

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, DECEMBER 8, 1886.

—OLD ENOUGH. A few days ago Cardinal Manning ordained to the priesthood a man aged 73. He was formerly a member of the Church of England.

—WHAT IT DOES. Lord Lawrence says that Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of women, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued.

—A BAD LOT. The Jesuits have been banished from every papal kingdom in Europe as insufferably aggressive toward all Governments and constitutions. At present no European state except Britain and a few petty Protestant Governments gives them any quarter.

And these long-suffering governments who tolerated them will some day rue their leniency.

—WHAT THEY COULD DO. There are fully five millions of Christians connected with the evangelical churches of this continent. Their influence is great. But how much more powerful would it be if every one were a faithful steward of the manifold grace of God and striving heartily after a higher and holier life and to win other souls back to God through the Lord Jesus Christ!

—THE PLATFORM. The Executive Committee of the Prohibitory Alliance has adopted the following platform:

1. That the time has come when the parliament of Canada should pass an act prohibiting traffic in intoxicating beverages throughout the Dominion.

2. That effective prohibition can only be secured through the Dominion parliament, local legislatures and municipal bodies, whose members are in sympathy with the foregoing declaration.

3. That all friends of temperance should unite to secure the nomination and election to the bodies named of the representatives who are known and avowed prohibitionists, and who will do all in their power to secure the immediate enactment of total prohibition.

The following resolution was also adopted:

"That this Executive Committee recommend that candidates be judged by their record rather than by election promises."

—THEIR INTERDEPENDENCE. The work of the Lord is one work. It may be done in different ways, there are many societies and instrumentalities, it is done in different places, but it is one work, and in its prosecution everywhere all Christians have responsibility. There has been too much a disposition to regard Home and Foreign Missions not only as distinct from each other, but, in some degree, as rivals. This is a serious mistake. In an interesting paper, Rev. Dr. Alden shows their interdependence. He says:

Should we try to push the home work to the neglect of the foreign, the home work will be narrowed and weakened. Should we try to push the foreign work to the neglect of the home, the foreign will cease to be. The two are one, provided they move on in their right mutual relations appointed by God; (a) primarily, fundamentally and pervasively, the endeavor to pro-

claim Christ to the utmost of our ability in our own time among all nations; (b) instrumentally, subordinately, but intensely as a special personal trust, the complete Christianization of our own land, reaching to every nook and corner and to every soul. Thus only shall our beloved land become a royal diadem in the hand of the Lord, when at the same time, held in the same hand, each reflecting glory on every other, all needed in their harmonious beauty for the perfected glory of the King there shall shine with undimmed radiance not only redeemed home, but also redeemed India, redeemed China, redeemed Japan, and last perhaps, but not least resplendent, coming out of great tribulation, redeemed Africa—all to the praise of the one Lord who at length "shall see of the travail of his soul, and shall be satisfied."

Recognizing the whole as a sacred trust committed to us, according to the measure of our privilege, for the salvation and service of the men of our own generation of all peoples and tongues, we rejoice in declaring our unflinching adherence to those truths, always old and always new, which as the "faith once delivered unto the saints" constitute "the power of God and the wisdom of God." Recognizing our one necessity the salvation of a lost, perishing world, our one deliverance the crucified and risen Christ, our one commission the gospel of reconciliation by us received to be communicated to all, our one responsibility personally to bear the good tidings to the utmost of our ability to the ends of the earth, and our one opportunity the present earthly life, we bow our heads to receive our one anointing, "the baptism of fire and of the Holy Ghost."

TO CHRIST, NOT A CHURCH.

