

## TERMS, NOTICES, ETC.

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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. Observance of this rule will prevent much copying and save confusion and mistakes.

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## Religious Intelligencer.

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

WEDNESDAY, MAR. 7, 1888.

## March Renewals.

Several hundreds of subscriptions expire during this month. We are expecting that they will all be renewed, and hope the renewals will be as prompt as possible.

Our friends can help us very much by renewing promptly.

—VOLAPUK. This is the name given to the new language, the invention of a German professor, and which he and some others think will become a sort of universal language.

REPEAL. The C. T. Act was repealed in Halton, Ont., on the 1st inst., by a majority of 200. This is the first case of repeal of the Act. It is to be regretted, not only for Halton's sake, but because it will give courage to the opponents of the law in other places.

—JUBILEE. The Wesleyan has reached fifty years of life, and celebrated its jubilee by special articles in its last issue. We congratulate our contemporary, and hope it may celebrate its centennial.

—“DISTANCE LENDS ENCHANTMENT” &c. We have recently seen several warnings against rushing to Southern California in the belief that it is a paradise. It, doubtless, has many attractions, but so have the present homes of those who look to it with longing. To stay where you are, is nine times out of ten, wiser than to go elsewhere. The British Vice-Consul at Los Angeles, California, has addressed a letter to a Liverpool paper warning ‘needy gentlemen’ against ‘emigrating to that State, with a view to bettering their condition by becoming “lady helps,” or, in other words, domestic servants.’ He declares that, ‘California is the last place in the civilized world an English lady should come to unless she has the means to go away if she does not like it.’

—WHAT BECOMES OF THEM?—A correspondent of the Star writes thus:

“A church recently reported the result of a ‘precious revival’ as follows: ‘Twenty were baptised, five of whom joined the church.’ Were there not twenty ‘clensed’? Where are the fifteen?”

The question is a very proper one. We have often wondered, when reading like reports, what had been done with the baptised who were not taken into the church. Have they gone to some other church than that in which, or in connection with which, they were baptised? If so, it is always well to state the fact. Are some of them left outside of any church relations? Then, a serious mistake is made. We very much question the wisdom of baptizing people unless they are to become members of a church.

—THEY NEED IT. In all the places from which come reports of revivals there should be an effort to introduce the denominational paper. The newly converted need a religious paper; they need it that they may have regular and trustworthy information about the work of the Lord in every part of the world; they need it that they may be kept in sympathy with the work their own denomination is doing; and they need it for the quickening and strength it will impart to their faith and zeal.

—ONE HINDRANCE. Writing of Revival and the hindrances, Dr. Robb says, “when the church is revived, and the outside world is attracted to its special meetings, something is still needed. Those unrenewed hearts are the fuel which the coals should ignite. But often day after day passes, and none are awakened. The truth is preached faithfully. Christians pray earnestly. They labor in the church and from house to house, to arouse men's consciences and reach their hearts. Yet all seems to be in vain. It is as when the wood was placed on the glowing coals, and yet there was no blaze. Now, in this case, as in that, often what seems a very little thing may be the means of starting the fire. Once, when it was thought a church was thoroughly revived, and the way of the Lord fully prepared, the pastor wondered why the sacred edifice did not begin to burn. On inquiry, he found that two of the brethren cherished a secret grudge each against the other. Few knew of it but themselves. They kept up the forms of social and Christian intercourse, though each felt in his heart the other had injured him. Learning of this, the pastor brought them together, persuaded them to make a mutual confession, first in private, and then in public. When those two strong men clasped hands, and, with eyes full of tears, asked forgiveness for each other and of God, all hearts were melted. Impetuous sinners said: “A religion that can do that, is no sham. It must be from God, and it is just what I need.”

## “To Every Man His Work.”

Christ makes it very plain that He expects every one of His disciples to be busy for Him. There are to be no idlers; He gives “to every man his work,” and for doing that he is held accountable. And yet there is reason to believe that a great many members of the church of Christ persuade themselves out of any feeling of responsibility for such individual work as that to which Christ very plainly calls them.

