

## TERMS, NOTICES, ETC.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAY. 30, 1888.

—CHURCH BUSINESS. The Methodist Recorder remarks that if business men in the church would attend to church business as they do to their individual business, church work would be better performed, and churches would be more successful.

To this very true statement, another paper adds the equally true remark that if men attended to their own affairs as many of them attend to the business of the Lord, they would be bankrupt in six months.

—HELP THE PASTOR. No pastor can carry on the work of his church single-handed. And yet many expect him to do it, and are ready to complain if it is not as well done as they think it ought to be. The Pulpit Treasury says that to ensure a pastor's success, his hearers must support him not only by their financial gifts, but by their willing, sympathetic, continuous labours. He must be backed by all attending upon his ministry with both work and money.

—“NEVERTHELESS.” Among the anecdotes related of Henry Ward Beecher is this: In one of the prayer-meetings a woman used the privilege accorded in Plymouth Church to women, and made a long, unedifying speech. The pastor, whose head had been bowed during the harangue, slowly raised it on the silence that came to heal the blows of sound, and said, “Nevertheless, brethren, I believe in letting the sisters speak.”

The Watchman uses it to illustrate a weightier matter, to wit, that when the unbeliever casts up to us the unbecoming conduct of many professors of religion, we can say, “Nevertheless, I believe the gospel of our Lord Jesus Christ.”

—CARE FOR THEM. The converts, we mean. When the convert has been gained and received into the church, the work of the pastor has only fairly begun: He who does not see the importance of teaching and guiding the convert, lacks an essential of the pastoral office, and ought not to be in it. Solicitude is too often manifest only for the unconverted. It is not enough to get the lamb into the fold. He must be trained, encouraged, and instructed in the things of God. The convert had the Bible and the Spirit also, but he needed an instructor as well. How beautiful the sight of pastor and convert studying the Word together, or talking over its precious truths! And then, how natural it is for the heart of the convert to depend as he comes to the first “hill of difficulty!” Therefrom some go back to walk no more with Jesus, when the word of kindly attention just then would give them strength to climb on. Pastors, care tenderly and wisely for the converts.

—BOYCOTTING. Now that the Pope is condemning “boycotting,” somebody is reminded that he is condemning an institution which was invented by the Papal church itself, and used by it for the most intolerant and cruel purposes in the dark ages. It is a popular error that assumes the modern origin of boycotting. It is certainly as old as the Council of Tours which, in 1163 declared that “Secular princes who did not employ their authority

for the suppression of heresy should be accursed.” Three years previously in 1160, a Council of Bishops at Oxford had condemned some heretics to be handed over to the secular power, whereupon they were beaten and driven from the city, and all persons were forbidden to give them food and shelter, so that they perished miserably; of course this does not tend to show that boycotting is justifiable, but it shows the inconsistency of the Roman Pontiff in denouncing what his own Church has for ages sanctioned when it suited its own purposes.

—BIG MEETINGS. Some people have a craze for “conventions,” “big meetings,” and the like. They seem to think it the only way to evangelize communities. Indeed it is about their only idea of Christian work. They have great delight in such gatherings, but they either cannot or will not do anything except in them. That there is need, in some cases, of such meetings, is not disputed, but in many instances their utility is doubtful. And, as for those who are seldom or never heard of except when starting it at conventions, they do not deserve the name of Christian workers. It has been truly said that “many of the best workers in every department of Christian activity never look near such meetings” nor have any interest in them other than to hope they may do as little harm as possible.

