

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B. Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, MARCH 10, 1886.

— POPE LEO has passed his seventy-fifth year. He has been at the head of the Papal church eight years.

— THE GOVERNMENT is evidently determined to protect the Canada fisheries. The Department of Marine and Fisheries has advertised for vessels to be used in the "Fisheries Police Force" now being organized.

— A WORD from the pulpit in behalf of the denominational paper always has good effect. It often moves somebody to payment who has been forgetful, and it often makes some non-subscriber anxious to become a subscriber. Speak the "word in season," brethren, for the INTELLIGENCER.

— A PASTOR may, without realizing it, fall into the scolding habit. It is a wretched habit, productive of no good and much evil. It never inspires hope nor courage. It disheartens and sours both the scolder and the scolded. Every wise pastor will carefully avoid it and pray to be saved from it.

— "THE MOST terrific puller in the world is a balky horse. One moment he cramps the wheels, and the next he jerks old Sure-and-steady back against the dash-board."

The only thing approaching him is the balky church member. A single fully developed one is enough to seriously retard the work of a whole church. From all such, good Lord, deliver the churches.

— AN OLD SUBSCRIBER who, under the pressure of "hard times" discontinued his paper at the end of 1885, concluded the other day that he could not get along very comfortably without it, and has had his name put on the list again. The brother who enclosed the subscription said: "He says he is lonely without it and must have it."

It is better not to give it up at all; but if one has done so a quick renewal is the surest way to correct the mistake made.

— TRAINING in Christian giving is one of the pressing needs of the time. The importance of giving as an act of worship should constantly be urged. The taking of a collection is, in its place, as solemn and blessed as the observance of the ordinances of baptism and the Lord's Supper. Giving is worship. Alms and prayer must go up together. The grandest and tenderest words of Paul regarding our Lord's great condescension were called out by taking a collection. The revival which a collection for God's work will hurt is a revival not worth helping nor hurting.

— DESPISE not the day of small things. Great works are accomplished by the faithful doing of little things. The fullest usefulness is reached by Christians only as they seek to make the most of each opportunity that comes to us, even though it be but a small one. We are too apt to wait for some signal opportunity, forgetting that such come but seldom. We are too apt to act in our work upon the spiritual plane as would the workmen upon a church edifice who should desire to be all the time employed upon the ornamental parts of the structure. It

is more attractive work, to be sure, to put in the pillars and to deftly turn the arches than to lay the inner courses of the walls, the stones or brick that will be concealed on both sides. But those inner courses are of more value to the stability of the building than the ornamental work. Our rule should be to use every opportunity, whether the work be conspicuous or whether it be very humble and hidden. Christians sometimes sigh over their small usefulness when they meant to accomplish much. The reason, not far to seek, is that they did not improve the little opportunities as they presented themselves. Many little neglects mean comparative uselessness.

A NICE STORY.

A recent number of the *Church Times*, an Episcopal publication in England, contains the following. It is interesting reading for New Brunswickers:

Situated in the Province of New Brunswick, diocese of Fredericton, amidst beautiful scenery and productive land, is Undine, or the Ranger Settlement. Some years ago, it was decided by the home authorities that a regiment called "The West Indian Rangers" should not return to England, and when they were disbanded, part of the regiment were placed here, about half way between St. John and Quebec. Boat loads of the men were brought up the St. John river, and a man was landed at every forty rods, with the promise of a grant of 100 acres of land. These grants date from 1825, but the regiment seems to have been disbanded in 1820. Most of the men were members of the Church of England, "but no man sought after them." They were never visited regularly till the Rev. Mr. Hoyt was sent, in 1870, to do what he could in the country north of Woodstock, and as his district is more than 4,000 square miles in extent, he cannot reach them very often. It was found that an old prayer book was in the possession of each family, and most of the settlers remain loyal to the church. The Coadjutor Bishop, Dr. Kingdon, reached the Ranger Settlement last August, during a long and rough journey with the Rev. Mr. Hoyt. He held a service there and baptized fourteen children. In earlier days, when a couple wished to be married, a clergyman was sent for, and on his arrival it was customary to bring the children from the neighborhood to be baptized. There are about twenty-five church families, but there is no church, though two acres of land would be given for a churchyard, if funds could be raised to build one. Seven other English families have just arrived, all church people, and were living about four miles from the Ranger Settlement. They had come out under the auspices of Lady Hamilton, and had been sent off from home with a special service and celebration of holy communion. When will they again have an opportunity of communicating? Bishop Kingdon asked Mrs. K. A. Kison, of Woodwich, when visiting Canada last year, to do what she could to help them, and many who have such beautiful churches and frequent services at home must feel touched when they remember those English military people and their descendants living for sixty-five years without a church or regular ministrations. Mrs. Kison, Chaplain's House, Woodwich Common, will gladly receive any contributions, and forward them to the bishop-coadjutor, or to the metropolitan of Canada, if any feel inclined to help this very interesting and deserving mission.