Some sincere seekers after truth are at times perplexed by the conflicting pretensions and claims of the different churches. Take the case of one who has been so far awakened to the evil of sin as to be very anxious about himself. He wishes to find and enjoy peace—to have the consciousness of safety. He has, as yet, no idea of the higher region of religion in which considerations of self are lost sight of amidst the enjoyment of communion with the Lord. He wants to shake off the burden of sin, and to realize that personal sense of safety, or at least of hope, that he will be saved, of which he has often heard ministers and other Christians speak. He is still in the region of deeds, and fancies that there is something he must do if not actually to earn a title to eternal life, at least to prove that he is willing to put himself in a position to receive it as a gift. He, therefore, desires to find the most favorable associations to get into the right church. At this point his perplexities multiply. There are so many churches, and there is so much to be said in favor of each by its friends, that the poor, bewildered seeker knows not what to do. What a mistake Christians too often make in dealing with such cases, distracting and perhaps utterly discouraging them by their anxiety that they should join their particular branch of the church! We hear of some ministers—evangelical, too, they claim to be—teaching the young and other unconverted that they are foolish to look for any change in their hearts, that what they should do is to join the church and then grow to be Christians. If they were wiser and truer to the Gospel they would tell such that they need not think to get either personal or relative merit from mere formal union with any church or sect. Their first and imperative business is, as lost and helpless sinners, to receive Jesus Christ as an almighty and gracious Saviour. We do not mean that the place of preaching and worship is not a place of help to the seeking soul. It is a place of help. There is heard the Gospel of salvation, "Behold the Lamb of God, which taketh away the sin of the world;" "He that cometh to me I will in no wise cast out;" "The blood of Jesus Christ cleanseth us from all sin;" "He that believeth shall be saved;" and many other similar statements full of gracious meaning will greet the ear and reach the heart of the sinner; if there be the faithful preaching of the Gospel of Christ. The true preacher points the sinner to the Saviour. He cannot do otherwise. He who fails in this was never sent of God. He who tells the anxious sinner, or the not anxious sinner, that by joining his church or sect he is sure to be right and shall be saved, is a blind leader of the blind; both will fall into the ditch. But he who tells men that there is no salvation in any other name but that of Jesus Christ proclaims divine truth, whether the ecclesiastical body with which he is connected be refined or vulgar, aristocratic or plebeian.

The needy and perplexed should be directed simply to Jesus. "In Him was life, and the life was the light of men;" "To as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." Having gone to Jesus, then no time should be lost in publicly professing faith in His name, and showing gratitude for His free salvation by obedience to Him in all things and by uniting with some Christian church.

MISSTATEMENTS.

"We do not believe the authorities of that church will commit suicide by excluding from church membership the splendid men and women whose only crime is that they love God with all their hearts."

"In connection with the persistent endeavor of the Free Baptists in these two Provinces to get rid of the holiness brethren, it is interesting and instructive to note the equally persistent effort of some of the leaders in that denomination to effect a union with their old-time enemies, the Baptists. Here is a large Free Baptist membership, whose only crime is too much love. These old antagonists, predestinarianism, and all. What would the fathers of the Free Baptist denomination say to this? It is enough to make them turn over in their graves. That must be a curious state of mind that would turn out one's own brethren, and take in his place a life-long enemy. Not that we object to denominational union; not that we have any antipathy to the Baptists; but we cannot help seeing through such gauzy disguises as these."

The foregoing extracts are from the *Christian Witness*, a paper published in Boston and claiming to be, *par excellence*, "the advocate of Bible holiness." They occur in the recent articles referring to action taken by the Free Baptist Conference of New Brunswick and by the Yarmouth and Shelburne Quarterly Meeting and the Conference Executive of Nova Scotia on the question of sanctification.

There are other things in the *Witness* articles which, to put it in the mildest way, show a strange absence of carefulness of statement. But the sentences we quote are the only ones to which we feel disposed now to particularly refer. We wish to ask the editor of the *Witness* if he thinks that in the sentences we have italicized he has made fair and truthful statements? There is but one impression they can leave on the minds of those who read them, and that is that the Free Baptists of New Brunswick and Nova Scotia have censured brethren for "loving God with all their hearts," and are seeking to "turn them out" for that, regarding it "a crime" for any to so love God; and that they are resorting to some very unworthy and deceitful means to bring about Baptist union.

Does the editor of the *Witness* mean what he has written? or has he written without stopping to think what impression his words must give? We hope the latter is the fact, though even that is an offence that if committed by some men would be regarded as quite inexcusable.

It is our duty to tell him that the charges he makes against the Free Baptists of the Provinces are wholly unwarranted, and that the references to the Baptist Union movement, including the very brotherly insinuations about "gauzy disguises," etc., are equally baseless.