Rev. Dr. Cuyler, one of the most devoted Christian ministers of this age, and one of the most successful in winning souls and edifying believers says these wise and weighty words on this subject:

Novel methods are constantly invented with loud promises of success. One “short cut” method of evangelizing a whole community within a few days by colossal meetings and special services, has been undertaken again and again. Some positive and precious results have been gained, but no monster meeting can supersede the steady influence of pulpit and Sunday school and home religion on the individual conscience and life. God deals only with individuals. Personal effort was the successful method pursued by the apostles; it has never been improved upon. I have watched the rise and fall of more than one “patent” device for doing the Lord's work. “Christian conventions” were all the rage a few years ago. They accomplished some positive good in bringing Christians of different denominations together, in diffusing useful suggestions, in kindling devotional feeling, and in arousing zeal. But somehow the “workers” have always felt, when the convention was over, that the good they had talked about yet remained to be done. And it had to be done, too, in the old-fashioned, practical way that Paul and Peter and John did it. No convention of conference has ever discovered a “royal road” to the saving of souls or evangelization of a community without personal labour upon and for each individual sinner. Machinery may be constructed, but it will not run without motive power. A steamer's power is measured by the coal in her furnace. The best Christian machinery only possesses the power which the Holy Spirit imparts to individual hearts. The best methods for extending the kingdom of Christ are those which run on God's lines. Sure work is better than short work. It takes a good many half-Christians to make a whole one; and even religion may be so “cheap” as not to be worth having.

—THAT LETTER. In a letter published in the INTELLIGENCER of April 11th last, Rev. A. C. Thompson referred to certain alleged undue influences used to induce members of a Free Baptist church to join a Baptist church, and also to induce some young members of Free Baptist families, who had professed conversion, to join a Baptist church instead of the one they would naturally be expected to unite with. On the 15th inst we received a communication signed “A. Wheaton, Deacon of North River Baptist church,” in which Bro. Thompson's statements were characterized as incorrect; the letter of Mr. Wheaton was accompanied by a statement signed by seven persons, who think they are of those referred to by Bro. T., denying that they were persuaded by any one. We, of course, communicated at once with Bro. Thompson, desiring to know all that was to be known of the matter before deciding whether Mr. Wheaton's letter ought to be published. We also wrote Mr. Wheaton saying that we had “instituted inquiries with a view to getting the fullest information possible,” (expressing the hope that the matter might be satisfactorily adjusted and suggesting that it was desirable and ought to be possible to reconcile the difference without unnecessary publicity.” We have not heard from Mr. Wheaton since. Last week his letter and the “certificate” appeared in the Messenger & Visitor. The publication makes it necessary for us to say that Bro. Thompson assures us of the substantial correctness of his communication in this paper of April 11th. He says, “the statements of my letter were founded upon what I regarded as reliable information, and I have had no reason to change my mind since.” He

thinks it might, perhaps, have been better if he had made no reference to the things which he condemned, though at the time it seemed the right thing to do. But he has no doubt that the things he stated are strictly true. And the detailed information he furnishes us is certainly strongly confirmatory of the charges made. We think it is to be regretted that the matter has assumed its present form, and trust that however much the parties concerned may differ in their views of what has been done, they will not be disposed to make the case worse by perpetuating a controversy about it.

## The Claims of Missions.

The “Missionary Review of the World,” a publication several times noticed in these columns of late, is an admirable periodical—the best of its class, all things considered, of which we have knowledge. We could wish that at least every minister were a reader of it. It would certainly quicken their zeal in the mission cause. It is impossible to read its summary of news from all parts of the mission field to study its statistical statements showing the progress of the work, and to peruse its ringing articles on the duty and privilege of Christians, without quick, strong heart throbbings and earnest longing to more fully participate in the great work of winning the world to Christ. A minister with a hearty interest in any cause will provoke like interest in his people. One alive to the importance of the mission cause and zealous for its success will certainly move those to whom he ministers to both pray and pay that Christ's Kingdom may speedily come in all the earth. But the interest of ministers, even, to be kept alive and active, to be saved from being a mere perfunctory thing, must be nourished by the best literature on the subject, and stimulated by the freshest facts concerning the progress and needs of the work. Some ministers are careful to keep themselves abreast the times in this kind of reading; and one effect of it is almost invariably seen in the interest created in their congregations. An interest which is not spasmodic, needing frequent and sensational appeals, but which is steady because founded in an intelligent appreciation of Christian obligation and privilege, and which steadily increases as it is exercised. But a larger number, it is to be feared, give altogether too little attention to both the literature and the reports of missions. Of course they have some knowledge of the work, and some interest in it; the knowledge and the interest are generally equal. But there is so much more to know, and it is so easily and at so little cost available, that the wonder is little do not have it. It is not enough for us to get the knowledge of God which is had from the study of the Bible; we need also the knowledge of Him which is found in the work He is doing among men in all the world. This latter knowledge is the complement of the former.