Societies are often, mistakenly, regarded as substitutes for personal labours; membership in them is allowed to weaken the sense of personal responsibility. This is true to a large extent in the church. Fancying that the church has some obligation separate from that of its individual parts, many excuse themselves from personal work. This is surely a device of Satan; and a very artful one it is, too. Little does he care how much is made of the church organization, if the sense of responsibility sets so lightly on the individual that he is inactive. Nothing troubles the enemy of souls more than diligent and zealous individual christian effort.

While it is true that no man can of himself secure the salvation of his fellow man, it cannot be denied that it is a duty incumbent upon every christian to promote, by all means in his power, the spiritual interests of those with whom he comes in contact. The early christians clearly understood that, in their conversion, they were called to this work of winning others to conversion. Every disciple became a discipler of others. Wherever they went, whether of their own will or driven by persecutions, they were true to Him who saved them, they testified the power of His saving grace, and by their testimony many were brought to Christ.

The history of the church shows that so long as Christ's idea of individualism prevailed, so long as religion was considered a personal matter showing itself in personal activity, the church was pure and prosperous. It was when the opposite idea found place, when the individual became absorbed in the organization, when the private was lost in the official, when men sought to serve God by proxy, that the church became corrupt and powerless.

It is said that Mr. Spurgeon addresses every person seeking admission to his church in this language: “If you are received into the church, what individual work are you going to undertake and carry on for the Lord?” And it is claimed that the many hundreds of members of the church are all pledged in this way to some definite personal christian work. It is stated that Dr. Hall of New York pursues a somewhat similar plan, and that a large proportion of the members of his church are committed to some individual christian activity. No wonder the memberships of these churches is quickly multiplied and that they are known the world over for christian zeal and efficiency.

It would seem that the great worth of souls should move all christians to earnest efforts for their salvation. And it would, had we a just estimate of the worth of a soul.

Earth had nothing so valuable as the souls of men, nothing that should call forth such earnest, personal efforts as the bringing of them to Christ. Yet, how we labor year after year for the honor that fadeth and the treasure that faileth, while precious immortal souls are perishing all around us. How we economize and bear double loads that our children may secure a good education or have a good outfit. And it is well we do. But there is something more important. Better than success in business and better than the ripest culture, is the salvation of their souls.

The unconvinced expect christians to be personal and direct in the matter of their salvation. We are sufficiently direct in almost everything else. A young lady said:—“I would have been a Christian long ago if any person had spoken to me about my soul. I was under conviction for nearly two years and not a person mentioned religion to me.” If you have children unsaved, reason with them earnestly concerning their spiritual interests like you do about their temporal. Do not give them occasion to feel that you are more concerned for your farms or business than for their souls. Impress them that their conversion is more to you than all else. Yes, get in earnest about their salvation, for an anxious soul soon impresses others. And you will not accomplish much in the salvation of your friends until you get them on your hearts and can plead with them face to face.

## Women's Work Among Women.

In a quiet unobtrusive way the agents and nurses of the London Bible and Domestic Female Mission are doing a work the result of which do not admit of tabulation, but which has nevertheless been productive of an immense amount of good. The mission was established just thirty years ago, when Mrs. Ranyard resolved to employ a Bible-woman to go about amongst the poorest of the poor in the cellars and garrets of St. Giles's. The woman employed was received with unexpected friendliness by those she visited, and the number of Bible-women was rapidly increased. During the thirty years 261,641 copies of the Scriptures have been sold, at a cost of £20,735, and as from the very beginning it has been the object of the mission to teach thrift to the thriftless, no less than £118,607 has been paid into clothing clubs.