There are brethren who are aggrieved by the action of the Conference, but we do not believe they will justify what the *Witness* says about it. They cannot, for they know the truth, and they also know that what the *Witness* says is not the truth; and they will deeply regret that such an unfair statement has been put forth.

We submit that to the spirit and style of the *Witness* writer's references to things with which he does not agree, and to people who do not see eye to eye with him, the difference that exists is, in no small degree, attributable. And we think the brethren whom and whose cause he assumes to champion owe it to themselves and the truth they love either to correct or repudiate such championship.

THE PASTORATE SYSTEM.

NO. I.

I have thought for some time of penning a few thoughts on this subject. Perhaps a paper or two on it may do some good even if it does no more than keep the subject alive among our people. I am sure it is a matter that should have thought. It is a subject of deep interest to our denominations at large. If a proper system of pastorates could be carried out it would be a great blessing to our churches.

The pastorate system as it has been proposed amongst us is simply a modification of the Methodist circuit system. Perhaps it is not the best modification of that system that might be devised; but as far as our people understand it, and as far as it came into practice among our churches, it was the best system we ever had to benefit our churches as a whole, to build them up in the most holy faith. I consider it a great pity and a grave error that it has so far gone into disuse among our people. It never had a fair trial, and the least that ought to be done is to try it thoroughly. If, then, it is shown to fail to accomplish the end sought, let it be abandoned. A system of some kind we certainly need; and where there is one better, if, indeed, so well adapted to us as the one under consideration. I am aware it is said that "the best system is to be

led by the Holy Spirit." Now I believe most decidedly in the leading of the Holy Spirit, and I wish that our people had more of the Holy Spirit's light and leading, but I deny that the leading suggested by such a plea will give the ministry of the churches that system of work and care that is necessary to efficiency and growth.

Divine guidance the churches need and must have; it is of the first importance, a condition of true spiritual life. But the churches are human as well as God-like, and reason and judgment must direct them in their work and labor. It is a fact demonstrated in the history of Christianity that the Holy Spirit always uses and assists the system that is best adapted to save sinners and build up the Church of God. It must be remembered, too, that a system that is useful and the means of greatest good to one age or country, may be useless, and, perhaps, baneful in another age or country. It does not destroy the principle of order that a system of work is useful at one time and to a certain people, ceases to be useful when employed in another age and amongst another people. All we can say in such cases is this, the circumstances being different and the situations being altered, the agencies employed must be changed to meet the requirements of the time and place. But many people do not believe in change, and are prone to think that as the Holy Spirit never changes, and as there can be no change in the nature or, rather, the spirit of true religion, that there should be no change in the manner of work in behalf of those by whom this spiritual religion is needed. This is a misconception, and its practical effect is such that great harm has been done to our true spirituality, and the churches have been hindered in the carrying on the work of God. And this is especially felt in our own denomination.

But what is the pastorate system of which so much has been said? Is it applicable to our denomination in its present state? I will try to answer these questions, in this paper simply stating what that pastorate system is, with a few thoughts about its operations. The pastorate system is simply a banding together of two, three or more churches, as the circumstances or needs require, under the leadership of one minister, who for the time being, becomes their pastor and serves them in a properly defined relation. Of course if one church alone is able to secure the labours of a minister, that church becomes a pastorate. But such churches are few outside of the cities. Generally two or three, or more, unite, or are united, for mutual benefit, and are served in rotation by the minister whom they have mutually chosen. Now none of these churches have given up any rights other than was necessary to form the compact, discharge their mutual obligations and build up the cause of God. The pastorate system, thus defined, cannot be harmful to our churches or to our ministers. Indeed the force of the argument is in favor of it. Many churches are few in members and weak financially. But when three or more of them form a pastorate, and receive the services of an efficient minister, the arrangement must be productive of good to them and to their communities. It is sometimes said that many churches are hardly ever able to agree in choice of the minister to serve them in holy things. It is a great pity when things are in such a state; it is also a hindrance to the advancement of the cause of Christianity, but it is no argument against the pastorate system itself, and can only be used as an illustration of the inconsistencies of the churches. The very principle of the pastorate system is mutual concession for mutual help. If the large part of the churches in the pastorate are benefited the others should be content, for in that case the pastorate has proved its usefulness. In another article I will speak more particularly of the pastorate system in its relation to our churches, answer some objections, and say a few things about its benefits.

