

# Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 21.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 4, 1886.

WHOLE No. 1694

## NOTICE.

Subscribers will please to consult the label on their papers, and if the subscription is due they will confer a favor upon us by prompt remittances.

**COLONIZATION.**—A new colonization scheme has been proposed in England, which in its conditions holds the promise of success. The place proposed for colonization is Kaffraria, South Africa. Eighty emigrants have already been sent there. Each of the colonists is to have one hundred and twenty acres of land and other help, their acceptance of the offer being conditioned on their abstinence from intoxicating drinks. Kaffraria is said to be the most favored spot in the South African dependencies. It abounds in wood, grass and water, and is eminently adapted for the raising of stock, as well as for agriculture. Fruits of all kinds flourish in its congenial climate.

The Mormon propaganda is exceedingly active in foreign countries. Some of the reports sent by Consuls to our State Department are of startling character. One of the most fruitful fields for this evil work is the northern part of Switzerland. The "missionaries" make special efforts to convert young women and girls. They are well supplied with money; and by the organization of benevolent societies for the relief of poor women, by offering free education to ambitious young girls, who are to be sent to America when grown up, and by various other devices, they dupe many, and are able to export to Utah hundreds of innocent victims for polygamy.

**BOYCOTTING.**—It is reported that natives on the west coast of Africa have adopted the boycotting system. They have set the plan in motion against the whites, refusing to trade with them or supply them with food. They express the determination that the German government shall derive no advantages from the port. They are paying the debts they owe to the white traders, but are doing no fresh business. The people on both sides of the river have joined together and make common cause against the government. They do not threaten nor will they fight; but they will not work. The explanation of this most extraordinary state of things is that their houses as well as their plantations were all destroyed when the Germans bombarded the town, and they have now nothing to lose.

**A "VACATION."**—The following description from the *Standard*, of a minister's vacation is very like some we know of.

"Well, I suppose you are ready for your vacation?" I said to a well-known pastor, who lives near Boston than Chicago.

"Yes, I am pretty thoroughly tired out, and feel the need of rest more than usual."

"Where are you going to take your quiet and ease?"

"Note well the reply. I interpolate the distances, approximately, to make it clearer.

"Oh, I have an engagement to preach at Martha's Vineyard the first Sunday, and give a lecture Monday afternoon. I start that night for Chautauqua [about 600 miles], where I am to lecture four times that week. The Sunday following I am to preach in Brooklyn [400 miles]. Monday I am booked for a lecture at Ashbury Park. Tuesday I go back to Chautauqua [400 miles], to finish my course there. Saturday I go to Round Island Park [150 miles], where I am to preach Sunday, and lecture once or twice in the week. Then I shall have a day or two of fishing, before I start for Brooklyn again [325 miles] to preach. That week I am to spend with my family at Martha's Vineyard [200 miles], doing nothing save give another lecture and take a run over to Providence to talk to a society. That will be a long week. Sunday I am to be in Philadelphia [200 miles]; then I go to Round Lake [200 miles], to lecture; thence to Saratoga for a day or two, and back to Brooklyn [180 miles] for my last Sunday away from home. I have made no plans for the last week, though I have a number of invitations. I shall enjoy my leisure from work immensely and have a thorough rest."

"Yes," said I. "But it was a 'yes' with a very dubious inflection."

I wonder how many tired-out ministers take a vacation rest of a kindred sort. My advice is to look carefully over such a programme, and then—follow it! No—don't!

## Our Contributors.

### THE CLOSE OF A PROTRACTED PASTORAL LIFE.

BY REV. I. E. BILL, D. D.

I commenced my pastoral life at Nictaux, in the beautiful valley of the Annapolis, Nova Scotia, March, 1829. I closed my pastoral life in the charming village of St. Martins, New Brunswick, July, 1886. It began amid revival scenes of wondrous power, bringing hundreds of precious souls into the Church of God. It closed amid manifestations of the grace of the Redeemer. The beginning was mantled with the harmonies of brotherly love. The close was graced with the sweet communion of saints. Not a shade of disunion darkened the beginning or the end.