There is need of a great awakening and increase of Missionary interest among all Christians. Those who have the most interest, and are giving it the best expression, have not enough. And, then, there are so many that seem to have little or none. It is often cause for wonder what understanding they have of the teachings and spirit of the gospel. Do they believe that “the world lieth in wickedness?” that the gospel alone is “the power of God unto salvation?” that Jesus has commissioned His church “to go into all the world and preach the gospel to every creature?” that every Christian is given something to do in the Divine plan for the evangelization of the fallen race? that being in sympathy with Christ's purposes of love, and earnestly co-operating with Him for their accomplishment, is the proof of being truly His disciples? that the unfaithful steward of God's grace is the unprofitable servant who is last out? There does not seem to be the deep, strong belief of these great facts there ought to be; nor the understanding that the Christian life is scarcely worthy the name which is not so in touch with Jesus that it has, in its degree, His love for the lost, His travail of soul for their rescue, and His joy in their salvation.

In the “Missionary Review” for May is an article by Rev. Dr. Pierson, one of the editors, which has greatly impressed us. In it, he deals with what he regards radical defects in missionary interest and methods. The great questions, he says, are two, (1) how can missions be prosecuted vigorously and efficiently? and (2) how can they be supported generously and systematically? These questions are answered in a lengthy article of much power.

Missions, he says, must be regarded as the business of the church of Christ,

the only business divinely committed to believers as individuals and as a collective body. Christ would have those who follow Him be “fishers of men.” No other calling is legitimate unless it is in harmony with this, any other calling is legitimate if in it we may abide with God and carry on God's work. Let every believer get this fixed in his mind and heart; whatever his employment may be, his business is saving souls, or more exactly stated, bearing witness for Christ. He is responsible not for results, but for which he has nothing to do, but for his work as a herald of good tidings. To this life vocation of Christians, are applied the tests which men generally apply to any proposed secular undertaking; they ask about the character of the work, the opening for it, the profit of it, and the associations to be found in it.

The opening for this great work he regards as especially inspiring, saying: “Fifty years ago the world was like the sealed jar in the tale of the genii. Now the seal is broken, and forth in the form of a colossus that strides from pole to pole, comes the gigantic opportunity that challenges us to make it our servant to do our bidding in great achievement.” By every sign and signal, God has shown the men of this generation that His purpose is the immediate evangelization of the world. \* \* He who doubts providential reposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho's walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles have been on a larger scale and repeated through half a century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history.

The mariner's compass, steam, the telegraph, the printing press, all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates and to occupy the vast fields of labour. And besides all these openings, God has by His grace so proved and approved the work that a whole series of miracles of another order may be seen following up the wonders of His providence, even greater wonders of His grace in the transforming of souls and of society.”

While Christians hesitate to take advantage of the situation, “the devil pushes his army of skeptical and infidel teachers and books into the new openings and threatens to sow the tares before the Lord's people get in the wheat. While they are looking about at home, waiting for something to turn up, they are losing the greatest opportunity ever offered to the sons of men.”

Treating the subject of generous and systematic support of missions, he holds that the lack in this is even more shameful than the lack of vigour and enterprise in pushing the work itself. To cripple missions, whether home or foreign by withholding adequate support from those in the field, obliging them to work at a disadvantage and to retrench when their hearts yearn for the means with which to extend their labours, is the crown of dishonour. The necessity for constant and importunate appeals for sufficient funds to support the all too small force in the field, is sure proof that the hearts of Christians are not alive to the importance of the immediate and energetic prosecution of this work.