The foregoing is, we are led to believe, of a piece with not a little that is published both in papers and in mission addresses in England. It seems to be the policy of the church authorities to give English people the impression that religiously and otherwise the people of this country are in a most deplorable condition, that the religious work done here is *bona fide* missionary work, and that the ministers of the establishment who labor here are called upon to undergo great hardships and endure privations of the most trying sort. The reader of the paragraph above could get no other impression than that we have indicated. Of the place in question we have no personal knowledge, but we are assured by those who do know that the representations made concerning it are altogether misleading. The N. B. Railway runs through it, so that the coadjutor-bishop did not need to suffer the weariness of the "long and rough journey" so pathetically set forth. One would get the impression from the paragraph in question that to Rev. Mr. Hoyt alone the people in a district 4,000 square miles in extent have to look for Christian instruction and spiritual ministrations. The people would be deserving sympathy, and appeals for help would be in order if such were the case. Everybody here knows how absurdly untrue is the impression given. But in England where such statements are, evidently, regularly made and for a purpose, their effect must be very bad. They neutralize the efforts made to induce intending emigrants to try this Province, by making them believe they will suffer such isolation, and hardships, and deprivation of social and religious privileges as they are unwilling to endure. They, also, in effect, state that there are here no churches, and no ministers, and no Christian undertakings but

those in connection with the Episcopal body, and that but for what they are doing, in the face of such hardships, the country would be a howling wilderness and the people in utter moral and religious darkness. Without any disposition to disparage the work of the Episcopal Church, we may say that its efforts in behalf of morality and religion in this Province are not a tithe of those made by the other Christian denominations.

Who is responsible for them we do not know, but that such stories should find circulation in the journals of any church is a shame; there is no possible excuse for statements which, whether so intended or not, have all the effects of falsehoods.

UNREASONABLE DEMANDS.

There are, perhaps, no men from whom more is expected than from pastors. They are not unwilling to undertake every reasonable service required of them; any who are unwilling to do so are unfit for the sacred office. There are, however, many unreasonable things demanded of them. These are, sometimes, quite trying. They afford, though, an excellent opportunity for the exercise of patience and the development of all the Christian graces. The enumeration here of some of the unreasonable things may help to correct and cure them.

There is a class of persons in every church, for whom there is no more fitting name than the apostolic phrase, "unreasonable men," a more literal rendering of which would be men "out of place." In the position they occupy as self-constituted critics of the character and conduct of Christian ministers, they give unmistakable evidence of being out of place, by reason of the judgments they form and the opinions they express.

Some have most unreasonable ideas of what the personal and official character of the minister should be. They expect him to preach at all times equally well. There must be no falling off in the quality of his discourses, or he will be charged with want of talent or indolence in sloth. No allowance is made for feeble health, for sickness in his family, for domestic bereavement, for anxious care induced by insufficient support, for hidden griefs too sacred for the world to share. Is he not a minister, and ought not a minister to be "always ready to preach and always ready to die?" Many forget that he is a man as well; that he has the same needs and same infirmities as other men.

