christ if men lived in conformity to the Word of God.

—BISHOP RYLE, of Liverpool, England, has been shocking the ecclesiastical again. It is not a great while ago that he received lots of letters full of angry protest because, while in Scotland, he was Christian enough to take part in the service in a Presbyterian Church. Being in Scotland again, he recently had the temerity, despite the protests and threats evoked by his former doing, to preach in a Presbyterian Church, and—horrible thing—do so without wearing the regulation gown. The heavens have not fallen yet! But what a lifting of hands in holy horror there must have been by the small lovers of ecclesiasticalism. It is an awful thing—in their view—when a bishop is so much a Christian as to disregard the millinery of the church. What shall be done with him? He ought to be deposed, perhaps.

—MR. MOODY, at the Chicago Convention, strongly urged the establishment of a school in which men and women might be educated and trained to do ordinary Christian work. There are, he said, thousands who can not get to college and the seminary, and they should be trained to do ordinary Christian work. He said that four years to send him something of God's word and how to work. He pleaded for help in this matter for others. He believed the quickest way to reach a man's heart was

the best way to preach. He wanted agencies which would go direct to men. If you cannot reach the heart through the head, then aim direct at the heart. Use all talent in this work, but it must be trained for it.

—AN IMPORTANT church committee—one that is in few if any of the churches—is suggested by the *Advocate*. It says: “Your church organization ought never to be considered complete till there is a committee whose business it is to see that every family in the parish is supplied with a religious paper of some kind—your own church paper, if possible, but some religious paper by all means. It will help the pastor every day in the year. It will bring light and joy to many who can be reached no other way. It will strengthen all in a better life. It is the quickest way to aid at once all the interests of the church. It will bind your members together, and open the way for all good work. No other single agency can equal it. You can render no better service to the Master or your neighbor than by putting a religious paper into a family. Try it!”

—VERY RARELY indeed does a leading atheist, who has found that he is in the wrong, make his recantation so candidly and so publicly as Professor H. H. Hagedorn, of the University of Copenhagen, Denmark, has done. Professor Hagedorn was the leader of scientific atheism in his country; but recent events have broken down his infidelity, and now, according to a Continental journal, he has issued this notice, in the introduction of a new edition of one of his works, with reference to his change of belief. “Full of faith,” he says, “in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is gone; when the tempest came which engulfed me in sorrow, the moorings, the cable of science, broke like dried reeds. Then I seized upon that which may be said to have held me up, and I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life.”

A GENTLEMAN in Nova Scotia recently subscribed for several copies of the *Intelligencer* to be sent to persons whom he designated were not subscribers. His object was two-fold—to give them the benefits to be derived from the reading of the paper, and to induce them to become regular subscribers. He believed, also, that he was helping on a good work in increasing the circulation of the paper.

His example is, we think, worthy of imitation. There are many Christians who are ready to avail themselves of every opportunity to do good. Perhaps they may think the plan adopted by the brother referred to a good one, and do likewise. We hope so. There are also doubters, many who hold the view that such a paper as the *Intelligencer*, but who are unable to pay for it; to send it to them would be a Christian act on the part of those who are able to do so, and to the recipients would be a comfort and blessing indeed. We are now sending out annually free copies as we are able to; and would be glad if they could be moved to do good in the way suggested.

—REFERRING to the return of pastors who have been enjoying rest and refreshing of summer months, and the gathering together of congregations that have been somewhat scattered during the summer months, the *Independent* writes of the necessity of ministers and people taking hold, with new zeal, of their work for Christ and His Church. Recognizing the fact that the growth of the churches during the past year has not been what it ought to have been, it goes on to say: “The fault is with them—pastors and people. The Holy Spirit is a constant factor, and can always be depended on. What is variable is the earnestness and zeal of the church. But its earnestness and zeal depend chiefly upon its piety. It is of little use to pray for conversions if there be not first a high plane of Christian living. The church that first lives near to God, that tries to develop the Christian growth in its own members, will then be ready to engage in a work of conquest. Christian discipline must come first, and then the army disciplined will want to fight. It will gain in confidence as it gains in training.”

When has the church shown itself a mighty evangelizing power bent on foreign conquest? Only when, as in apostolic times, its members have felt that they were called to be saints. Who have been its mighty generals, successful in leading souls and resolute to Christ? They have only been men, like Paul and Xavier and Judson, who have first fought against the law their own members, who have seen visions of Christ, and who, by their manifold faith and love have gained the victory which overcometh the world.