The Bible-woman tries to make herself the confidential friend of the mothers of her district. She persuades them to make their homes bright and cheerful, in order to keep their husbands from the public house. She is not a “lady,” except in the sense that every gentle, sympathising, womanly woman is one, and it is found that this fact gives her a greater influence over the women. Sewing and teaching classes, prayer meetings and mothers' meetings, are often held, and the welfare of the boys and girls is very carefully looked after. Several Bible-women are working among the factory girls, whom they gather together in the evening in comfortable rooms, and instruct in reading and writing and needle-work, of which last accomplishment many are entirely ignorant. Some of the women are nurses, and in this capacity have proved true friends-in-need to their poor patients in their times of trouble. They do their utmost to impart sanitary instruction, especially in reference to the use of disinfectants, and there is not the least doubt that very much infectious disease has been checked and prevented. A cheap lodging house and training home for servants has been established. Two houses have been taken as homes for factory girls, each receiving seven or eight girls to whom a young and cheerful Bible-woman acts as mother. Then there is a Home of Rest for Workers and a Convalescent Home, which has made rosy and plump the pale thin cheeks of no fewer than 1,672 guests since its opening in 1882.

There are now 147 districts scattered all over the metropolis, each under its own Bible-woman, while sixty-one nurses are also at work in various districts. The mission, too, has its foreign work. In Algiers, Tangier, Syria, India, and Burma, its agents are successfully labouring, and training, where possible, native Bible-women. The expense of all this, of course, is by no means trifling. The expenditure last year on all the branches of the work fell not far short of £20,000.

AN AGNOSTIC.—Some one has given a definition of an agnostic which says, “He is a fellow who pretends he can know nothing, and thinks he knows it all.”

NEW SUBSCRIBERS.—Every week brings us new names, thanks to the kind efforts of the friends of the INTELLIGENCER. We hope this good work will go on.

## Letters From Rev. Dr. Graham.

## THE PORTLAND CHURCH.

## No. VI.

We come now to the more recent history of the Portland church and I will introduce it by another extract from the Centennial volume.

“In 1858 a severe trial came upon the church, which resulted finally in breaking it up. A new church, however, was soon formed, and in the spring of 1862, Rev. D. M. Graham, D. D., of New York was settled as pastor.”

I shall hereafter state under what circumstances I entered upon my Portland work in August of 1861 and not the spring of 1862.

The history continues: “With a membership sifted down to less than fifty, [thirty-nine] and embarrassed with a heavy parish debt, he succeeded, during a pastorate of five years in building up a good society. Rev. O. T. Moulton, A. A. Smith, and Charles S. Perkins followed Dr. Graham and their several pastorates were successful. Seven years ago Rev. J. M. Lowden of Halifax, N. S., was settled as pastor, and he still continues his pastoral relations with marked success. He has seen a former church debt removed, and the Plymouth church on Congress Street purchased where the Free Baptist Society now worships.”

The congregation has steadily increased since removal, and the church has now a membership of about three hundred and fifty, with a large and flourishing Sunday School in charge of L. M. Webb, Esq. It has also among its auxiliaries a Social and Literary Guild and a Young People's Society of Christian Endeavor, both of which are doing excellent work. An Auxiliary to the Free Baptist Woman's Mission is doing good service in the cause of Missions. It has under its care for the same object a society of young misses called the Active Maids; also a large enthusiastic Children's Band. A most efficient help in the social and financial interests of the church is the Ladies' Aid Society.”

My quotations may seem a little tedious to those not acquainted with the importance of the church and its important location, the chief city of the state of Maine, though not its governmental capital. It is this glorious future to which it has come that prompted me to the exertion requisite to save a cause then hopelessly abandoned by all the preachers with whom I consulted before entering upon the field. Wm. Burr, Esq., was the only public man among us with whom I consulted, who said “the importance of Portland to our general cause justifies the effort to rescue it.”

When the church was recovered and progressing favorably, some felt it to be very important to establish a “branch” of the church on “Munjoy Hill” or in the lower portion of the city. One sea captain offered \$3000 toward this mission undertaking, provided we could raise enough to buy the lots and a certain amount toward the chapel. Arrangements for the lots were about completed when the great fire of July 4th, 1866 put an end to this mission enterprise. The fire bore heavily upon our rejuvenated church, twenty-eight of our families having been burned out on that fearful night which rendered thousands and thousands of people homeless. Personally, with my horse and carriage, I worked, removing persons and valuables, from sundown to 10 a. m., the next day. But of that fearful disaster I need not now write at this late day. At the time, however, I wrote quite fully in the Morning Star.