Others will measure him by a standard not his own. They expect him to be like his predecessor, or like some other favorite minister, instead of being like himself. And yet, if he should appear in the pulpit or in the street with clothes of the same size and pattern as those of his predecessor, without any reference to their suitability in size or style, these critics would be the first to find fault. The one demand is just as absurd as the other. Every man has peculiarities which distinguish him from every other man in the world. If these are offensive, they should be destroyed as far as may be; if they are harmless, they may be let alone; if they give tone and character and efficiency to his work, they should be cultivated and improved. Every minister should be himself. An attempt at mere imitation of some one else will only make him ridiculous and be sure to end in failure.

Perhaps there is hardly a department of duty in which a minister is more liable to censure than the pastoral. If he is a new pastor he is expected to recognize every member of his congregation, and to be able to call each by name after he has once had a personal introduction. It does not occur to the fault-finders that, while it is easy for them to recognize their pastor after once seeing him, the case is far different with a him. They see but one; he sees many. How can he be expected to distinguish them all until he has time to find them out? Yet many feel slighted if the pastor passes them without recognition. They call him "proud," when they are to blame for not speaking to him.

When sickness or bereavement enters the household, the pastor is expected to be there as soon as the physician, though the latter is notified while the former is not. Many take it for granted that the minister knows when they are ill, and that he also knows they want to see him; though how he should ascertain all this without being informed, it would be hard to say. Many a pastor has been severely blamed for neglecting to visit an afflicted family when he knew no more of their troubles than the Sultan of Turkey. If all persons dealt thus with their physicians, they would not receive much benefit from medical treatment. But the doctor is informed when his services are needed; the pastor is left to find it out as best he may, either by intuition, or by looking at his Hebrew lexicon, or by studying his commentaries.

But if he does not find it out in some way, he must expect to be severely censured for neglect of duty!

These are a few of the small trials of a minister's life, not worth much in themselves perhaps, and yet irritating to a sensitive nature. For when a faithful pastor is using all his exertions to build up the church, it is hard to feel that there are "unreasonable men" who expect of him impossibilities, and accuse him of neglect of a most sacred duty, because he does not do what cannot be done. How much pain might be spared a pastor's heart if his people would always remember that he shares the feelings and the infirmities of his fellow-men! M.

THE STORY OF THE FIGURES.

Rev. Dr. Behrends in a recent paper makes a suggestive use of the figures of the American Board's Missionary operations. The first point made is about the small expense of collecting and disbursing the receipts, and the general management of the Board's widely scattered stations. The statement so often made by the enemies of Christian work, that "it costs a dollar to send a penny to India or China," is most effectually refuted. He shows ninety-nine cents of every one hundred go into actual missionary work at home or abroad. The results of the work done and money expended are set forth thus:

Ten millions of dollars annually spent for sending the Gospel to Asia and Africa seems a very large sum; and of this amount more than nine million dollars is contributed by the Christians of England and America. And what have we to show for the outlay? Over 3,000 missionaries in the field, more than 27,000 native helpers, and a membership of nearly 700,000 in heathen, Mohammedan, and Papal lands. Twenty-one million dollars have been spent in this work by the American Board, a very large part of the amount in Turkey. It seems a vast outlay for 400 churches and 23,000 communicants; and only when we remember the educational and evangelizing influences of which these churches are the centres, can we rightly estimate the ultimate outcome of all this preparatory work. We have only been drilling into the hard rock of heathenism, storing here and there the dynamite whose explosive energy at no distant day must destroy the citadels of paganism. Twenty-one millions we have spent, in seventy-five years, to Christianize the world. In a single year the American people spend thirty or fifty times as much on fermented and distilled liquors! Thirty times as much annually for ruining men as the gifts of seventy-five years for saving men! Taking the work of the American Board as a sample, the income of the liquor traffic for a single year would have planted 20,000 churches, gathered a membership of more than a million, with not less than three millions of attendants upon the worship of God. During the three-quarters of a century of the American Board's operations, the immense war debts of Christian nations have been contracted. These amount, at present, to four billion dollars for England, the same amount for France, an equal sum for the remainder of Europe, and nearly three billion dollars for the United States; a total of fifteen billion dollars. It is a liberal estimate to say that all Continental and American foreign missionary societies have expended three hundred million dollars since the present century opened. During that time nominally Christian nations have spent fifty times as much in cutting each other's throats as in saving their fellowmen. Had we spent for Bibles what we have for powder and lead, we might have planted tens of thousands of churches, gathered thirty-five millions of communicants, and Christianized a hundred millions of souls. Such a policy would have made Asia as Christian as is New England. The facts are simply overwhelming. Our cheeks should mantle with shame. We cannot press the work too closely and eagerly; for the missionary policy is the most economical for the peace of the nations. Nor will anything but the Gospel of Jesus Christ ever dissipate the standing armies of the world, and seal the sword forever in the scabbard. Here at home, too, the conflict widens and deepens. Class is arrayed against class, labor mutters against capital, the poor grind their teeth against the rich; and only as the Son of Man lays his pierced hands on all hearts, can the threatening storm pass away, and the heavens become radiant with eternal peace and joy.

