

TERMS AND NOTICES.

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All communications for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 200, Fredericton, N. B.

RENEW!

With the close of 1883 hundreds of subscriptions expired. From all these subscribers we are expecting renewals, and we trust they will be forwarded promptly. Those who have not already paid will do us a great favour by remitting their subscriptions by the first mail that leaves their Post Office after receiving this paper. Be kind enough not to delay.

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REV. JOSEPH McLEOD, EDITOR.
SAINT JOHN, N. B., JANUARY 18, 1884.

—NIELSEN is not by any means dead in Russia. In the comparative quiet of late months, it has, it would seem, been gathering new strength.

—REV. THOS. SEXTON, son of the famous London preacher, is doing a good work in New Zealand. He is an earnest and successful preacher, and is so abundant in labors that his friends fear his health will break down. Already he shows signs of weakness.

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Andrew's first act, on being satisfied as to Christ, was to go on a mission for Him. He wanted others to share his knowledge and all the experiences which were his as a believer in Jesus. Naturally he turned towards his brother. "He first found his own brother Simon, and said unto him, we have found the Messiah, which, being interpreted, is Christ. And he brought him to Jesus." In the same chapter, (John 1) there is a singular instance. Phillip, being called of Jesus, followed

Him. Very soon he found Nathaniel, told him of Jesus, and persuaded him to come and see if He were not really the Christ "of whom Moses in the law, and the prophets, did write."

What Andrew and Phillip did, the true disciples of Jesus since have been doing—bringing men to Jesus. To do this is the mission of Christians, every disciple is expected to be a disciple of others, and they must do it in much the same way as Andrew and Phillip did. Thus, there is a greatly different condition of things now; there are churches and various subordinate Christian organizations, there is a numerous and well equipped ministry, there is a Christian literature distributed over the whole earth, there is a vast expenditure of effort and money, all designed to promote Christ's kingdom and glory. But for all this, bringing men to Jesus has to be done, for the most part, as it was done in the very beginning. Christians must go after them and bring them, one by one. There is too much a disposition to believe, or to try to believe, that the church, as such, or some organization of the church will do all that is necessary, and that we may sit down and watch the work, very much as we would watch the process of production in a vast manufacturing which genius and skill and money have created and set in motion. We do not disparage the church, nor think lightly of the perfection of its organization; but we believe that Christians shirk their individual responsibilities in the erroneous belief that "the church" does all the work necessary. They belong to the church, and contribute something to its support and to its various undertakings, and seem to think that their responsibility ends there. Not so, Christian. It is your duty to endeavor to bring some one to Jesus by direct personal effort, year by year, and duty, but if you live near to Jesus, you will regard it a blessed privilege to try to bring some one to Him. The Christian who does not want to bring others to Jesus, may well be uneasy concerning himself, there is something wrong—seriously wrong. One of the first cries of a new born soul is, "O that others would come to Jesus!" That cry continues in every one who is a true and faithful disciple. If any one who bears the name of Jesus were filled with His love, what a going after the unconverted there would be. And the going would not be in vain; they would be brought to Jesus. Nor need any go far from home to find opportunities of bringing souls to Jesus. If our eyes are open, and our hearts willing, we can see them all around us, many of them even in our homes. And so little a thing is often blessed of God to the saving of souls. A word, a prayer, even a warm grasp of the hand may win some one to Jesus. It would seem that we are ashamed to have our friends know that we have been trying to bring them to Jesus, and that we are ashamed to have them know that we have been trying to bring them to Jesus. If we could be more deeply in earnest, and show the unconverted how much in earnest we are, fewer opportunities would be neglected, and more souls would be brought to Jesus. What can you do? What can I do to warn the careless of their danger? how can we most effectively point them to the "Lamb of God?" Let us hold up the banner of our Master, and at every opportunity point them to the cleansing fountain, by telling them that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Let us tell them that, who ever believes in Him might not perish, but have everlasting life.

Bring them to Jesus! Your children, your neighbors, your friends, all who are in sin. For Jesus says: "They that come to me, and will do the will of my Father who sent me, will never see death. I will give them life, and they shall live forever."

—People who have not been on long sea voyages can form very little idea of the shifts to which ritually superstitious folks are put in the performance of their rites on board ship. The devotees of the Papacy are reduced to the necessity of using a piano for their High Altar, and we have heard recently of an Episcopal clergyman of the English Church feeling the firm necessity of so exactly bowing to the East that a compass had to figure in the paraphernalia of worship! What a commentary upon the declaration of the Master—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

—THE ARTICLE, on this page, entitled "Spurious or Genuine Revivals," which we take from the New York Christian Advocate, should be carefully read and re-read by every minister and church member. Spurious revivals are all too common. They are a curse to the church. To them may be attributed the low and dead state of many churches to-day. May the Lord save the church from any more of them. Revivals that are the power of the Holy Ghost—the Holy Ghost dwelling in and speaking by the ministry, abiding with and giving power to the testimony of the laity—such revivals are the seed of the time. Let such be sought in confession, prayer and co-operation.

—BEECHER, a few weeks ago, in a fit of despondency, talked out his feelings in a Friday night meeting. The report of his remarks that appeared in the papers gave the impression that he was convinced that his church was going to pieces, and that it could not at most go on longer than himself. He now says he did not mean what he was understood to say, and undertakes to make it appear that the church is flourishing. Perhaps it is. But Beecher so often says to-day that he did not mean what he said yesterday, that it is difficult to reach a correct conclusion about him or his utterances.

—THE FOLLOWING historical incident is significant. A North Carolina paper calls attention to the fact that in 1741 some Baptists applied to the county court of New Bern, N. C., for permission to build a church in that town. They were not only publicly whipped, bound over to keep the peace, but compelled to take the test oath, and required to give bonds for their good behavior. What a change! Now there are 200,000 Baptists in North Carolina, and the Episcopalians who did the whipping number 4,000.

—In other places, even in this Province, the same spirit of persecution was manifested not a great many years ago. And about the same change in the position of the persecuted and the persecutors has taken place.

—NO MINISTER fully does his duty who does not interest himself in the character of the literature that enters the homes of his congregation, and do all he can to keep out the bad and introduce the good. The children get their ideas of life largely from the books and papers they read. The *Journal*, dealing with this matter, well says that "every pastor can be of great service to the members of his church and congregation by encouraging them, and aiding them in getting a good supply of pure reading. The pastor preaches fifty days in the year, while the family read ordinarily three hundred and sixty-five days each year. Too much care cannot be taken in selecting the reading for the Christian home. The habits of reading formed in childhood, ordinarily go with us through life; and if the children form the habit of reading good books or papers, there will be a desire for such reading through life. Every pastor who puts a good book, magazine or paper into a family where there are children is doing a good thing. We have noticed a very great difference in the families of different churches. In some churches there are no religious papers read, and the people are sadly ignorant concerning the progress of religious work in other churches we have found one or two religious weeklies in almost every family. Here we find men and women well informed, and children growing daily in intelligence. The difference is found largely in this: In one church the pastor has interested himself in encouraging his people to read; in the other the pastor has been indifferent, and his people have partaken largely of his apathy on this subject.

—THE home that has a good supply of pure reading in it, also has a high intelligence and a deep interest in all departments of general religious work, while the other home has less reading, and which is not pure; consequently, less intelligence, less interest, and in many instances, profound indifference concerning the progress of religious work. Many pastors are constantly putting their people forward in Christian intelligence, while others seem entirely willing that their people should remain without the influence of religious reading.

—THE INTELLIGENCER should be a regular visitor to every Free Baptist family in the country.

"HE BROUGHT HIM TO JESUS."

This is the