In the revivals in that church, I baptised scores of people who by their lives have shown that they set out in the christian way, not from mere excitement of the emotions, but from genuine trust in the Lord Jesus. Among these goodly disciples was a lad, about fourteen years of age, and the second time he opened his mouth to confess the Lord in the social meeting, I received the evidence that he was called of the Lord to proclaim the Gospel. He is now the editor of the Morning Star. I wish I could take the space to tell you of others who are now bright and shining lights in the cause of the Lord. What a comfort to me as I look back more than a score of years and feel that all earthly will soon fail for me. In my next letter I hope to give you in detail an account of the great calamity to the church in 1868; the consequent chaos and happy restoration.

Yours truly,  
D. M. G.

Chestnut St. 1930,  
Phil., Pa.

PERSONAL.—Hon. Mr. Foster, minister of marine, went to New York to represent the Canadian government at the Canadian Club dinner to Mr. Chamberlain. Major D. McLeod Vint was on a visit to Montreal and Ottawa.

## Church-Management.

Every church needs management. There is no principle in business or ethics by which a church can be run independent of human wisdom and leadership. Management is more than money or talents. True it is that management without money, if such a thing were possible, would be a failure; but where there is wise management there is not likely to be a lack of money or adequate talents in the pulpit. More churches fail for want of management than because of any other one thing, just as individuals come to poverty and suffering usually because of a failure to wisely manage their affairs. With good management, we would have little use for almshouses and charity-homes.

Management tells everywhere. It is a rare and precious possession. What it is every one knows by what it does, and what it does proves its importance and practical value. We know what it is to be without it and what it is to have it. Happy is that one who has the gift of management, natural or acquired, and is able to make the most possible out of his resources in wisely adapting means to ends.

Management is not some indefinable something, though it is not always easy to state in specific terms in what it consists. With one it is one thing, and with another it is something else.

With one it is tact, and with another it is economy. But with all there is a certain definite, positive something exhibited in using to a purpose, even the best purpose, the resources for the accomplishing of wise ends which are at our command.

Management, like common sense, is essential to real success in any undertaking, private or public. An exchange: “A pastor's management or want of it is evidenced after a very short acquaintance with his congregation, in the attendance at the services, the spirit of the members; the kind and amount of work done by his church, the condition of its property, and the amount of its contributions toward the furtherance of the gospel at home and abroad.”

How often the want of wise church-management is seen in letting the finances run at loose ends. In making repairs, in erecting new buildings, there is no careful “counting of the cost,” such as characterizes the good financier in the management of his own affairs. Debts are contracted with only a vague hope that they can be paid when the date for payment comes. Some even contract debts with the “faith” that liberal people of other parts of the church will come to their rescue and pay their debts for them. Then, for want of proper management, bills are often much larger than they would be if careful estimates were made and contracts let to the lowest responsible bidder. So, in a thousand ways, failures to churches come through bad management, or, what is usually worse, no management at all.

It requires management to lay plans at the beginning of the year, and it requires management to carry out the plans during the year. Our church-finances can never be made self-directing. They must be looked after with a painstaking and business-like interest in the adaptation of means to ends that the best results may be realized.

A church without management is sure to fail. Its debts and want of system are sure to bring embarrassment and demoralization. There need be no fear of too much management, if it is of the right kind.

The supervision of services, times and places of meetings, ventilation and comfort of the church, seating strangers and making them feel welcome, and a score of other little details, all meriting strict attention and oversight of pastor and church-officials, come under the head of church-management.

Just as better management in domestic and business-like circles will prevent financial losses and bankruptcy, so better church management generally greatly enhance the power and usefulness of the kingdom of God among men.—Telescope.

## Revivals.

—Rev. E. P. Hammond has been holding meetings in San Diego and Los Angeles, and is now laboring in Sacramento.