JOURNALISTIC.—The Chicago Standard (Baptist) is one of the best papers that come to our office. . . . One of the best newspapers in Tokio has employed a young Japanese woman as a writer on its staff. She is said to be the only woman in the empire who has been admitted within the circle of journalism.

Correspondence.

THE HOME CHURCH.

A sister in the States anxious to do something to show her interest in her people at home has paid for a pew for a year to be used by strangers. At Tusket some members of a family following the sea, and rarely coming home, each year keep in mind the home church, and help to support preaching.

One of our members, now located when home in Halifax, gave us \$100 towards our building fund. Another friend located in the far west did not forget us. Such instances are pleasing and denote a right regard and spirit. Yes! remember the "Home Church." S.

Barrington.

WORKERS NEEDED.

DEAR INTELLIGENCER: It is a deplorable state of affairs certainly when the Foreign Mission Society of N. B. has to employ Americans to do work for them in India. Where are the dozens of young men and women who have made full consecration of themselves and their lives to God during the last two or three years? They have testified that the Lord has accepted them and given them of His Spirit with its sanctifying power to make them "meet for the Master's use;" and now are they being used? If they are needed in India and Africa more than at home, they will go there. Entire consecration means a willingness to go anywhere and do anything for Jesus. There are those who have that willingness, but their parents, their friends, or supposed friends will not give them up. So, instead of lending a helping hand by either influence, money or prayers, they are keeping them back from the work to which they feel called. Indeed the prayers that more laborers be raised up here in N. B. are answered if we will only look up and use what has been sent us.

What is needed is for more of the ministers to say, as one of the fathers in our denomination has said, "Let the young people work! Let the women preach." Sisters there is your license. Soon we shall hear you in the church to which you already belong as well as the Salvation Army, proclaiming the glad tidings of "liberty to the captive, the opening of prison doors to them that are bound." He, or she, whom the Son makes free is free indeed. A. F. C. B.

Denominational News.

NEW BRUNSWICK.

REV. A. TAYLOR did not get to Queens County last week as he had intended. The great storm prevented. We had a note from him written on the 2nd, and he was then snow-bound in Jacksonville. He did not then know just when he would get down river.

[Since the foregoing was in type we had a call from Bro. Taylor. On Monday he passed through Fredericton en route to Upper Hampstead and other places mentioned a week ago.]

NORTH HEAD.—I would like to say through the dear old INTELLIGENCER (which now seems better than ever) that I am still working in the vineyard of the Lord at North Head. I bless God that, after having the privilege of looking around and visiting the people, I find there are a number who have no intention of bowing their knees to Baal. It is true many had become spiritually low and almost discouraged; some, as is too often the case, forsake the church in adversity; but others were holding on and continued firm in the faith. We went to work by collecting the live coals together, and God has been breathing upon them by His Spirit. There has been a steady growth, many are becoming very much quickened, and the Lord seems to be filling them with His Spirit. If I am not much mistaken there will be a glorious work of grace here. We commenced special meetings last week; in addition to the prayer-meeting on Wednesday evening and the Bible-class on Friday evening, we filled the rest of the week with meetings. Already a number of backsliders have come home and are by faith taking the promises of God and looking for a present and abiding Saviour; some of the brethren and sisters are making the complete surrender of the will to God that they may be useful in His cause. We purpose (D. V.) to hold meetings all this week and perhaps longer. I am frequently led to thank God that the lines have fallen to me in such pleasant places. The people here are very kind. Jesus is with me all the time, and I find it a pleasure to do His will. Pray for us that we may have success in this work.