First, then, let our churches labor more diligently for personal holiness. Then let them organize for their campaign. The difficulty is in persuading any of them, pastors or people, that there is a definite campaign to be fought. But we are not called to fight generally, with no particular enemy. We must ask: Where does Satan have his seat? and what must attack it. It will be partly in the lines of philanthropy, but chiefly, as of old, in personal labor. Christian friend, have you in mind one soul which you want to bring into the fold of Christ's love? Work for that soul definitely; pray for it. Do not be satisfied without success there. Last year thousands of offered churches in our land received not one addition or confession of faith. Are these churches dead? It would seem so. If a church has no additions, it is evidence of sad unfaithfulness somewhere. Let no church be satisfied with such a record in the year now before us.

CERTAIN SPOKE-ADVERTISERS are being promulgated in London, England, a school of peculiar notions concerning the second coming of our Lord. The circular of invitation was headed “Final Offer of the Special Divinely Authorized Message to Ministers, Evangelists, and Christian Teachers,” and was signed, “Frederick Boyce, Authorized servant of Jesus Christ.” The invitation was also given that females would not be admitted, but was not announced as on a previous occasion that the Lord Jesus Christ would preside; the omission was subsequently accounted for by Mr. Boyce on the ground that he always numbered about fifty persons, many of them ministers of various denominations, assembling. Three versions of “All hail the power of Jesus' name” having been heartily sung, prayer was offered by one of the company, who, by that gentleman himself, was followed by that gentleman himself, after which he proceeded to give a somewhat disconnected exposition of his prophetic views, alluding to the extraordinary occurrences of the last two months in various parts of the world as signs in confirmation of the message that he had delivered in April as to the speedy advent of Christ and translation of the 144,000 faithful saints. The Holy Spirit's presence was manifest, and there can be no doubt that the audience which neglected the message, and affirmed that it was neglected there would be no escape for them from the five years of terrible tribulation which would come upon all who were left behind when the translation of the faithful took place. God, he said, had caused him to go through some of the experience of this tribulation in April, and “I tell you plainly, it is horrible.” At the close of his address, the Rev. Dr. Cook (Methodist New Brunswick), while expressing perfect confidence in Mr. Boyce's sincerity and piety, gave an unimpaired refutation of his statements, and recalled the history and end of similar delusions. Various questions were proposed to Mr. Boyce as to the credentials upon which he based his claim to authority, but the answers were unsatisfactory, and the general feeling seemed to be that Mr. Boyce was himself under delusion in regard to these matters.

It is reported that there were at least one hundred conversions in the gospel-meeting held by Mr. Moody in Chicago on Sunday, the 16th ult.

## CONFERENCE.

Next week the Fifty-first Annual Conference of the Free Baptists of New Brunswick will convene at Tracy's Mills, Cocton County. The ministers will, as usual, assemble there, beginning on Monday at 10 A. M., on Friday, the 12th inst. It is always important that every minister be present; it is not less important this year. Questions of moment frequently come before the Elders' Conference, and the absence of any of the ministers is not only a disadvantage to them, but sometimes a serious interference with the work of the meeting. Specially mentioning the social Conference is held. This is generally a spiritual feast; we trust it may be that this year. The afternoon reports show the condition of the churches—their numerical strength and their spiritual standing—are submitted. The reporting meeting is always one of great interest. Monday morning the organization of the Conference for the new year is effected by the election of officers, &c., and then the work of the session is entered upon. There are always many subjects to be considered, and there is often more or less diversity of opinion, not so much as that ought to be done as concerning the needed things should be done. This year, amongst other things, there are to be considered the Convention Scheme, Educational matters, and Foreign and Home Mission Work. These questions are of first importance, and demand the most careful and prayerful consideration. While all the brethren do well to have the courage of their convictions touching these and all other questions, they need, too, to have the true Christian spirit, that accords to those who have the clearest view of the credit of equality with themselves for the advancement of the Cause of Christ in the strengthening of the body with which we are all connected. Without expressing here our own views, we simply express what we know on these questions, we simply express the hope that the will of the Lord may be done in every matter the Conference may deal with. To this end, we trust that every member of the Conference will pray. Gaining up to such an assembly is a fitting, more than that it is imperative that every one to pray for the presence, the direction and the help of the Divine Spirit. We believe the brethren appreciate this, and are even now praying for His presence. Nor should those who remain at home forget the Conference. In view of all that is involved in such a meeting, all of help or hindrance that may be to the churches and the Cause of Christ generally by the action of the Conference is a fitting, more than that it is imperative that every one to pray for the presence, the direction and the help of the Divine Spirit. We believe the brethren appreciate this, and are even now praying for His presence. 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