I preached my first sermon as pastor of the St. Martins Baptist Church in the summer of 1875, and my last sermon in that connection July 4th, 1886, from Acts xi. 23: "Who when he came and had seen the grace of God was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." A very large congregation was in attendance and listened as for eternity.

In reviewing his pastorate in St. Martins the retiring pastor said: In this review I have to acknowledge the wonderful love the great Father has bestowed upon us.

1st. We have seen the grace of God as displayed in restoring union to a disturbed church.

2nd. In the erection of two beautiful places of worship; one in the central and the other in the western section of the village; both comparatively free from debt, and admirably adapted to the work on hand.

3rd. In the expansion of one small Sabbath-school, doing its work in the gallery of the old church, into two large flourishing schools, having their commodious homes in the two new churches, and doing excellent work for Christ and for souls.

4th. In the progress of the great temperance reform; closing up nearly all the liquor shops of the place, rescuing some who had fallen a prey to the arch deceiver; creating a healthy temperance sentiment, and pledging an overwhelming majority of the people to abstinence from the sale and use of intoxicating liquors as a beverage.

5th. Last, but not least, in the course of these eleven years we have seen the grace of God unfolded in three blessed revivals of religion, and in the addition of some two hundred and twenty baptized converts to this church of Christ, making an average yearly addition of twenty members.

These co-operative and combined influences have raised the whole community to a high plane of moral, social and religious life, so that St. Martins now compares most favorably, in its moral and religious aspects, with the most favored village in Canada. We have reason, therefore, not only for gratitude and gladness of heart, but for joy unspeakable and full of glory.

During my pastoral life I have had, in other sections of the vineyard, large receptions of members. At Nictaux, on one communion occasion, I gave the hand of fellowship to fifty newly baptized believers. While pastor at Fredericton, on a similar occasion, I gave the hand of welcome to thirty candidates. When pastor of Germain street, St. John, at one communion, fifty new members were received. But on this closing day of my pastoral work I have had the unutterable pleasure of extending the hand of welcome to sixty-four baptized converts.

Friends may ask, Does this closing up of pastoral life mean retirement from the duties and pleasures of the Gospel ministry? To this question I answer *NO*. The voice which came to me in my Billtown home, in the autumn of 1827, trumpet toned, as if speaking from the very heaven of heavens, saying unto me, "Who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," is still ringing in my ears, going deep down into the inner spirit. These matchless riches have been the chief glory of my ministerial life; and if I mistake not, will constitute the theme of my rejoicing in the sanctuary of God above. So long, therefore, as I have a brain to think,

a heart to feel, and a tongue to speak, I hope through grace to be permitted to tell

"The old, old story Of Jesus and His love."

"Let the people praise Thee, O God; let all the people praise Thee." Amen.

### "LABOUR NOT IN VAIN."

The story of Father Simms as told in the *Interior* may be an encouragement to many a toiling and sometimes discouraged minister. One sow and another reaps, but both rejoice together. This is the story:

When "Father Simms" began his studies for the ministry, a powerful revival was going on in the city churches. A noted evangelist was there. Some of the pastors doubled their membership. There was great rejoicing. Little else was talked of. After the protracted effort was over, throngs filled the sanctuaries, conversions continued, the dance and theatre gave way to conference meetings. Young Simms was always at these gatherings. To him they were the true ideals of success. Anything less was a wicked, inexcusable failure in the ministry. Such must be his experience or he would question his "call."

The next winter brought another time of refreshing with large accessions. He was heart and soul in the work again. He read the lives and writings of leading evangelists; he studied Whitefield; he determined to accept nothing less than Nettleton's success; he should be the criterion. Why not? Why not go beyond Nettleton? Could not the Mighty One work wonders through him?