A. TAYLOR.

STANLEY'S WORK.

Mr. Henry M. Stanley is now in America, where he has been engaged to deliver a number of lectures. During the less than twenty years since he went away he has accomplished wonderful things and has won for himself a fame that is world-wide. The following is a list of his achievements:

In 1868 he was in the British expedition to Abyssinia, and for purchasing abundance of rations at critical periods and in assisting Captain Speke he received a silver medal from the British Government. In 1871 he discovered Livingstone and relieved his immediate wants. In 1872 he equipped another expedition to enable Livingstone to complete his discoveries. In 1874, '75, '76, and '77 Mr. Stanley completed the discoveries of Speke,

Grant, Burton, and Livingstone, with the result that he found that the grandest river in Africa, the Congo, was available for the easy promotion of commerce and civilization throughout the whole of west equatorial Africa. Between 1879 and 1884 he returned to Africa and established forty stations in the Congo basin and steam communication between the Atlantic Ocean and Stanley Falls—1,400 miles inland. He united all the tribes along the Congo River into a native confederation under the flag and auspices of the International Association. He assisted as one of the delegates at the late Berlin Conference, at the conclusion of which the explored regions of Africa (on which he had thrown light by his travels across the continent in 1874, and '77, and which he had subsequently developed) were recognized by the European Powers as the independent State of the Congo. Eight years previously barbarism of the grossest form was prevalent, and the marauding Arabs raided for slaves. These regions are now under the influence of light and civilization, Stanley having planted several stations for the purpose.

The river which he descended in 1877 is now policed by armed steamers, and 700 miles of navigation had been thrown open to commerce. At various places there are missionary settlements and schools in a fair way of progress. Trading companies, encouraged by the peaceful character of the country, have established themselves at Stanley Pool, and their steamers are exploring this immense and fertile region. There are now five lines of steamers running to the Congo per month, and a telegraphic cable is being laid along the west coast of Africa which will reach the Congo settlement. Arrangements are being made for the construction of a railway to pass the cataracts, and if successful, the Congo basin will, on account of its great wealth and variety of tropical climate, become a superior Brazil. From 1879 to 1884, when Mr. Stanley completed his labors, and brought the concessions granted by over 400 native chiefs, there was not one shot fired; and as the State had 1,100,000 square miles, inhabited by over 30,000,000 people, it had been a grand victory over barbarism without the guilt of blood that had too often stained the triumphs of civilizing enterprises. Mr. Stanley has received the thanks of the great learned societies of London, Paris, Vienna, New York, and elsewhere for the great and lasting benefits he has conferred.

EVANGELISTS.

We read and hear a great deal about "evangelists" and evangelistic work. One would suppose that the office was new, and that only a very favored few had a patent right to fill it. As the ordinary reader accepts what he reads without much thought, a very unsound idea is prevalent.

Let us examine this term, (1) noticing the places where the calling or persons are mentioned in the Scriptures; (2) the word itself; (3) the work they did, whose names are mentioned; (4) the need and supply at the present time; and also the misnamed action of some as alike an abuse of the term and the calling.

1. We read in Acts xxi. 8, of "Philip the evangelist, which was one of the seven;" in Eph. iv. 11, that "He gave some prophets, some evangelists;" in 2 Tim. iv. 5, Paul directs, "But watch thou in all things, endure afflictions, do the work of an evangelist." So much, for the present, of the passages of Scripture where the office is named.

2. What does the word mean? "One who bringeth good tidings." From two words "eu" meaning well, and "angelos" a messenger. If I correctly render the word, it literally means "one who bringeth good tidings well," or in a proper manner.