That the methods of financial support in vogue are either unsystematic and unspiritual, or else defective in their application, is strongly stated. These are the things which we all need to learn for ourselves and to teach others:

1. It is a privilege to give, rather than a duty. To scatter is to increase, to give is to get. The richest growth comes by the most heroic pruning. It makes one comparatively omnipotent and omnipresent to use money aright multiplying his power and his presence a thousand fold.
2. The giver can sanctify the gift, however small or insignificant, by his unselfishness and magnanimity of motive. A cup of cold water in the name of a disciple cannot lose its reward. It becomes a great gift by a great motive and spirit in the giver. Whatever is done in his name is divine. Give what you can, when you can, where you can, but give it cheerfully; give a cup of water, a mite, a kiss, a word, a smile, grandly, nobly, as a disciple. That way of giving awells the gift and God will use it grandly.

3. The altar sanctifies the gift. Put on God's altar as such, the humbles' offering acquires dignity. We should study to give discriminately, to the worthiest objects, not carelessly or indiscriminately. Money may be thrown away and lavishly wasted on nothings, while the greatest objects appeal in vain for our aid where can be found an altar so sacred as that of missions? The Lord Himself laid Himself on that altar, the first grand whole burnt offering, and any gift laid there is made divinely sacred by his sacrifice.

4. God values the little gifts from the many more than the greater gifts from the few. For the church to depend upon large donations from comparatively few is not God's way. It is bad, alike for the many and for the few. The many learn to lean on the few, and the few become self complacent and self righteous as though the progress of the church depended on their munificence. God's way is not that other men be eased and a few burdened, but that there be equality, i. e. a sharing of responsibility according to ability. “Organize the littles, make many little rills unite in our great river. The Women's Boards both teach and illustrate this lesson, they have gone straight on, giving more, and more, and yet the immense sums they gather are all the aggregate of small and regular gifts.

5. Giving does us little good until it comes to the point of down-right self-denial. The little system may answer for the minimum, but never for the maximum of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who was one hundred thousand a year. In one case the man has 900, in the next 9,000, and in the last 90,000 dollars left for his own expenses. The fact is that all these mathematics of giving are sadly, radically misleading. The ethics of giving reach higher, but we need some higher plans than either. We need to apprehend the beauty of giving. We ought to be enamored of it. Then giving will not need to be urged; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty, in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.

Let our giving to missions be wholly reconstructed. Let us awake to the fact that we have not yet begun to learn the divine lesson of self-sacrifice. Our luxuries must be surrendered in view of the destitution of a perishing world—yes, even our comforts, our very necessities must be diminished and sacrificed in the face of the extremities of those who are perishing for want of the bread of life.

## A Duty Often Neglected.

Every member of a church should, to some extent, be cared for by the pastor and the church officers. When members or families connected with the church or congregation are about removing to other places, something of their intentions should be ascertained, and also of the places to which they are about to remove. They should then be furnished with a letter of introduction to the pastor of our church in that place. A private letter should also be sent to the latter, giving the names of the persons removing, their new places of residence, and such other facts about them as may seem proper. The pastor receiving such a letter should call upon the strangers with suitable promptitude, assure them of his interest in them, and invite them to become regular attendants at church and Sabbath school. On their first appearance at church, he should take pains to introduce them to the officers of the church, and also to other persons whose acquaintance, from his previous knowledge, he may think would be specially agreeable to them. The “Glad to see you” and the “Come again” of a score or so of warm-hearted, interested people will make a stranger immediately feel at ease and at home.

The writer knew a family that moved into a New England city on Tuesday, was visited thus by a pastor, to them unknown before, on Thursday, he having been duly notified of their coming; and on the Sunday following, father, mother, and four children, were in church and Sunday-school. Their church home was fixed upon at once. Scores of similar instances could be recalled, showing scarcely a failure to bring about the desired result. If Free Baptists had always acted in accordance with such suggestions during the last hundred years, we should have had at least twice as many members in our body to-day.