His first vacation preaching was in a small country charge. Why could he not have a mighty work there? He aimed for it; every sermon was meant for it. The vacation over, he returned to the seminary somewhat dejected that marked results had not attended his revival efforts. What was the matter? Maybe he had omitted some points pursued by evangelists. He would correct mistakes and be ready for another campaign. That sort of success he must have; the Master surely would not deny him. He made himself familiar with Charles G. Finney's methods, and often tried to imitate him in prayer and preaching.

In due time he was installed as pastor. He kept sight of a revival, but after twenty years' pressing toward it, he reached it not. Souls were saved, the church was refreshed. The visible results, however, could easily be counted, as they were always few. He did not charge God foolishly, but he carried a keen sense of disappointment. What that had to do with his breaking down is a question, but his strength gave way. He was old at fifty-six; his hair became white as snow. He was now "Father Simms" among us all.

He visited my parish about the time of our Monday ministers' meetings, and was received at many of the homes with an angel's welcome, for his work's sake, as he had been pastor here himself and his memory was precious still.

He was among the first to come in on the Monday of which I now write. Many new faces were there; several from the city. They reported unusual interest in their churches. One had laboured many years and now at last he was reaping a large harvest. Fifty had joined the church at the last communion; more were to follow. Another said his church roll had more than doubled since the Week of Prayer. Another had lately been out west assisting a young brother in extra meetings. A mighty work was now going on in a school-house under the direction of this same brother. "The neighborhood is shaken for miles. Hardened men are coming to Christ."

"That young man," continued the speaker, "reminds me of President Finney. Wicked men, the worst opposers, tremble under his preaching. When I listen to him it seems almost as if John the Baptist had arisen from the dead. Yet he is an unlearned man and few seem to know of him beyond the neighborhood where he is at work. I would mention his name, but I presume, none of the brethren present know him; as he is a thousand miles away."

"Who is he?" came from Father Simms.

"He used to be called 'Fred George,'" was the answer. "Many out there now call him Dominic Fred."

"Fred! Fred!" exclaimed Father Simms. "Describe him, brother. How does he look? May be—who knows—I wonder if it is possible that this is no other than my Fred! How does he look, did you say?"

"I did not say, but I can tell exactly. Tall, angular, with sandy hair and a deep scar under the right eye."

"The same, the very same. I know it is Fred. Bless God, bless God. Come at last. Yes, yes, after many days." The words came in measured cadence from Father Simms.

"What do you know of him, brother?" was the inquiry from many. "Tell us."

"I know this: He came into my church on profession with seven others. The whole seven went back after a little; and—and—and, to my shame I own it, often and often I wished Fred would go too, so much trouble and disappointment he was to me. But after a time he began to grow. I thought I saw that the spirit was upon him for a purpose. So I laid myself out upon the boy. I toiled and prayed for him. I asked the dear Lord to use him as He had not used me. Now it has come, I do believe. All my ministry seems a failure, but Fred! Ah, brethren, after all, what matters it whether the revival come by my lips, or the lips of my Sunday-school scholar, or by any one we've brought to Jesus, if it only comes!"

### MISSIONS THE STRENGTH OF THE CHURCH.

Some remarkable statistics were published two months ago by the *Missionary Review*. It appears from tables recently prepared that the Protestant churches of Europe and America, with 119,431 ministers and 28,074,116 communicants, had a growth in 1883-4 of 155,553 members—a percentage of .57. These Churches maintain 101 Foreign Missionary Societies. In the foreign field they have 2,908 ordained missionaries, and 2,362 ordained natives. These, with 769,201 native communicants, made a gain during the year of 127,149, or 19.71 per cent.

In studying the tables of the *Review* we notice many gaps in the reports which have been collated. But we are inclined to think that the omissions (mostly relating to smaller bodies and smaller societies) affect one side in the comparison about as much as the other, so that the ratios may be accepted as substantially correct. In any view, and after making the most generous allowances, the result is certainly astounding. A force of 119,431 ministers have won 155,553, while 5,270 missionaries and native ordained preachers have gained 127,749, a difference of 27,804. In the one case the converts averaged 1.3; in the other, 24.5 to each ordained laborer.