On Saturday evening, the 20th, the Sabbath-school of this place (which by the way is a good one and kept open

all the year) held a concert, which was a success. The selections were good, and worthy the occasion; the children were orderly, and spoke their pieces with such a grace that all were impressed; the singing was excellent; indeed the entertainment was most creditable and profitable. The people of this place may well afford to congratulate themselves on having so worthy a person as Miss Atkinson as teacher of one branch of the day-school, who, we understand, took the pains to train the children for the concert, and it was well done. Bro. Magnus Green is the superintendent of the Sabbath-school, and a more faithful and efficient one is hard to find.

H. H. COSMAN.

Feb. 22, 1886.

PORTLAND.—The good work of the Lord still goes on here. To-day (Sunday) the pastor of the F. C. B. Church baptized eight more converts, and in the evening, in the presence of a large congregation, they were received into the church. At the close of the preaching service, in the evening, a half hour social meeting was held in the vestry. It was one of marked power; the Lord was with His people of a truth. Several anxious ones who are seeking the Saviour requested the people of God to pray for them. Bro. Halse is earnestly engaged in the work, and the Lord is giving him the desire of his heart in the salvation of souls.

LICENTIATE GIDEON SWIM.

WOODSTOCK.—The work in Woodstock goes on encouragingly. Last Sabbath Bro. Phillips baptized ten converts.

HAMPSTEAD, Q. CO.—A correspondent writes (March 1st) that Rev. Jos. Noble "has been and is now holding some special meetings" in Hampstead. "Bro. Leonard Slipp from Woodstock is with him. It is hoped some good may be done."

UPPER HAMPSTEAD, Q. CO.—The friends of Upper Hampstead Church held a basket social on the 18th ult., to raise money to pay the debt on their organ; they received \$51.00. In the following week they had an exhibition of Dissolving Views, from which they received \$13.00, making \$64.00, which, I understand, clears the debt. P.

MONCTON.—The Lord has blessed our labors here. The church has been strengthened and built up. Sinners converted, backsliders reclaimed, and believers "sanctified wholly." Six were baptized yesterday and twelve united with the church. The Lord's Supper was administered. It was a blessed day. Glory to God! Rev. B. Colpitts is with us for a short time. Pray for us. The precious blood of Jesus cleanses us from all sin. Hallelujah. W. B. WIGGINS.

Feb. 8.

NOVA SCOTIA.

KEMPTVILLE, N. S.—We had another baptism in Kemptville last Sabbath. J. J. BARNES.

March 2nd.

GLENWOOD, N. S.—The work of the Lord is progressing favourably here. Yesterday (Sabbath) the writer baptized ten more, who are happy in the Lord. Others have started in Christian life. J. W. FREEMAN.

BARRINGTON.—On Monday evening, (Feb. 22nd), a large company of friends (including two or three from Port La Tour) paid us a visit. After spending a most pleasant evening together—made so largely by the good things kindly provided by the ladies—Deacon Josiah Hopkins in a very happy service presented us with a china tea service, a lot of other useful articles, and \$14 in cash. The writer replied, thanking one and all for so many tokens of goodwill, and for their continued interest in us. The kindness of the people towards us, in so many ways, makes burdens light and toil sweet. Both here and at Port La Tour—over and above salary, which is always paid to a cent—we have, during the past year and ever since we came on the pastorate, received so many expressions of kindness that we feel wholly unable to give utterance to the deep sense of gratitude we feel for such kindly sympathy. For each act of kindness we are truly grateful, and invoke God's choicest blessings upon the givers. There is in "well doing" a virtue and grace; and in becoming recognition of the "well done," there are help and stimulus. During the past year—notwithstanding the hard times—the church and congregation of Barrington have far exceeded in beneficence any year of the past in our experience; and perhaps of all the past, all things considered. This is most commendable. As a result we have an increased and growing interest all round. Our public and social meetings have received a pleasing impetus; the Sabbath-school is excellent; old difficulties have vanished, and a good and refreshing spirit of good-will prevails. God has been