3. Let us look at the record of the persons named in Scripture as evangelists, namely, Philip and Timothy, and see if their conduct was in harmony with the meaning of the word. Of the first mentioned, Philip the deacon, one of the seven. "He we learn (Acts viii. 6), that went down to the village of Samaria and preached Christ unto them." In the next verse it is stated that "He spake, and they hearing and seeing the miracles which he did." See also v. 13. From vs. 10 and 38 "we learn he baptized;" and from v. 40 we learn that he was a travelling preacher. The 8th chapter leaves him in Caesarea, and in the 21st chapter we learn that those of Paul's company found him there, an evangelist. In Acts 16, we learn of Timothy, of his accompanying Paul—in the 17th we learn that he remained to cultivate and care for the seed sown; in Acts 19th chapter it is stated that he was sent and went into Macedonia; in the 20th chapter we find him going into Asia with others; from Rom. 16 we learn of him as a "work fellow;" 1

Cor. iv. 17, states that he was "faithful in the Lord;" in Cor. xvi. 10, Paul says, "He worketh the work of the Lord;" in 1 Thes. iii. 2, he declares him to be "a fellow-laborer, a minister of God in the gospel of Christ." By these passages, and Heb. xiii. 23, and from Paul's instructions to Timothy we gain this information.

They were preachers in the sense that they were especially called to go and preach Christ and the Scriptures. They were travelling preachers, not settled pastors; not always going where there were churches, but more frequently where there were none, at all events very frequently to such places. They were acquainted with "the Scriptures." They preached not themselves, but "Jesus Christ,"—Jesus the Saviour, man's duty to repent, obey and serve Christ; preaching Jesus in the city and in the desert, to as many as they could gather in any place, and to only one when such occasion presented, baptizing in the city and in the desert. They were "work fellows," "fellow-laborers," not bishops lording it over those to whom they came.

There is need of just such men and just such work now. In the days of old the fathers were such men and did such work. Our denomination is because of such men and such preaching. The elders "did the work of evangelists" and did it well. It has been said of them, not always truthfully, that they were ignorant and unlearned men. But three things they knew—the Scriptures, the Saviour, and man's need. Three things they did—travelled, preached and observed the ordinances of God's Word. They were men of God—men of faith and labor because they were men of prayer. They went forth preaching, baptizing, organizing. They went among the weak and built them up, among the struggling and cheered them. Such as they were are needed now. Not misnamed evangelists of the modern pattern of contrived preachers of "I and Co.," but gospel evangelists.

Allow a modern evangelist to come to a city or large place (and they rarely go any where else), and there is a small spiritual church with a God-fearing, Scripture-preaching minister in the place, if they do not go to the wall, it will not be the fault of the so-called evangelist. True, evangelists have always been a strength to the weak; false ones, despite all the trumpet-blowing and printers' ink, are a curse.

Call them managers, generals, anything they are, but do not call men who deny the validity of the ordinances or the demands of God's Word, by the holy name of evangelists.

I repeat, what is needed to-day is men who can and will be work-fellows, laborers to go out everywhere, and among the rich and the poor, proclaim the truth, the whole truth, and nothing but the truth, build up and destroy, warn sinners, win souls, comfort saints; men "that shall be called the repairer of the breach, the restorer of paths to dwell in." The need will be for such until the last neglected place shall be reached—the last weak place strengthened. Is. lii. 7; Rom. x. 15.

LAYOR.

MISSIONARY NEWS.

SOME SIX MONTHS ago, a whole town in China declared in favor of Christianity as a result of deliverance from cholera in answer to special prayer. The people are building a chapel for themselves.

GERMAN FOREIGN MISSIONS.—There are twelve Foreign Missionary Societies in Germany, supporting 517 missionaries, with 2,560 native helpers, having in charge 193,975 converts, of whom 73,000 are communicants. The total contributions to these societies last year were \$1,276,800.

MARVELOUS RESULTS have been attending recent mission work in the northeastern part of India. In a few weeks' ministry the Rev. S. Knowles, of Gonda, Oudh, and a few native helpers, were the means of leading nearly six hundred heathen to accept the Gospel message.

FOR THE BLIND IN CHINA.—An edition of the Gospel by Mark in Mandarin has been published in England in raised Chinese characters for the use of the blind in China. This is the 250th language in which portions of the Scripture have been printed for the blind after the "Moon system."

THE ENGLISH SOCIETY for Jewish Missions recently celebrated its seventy-eighth anniversary in London. The income during the past year was £39,997; the expenses, £36,911. The Society employs 141 agents, and has thirty-five stations—namely, four in England, twenty-one on the Continent, six in Asia, and four in Africa. When the Society was founded there were not fifty Jewish converts in England; now there are about 3,000, and among them 100 in the active ministry.

A BLUE BOOK is the last place in the world where one might expect to find