More over, we are to remember that in Christian lands the ministry are aided by every form and variety of help; by multitudes of Christian men and women, who are exerting an active influence in their homes and in society, as well as in the Church; by an army of Sabbath school teachers; by Young Men's and Young Women's Christian Associations; by the educational advantages enjoyed in a Christian land, and which are largely supported by Government; by Christian literature; by all the advantages of Christian ancestry and associations; by a very atmosphere of Christian sentiment; by an enlightened Government, and the general advancement and helpfulness of our institutions. All this in contrast with the darkness and depression, the superstition and pestilential corruption of heathen surroundings.

### CLOSE CLOSE COMMUNION.

A leading brother of the Close Communion Baptist Church, lately gave a lengthy article in the *Standard*, of Chicago, on the communion question. His arguments were novel, and some of them must have been original. His plea was earnest for restricted communion, but sometimes he seemed to us to get, like the negro's rabbit, on both sides of the fence at the same time. His meaning was, however, very evident, and his close communionism was close enough to satisfy any ordinary Regular Baptist. He pleaded for church communion. He would not have even the "like faith and order"

invitation heard any more. Even Regular Baptists, sound and loyal though they might be, should not be welcome to any Regular Baptist Church except their own. He inferred and tried to prove that this was the Saviour's idea. To be sure he did not tell where he learned this, and all Scriptural references and definitions of terms used, would contradict his argument, but he held to it all the same. It was quite interesting reading. As an open communion Baptist of the liberal class, we enjoyed it.

How would this work in practice? Are our Baptist friends ready to change front once more and take this ground? Evidently not. The editor of the *Standard* called the attention of his readers to the paper but said in a quiet way that some would not be ready to accept the views presented. He is surely correct. Such closeism even the Close Communion Baptists would not tolerate.

It is strange to what absurd notions even Christian people will go to maintain their position. There is not the slightest reference to local church communion in the teachings of the New Testament. Even local churches were unknown. When they were first established, they included the disciples of that place. Divided Christendom is a thing of later date. The "Drink ye all of it" does not refer to a little handful of Regular Baptists who happen to be housed under one church roof. Such a plan is sickening to the broad, Christian spirit of the Gospel, as well as to the better sentiment of the church of to-day. It will not be believed.—*The Free Baptist*.

### MINISTERS AS LEADERS.

A minister is one who serves. Serves whom? The people, in holy things—as a preacher of the Gospel, administrator of the ordinances, counselor in matters of faith and morals, and leader in all the affairs of the church. What! the leader? Yes, he is, or should be, that. Every church must be served in leadership, and the minister is the one to perform this service—not in any invidiously dictatorial and overbearing spirit, and yet, really, consistently, firmly, and with authority duly acknowledged and heeded.

A practical revolt from the leadership of the minister is one of the most prolific sources of evil in church life and labor. Many a church to-day is twisted out of shape, warped into disfigurement, filled with grinding frictions, jealousies, misunderstandings and strifes, afflicted with windy colics, and its usefulness largely curtailed, because of what?—because its pastor, through either timidity or despair, virtually abdicates his position as leader, and meekly, or with but weakly protest, follows some usurping member or faction of his flock. Some bell-weather takes the lead, with perhaps a few like-minded sheep, and away the flock scurries, shepherd somewhere in the midst—perchance in the rear, over whatever stone walls and through whatever sterile ways and thorny thickets. What a spectacle!

A pastor that can not and will not act as a leader had better abandon a position that among the very first things implies leadership. Churches that are wise, church members that are wise, will expect, require, and permit their pastors to be their leaders in church service and enterprise. No church can long retain its unity, peace, prosperity and usefulness, or any other basis. There is an impropriety a disorder, a folly in any other basis, that is obvious enough to any candid observer. The nature of things is against it. Good sense condemns it. Nay, more: good sense will not permit it, and where it has come into existence will strive to rectify the wrong.