Some console themselves with the idea that if such new-comers did not go to our churches, they went to some church. If they did, for want of our faithfulness we have lost them. But it is a sad fact that many, in consequence of removals, have fallen out of religious companionship and been lost to the cause and to themselves. We urge our pastors and church officers to act upon the above suggestions as a healthy and valuable home mission measure. Watch over the members as they go from one parish to another. —Morning Star.

## Letter from a Bates' Student.

May 11th 1888.

Dear Bro. McLeod.

Perhaps some of your readers would like to know somewhat of my doings since coming to the United States. Nearly two years have passed since, tremblingly, I left for Bates. The two years have been spent with much pleasure and profit to myself, and, believe, pleasing somewhat to my Father in Heaven. No selfish or mercenary motive led me here. I pondered some time before coming. Since coming here I have been busy, for the Master both directly and indirectly. Of the indirect work, suffice it to say, it has rounded me, a nd, I trust, will so develop me that I shall in the future do work which otherwise it would have been impossible for me to do. Directly, I have preached most of the time. I supplied a few Sabbaths in the fall of 1886 at Litchfield. One confessed Christ, and the church was strengthened. From Jan. till May I supplied at Lead's Centre. Since May 15th '87 I have been at West Poland. The meetings have been well attended. Though the winter was rough, the people came to the meetings. During April fourteen sought and found Christ. All are strong converts. I am engaged to preach Sabbath morning and evening to them for the coming season and till next May. The afternoon I spend with a church not far off. My place is only 16 miles from the school. Financially and spiritually God has helped me. His arm supports, His wisdom guides. In many things my anticipations have not been realized, but in spiritual things the reality has far surpassed the expectation.

Now a word on minor matters. Some have asked me, “Do you intend to labor in the U. S., or shall you return to N. B.?” My reply, for the present, cannot be definite. But I will say that doubtless somewhere in the United States will be the field of my labor. These are my reasons; I never thought N. B. was my place. Since a boy the West has had its attractions for me. Another reason is, (it may be of less importance), shall I receive all the privileges of Bates, accept aid from her Educational Fund, and, having laid hold of the treasure, say I am now off for N. B.? I say, no. In passing let me suggest that if N. B. wishes to keep her boys, she must show that she is interested enough in them to make provision for them. My principal reason is that I am assured that I am doing God's will here now, and so long as that assurance is mine I shall labor here. But if in future days God leads me to my native Province I shall as willingly work there as here for Him.

J. E. Gosline.  
Lewiston, Me.  
May '88

## African Missions Hindered.

An influential deputation of Scots men waited on Lord Salisbury a few days ago to talk with him about African Missions. Their errand was to remonstrate against the acquiescence with which the erection of hindrances to the great work David Livingstone entrusted to his country men has hitherto been regarded. Thirty years since Lord Clarendon gave the express sanction and countenance of the Government to British missions and British trade in the Nyassa region. Both have been pursued with energy, with good results, and with auspicious promise. Both have been subjected to unwarrantable molestation. They have to encounter Portuguese encroachments and Arab forays. Portugal and Germany have partitioned a large tract of territory to the north of the Zambesi. On the strength of possession Portugal asserts a right to block the navigation of that river. Moreover concomitantly with the extension of British influence, the Arab slave trade, which Livingstone so abhorred, and did so much to suppress, has been revived, being carried on by dint of massacre and pillage. Evangelization and commerce are alike in danger of being either torn to pieces or crushed to extinction. The interests at stake are considerable, even in a financial sense, to say nothing of that connected with traffic, with philanthropy, with religion with the blessings of a beautiful and an ennobling civilization. The Premier pledged himself to essay a course of action, which he requested the deputation not to make public, though, we are told, they deemed it reassuring and satisfactory.