—The United Presbyterian reports revivals in a number of the churches of the denomination it represents, the accessions to the membership being large, and the churches blessed so numerous that the revival may almost be called general.

—Standa lukewarm Baptist, a formal Presbyterian, a cold Congregationalist, and a backslidden Methodist, in single file, with Satan at the head of the procession, and it wouldn't take long to point to five professors who don't believe in revivals.—The Methodist Young People.

—In Dr. Judson's work at Berean Church, New York, conversions are daily occurring.

—The interest in the Union Meetings of the Baptist and Free Baptist Churches in this city has not abated. There was a number of conversions last week. Of the converts eight were baptised Sabbath evening in the Free Baptist Church. Both pastors administered the ordinance. There was an immense congregation; many were unable to get into the church. It was an impressive service. The meetings are being held this week in the Baptist Church.

—In a report of the Revival meetings in Ottawa the Montreal Star has the following:

The interest they have excited in all classes of society has been great, and augmented by the fact that Sir John and Lady MacDonald have been attending as often as two and three times a week. To-night the church was crowded to the doors, and over one thousand were shut out. During the course of the preliminary exercises, your correspondent learned that the evangelists to-day lunched with Sir John, when he told in all sincerity that he had experienced a change of heart. His well known features were a rather serious and troubled expression as he walked to his seat. He took part in the singing with earnestness, and those in the neighborhood, who were observing him, were not surprised when, in answer to an appeal by Mr. Hunter that all who wished to become Christians and desired the prayers of the audience would stand up, the Premier of the Dominion, arose with his wife. It made a distinct sensation. Later the pastor of the church, the Rev. Mr. Carson, made a motion, which he said had been his secret purpose for two days, to the effect that the Evangelists be besought to remain in Ottawa another week although they are due in Belleville almost immediately. One thousand names, said Mr. Carson, had been sent from the enquiry room, and of these fully one half belonged to denominations other than the Methodist. Three hundred and forty had been added to the roll of his church alone. Later, the question, “All who love Jesus,” brought Sir John again to his feet. The collection for the evening amounted to five hundred dollars, contributed on the understanding that it should go to the reverend gentlemen who had taken of the services.

## GENERAL RELIGIOUS NEWS.

—For three thousand years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken.

—There are 122 Protestant churches and places of worship in Paris, with 92 ministers. Of these, 18 churches with 15 ministers belong to the Reformed Church of France, and 15 churches with 19 ministers to the Lutheran Church.

—In 1786 there was not a missionary from Great Britain laboring in any part of the heathen world. In 1886 there were fifty-nine societies exclusively engaged in foreign mission work, with several thousand missionaries in the field, and an aggregate income of \$6,583,990.

—The Hebrew Standard, of New York, says that “Rev. Dr. Emil G. Hirsch has been elected by his congregation on Fifth Avenue, New York city, for the term of ten years at a salary of \$12,000 per annum, free house rental and a life insurance policy of \$20,000. He is certainly the best paid rabbi in the world.”

—The Church of England is very short of funds, and Canon Gregory proposes to reduce the salary of the Archbishop of Canterbury from £15,000 to £12,000 and the salary of the Archbishop of York from £10,000 to £8,000. The house of the Bishop of Ely is said to be too costly and should be sold.

—The present year is to be a memorable one in religious annals. In addition to the Protestant bi-centenary, the Pan-Angelical Synod, and the Pan-Presbyterian Council, there will be a world's missionary conference in London, attended by delegates from the home and foreign missionary societies.

—According to a London paper, the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty-four copies—four being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scriptures remained unsold.

—The seventh anniversary of the first Society of Christian Endeavor established in Portland, Maine, was celebrated February 9th. The growth from one society with sixty members, in so short a time, to 4,000 societies, with 300,000 members in all parts of the world, seems like a marvelous story, but the figures are probably a decided understatement of the truth.

THE QUAKERS have a farm of 720 acres of land near Wabash, Ill., in a high state of cultivation, on which nearly one hundred young Indians are receiving a Christian education.