If your pastor is not the right man for his place, the way to make that known is not to transform yourself into a grumbler, a busy-body, an assassin of his reputation, and an opponent of his every measure. That will do neither the church nor yourself any good, and it may raise up sympathizers and friends for him and so really strengthen the unfit man in his position. The wiser thing will be to let him "gang his own gate." Let him "hang himself with his own rope." Since he occupies the pastorate, let him, unimpeded, exercise the functions thereof. No one can demonstrate his unfitness for his high place more quickly and more clearly

than he will himself. Fools and knaves have a mark on their foreheads just as Cain had, and they can not long conceal it. "Fret not thyself." Keep cool. Keep sweet tempered and wait. In the end you will thank us for the advice, and congratulate yourselves that you escaped being blockheads and mischief-makers, to the lasting detriment of both the church and your precious selves.

If your pastor, on the other hand, is the right man for his place, he ought to have a fair chance to demonstrate the fact. But this he can never do, without, to put it plainly, "having his own way." We do not mean that he is ever to ignore the voice of a majority of his church, whenever a majority action has been passed, and if he is what we suppose him to be he will never do this; but we do mean that he is to be free to plan and execute, and that he is to have your fellowship and *fellowship* in the execution of his plans. Don't gag him, and you will see how fearlessly and powerfully he will preach. Don't fetter him, and you will see how freely and effectively he will work. Don't wound his feelings, and you will see how sweet and joyous and inspiring he will continually be. Help him all you can, and then to his own strength will be added your own. Any people can make a veritable giant of their pastor by adding themselves to him until he becomes the representative and impulsive force of scores and hundreds of souls.—*Morning Star*.

### Among Our Exchanges.

**A SURE WAY.**  
We have tried the newspaper business, and we would advise any preacher, who has more money than he knows what to do with, to start a religious paper. The project will relieve him of his burden.—*Holston Methodist*.

**MISCHIEVOUS.**  
A child is called mischievous because he tries to do what he sees others and older persons doing. The mischief consists in his not knowing how—and that is just the way that half of the grown-up mischief of the world comes about.—*The Interior*.

### NO COMPROMISE.

A man must stop doing what he has reason to believe is morally wrong, or he must consent to be deprived of the conscious favor of God. There can be in the nature and fitness of things no compromise between good and evil. Every man is at liberty to serve which he pleases, but no man, at one and the same time, can serve both God and mammon.—*Zion's Herald*.

### HARD TO EXPLAIN.

The father who said it was too cold for his children to go to Sunday school on Sunday morning, but hurried them off to day school on Monday morning, may find some difficulty in explaining this act to the satisfaction of his children.—*Christian Neighbor*.

### LITTLE FOXES.

Little foxes spoil the vines in jumping for the little grapes. It is little wounds that rankle, and little people that purposely inflict them. The blow of a giant falls, but causes no pain. Nevertheless it is better to be stung by a wasp than hit by Achilles' club.—*Christian at Work*.

### "VAIN REPETITIONS."

A young lady could not endure to hear a good deacon use the word "Lord" so often in his prayers. The last time she heard him, he repeated the word sixty-nine times. Such repetition of the divine name is very repulsive to reverent souls, and being a bad habit should be corrected. We used to know an excellent brother who so annoyed his fellow worshippers by repeating "O God" in his petitions that it became necessary to request him either to abstain from public prayer or correct the fault.—*Baptist Weekly*.

### JUST DO RIGHT.

When a man undertakes to please everybody he is almost sure to please nobody. At least this is true: You cannot please every one. It is therefore always best to do right, seeking to give no one any just cause for offence, whether men are pleased or displeased. If one always acts with a good motive and has a good conscience and God is pleased with him, he need not even fear the displeasure of the world.—*Religious Telescope*.

### REFORMATION PROGRESSIVE.

All genuine reformation is progressive. Vices are not corrected in a day. Reformatory laws are the product of study, conviction, and agitation. Every Christian by his vow of consecration to God is committed to a life in behalf of moral reform. Let every man be at his post and do his full duty, and so hasten the day when all evil shall be brought under subjection to the rule of the Lord of all. That day is gradually drawing on.—*Telescope*.