

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, SEPT. 18, 1889.

—TRUE. Spurgeon says the man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.

—BE CAREFUL. Every one should live having in view the possible effect of his conduct on others. His conduct touches and influences somebody. How? For good or evil? To help or to hinder? "No man liveth to himself."

—CARE FOR THE POOR. "The poor ye have with you always." And they should be cared for, wisely and tenderly. He who closes his heart against the needs of the poor does them a wrong. But he does even a worse wrong to himself. It is impossible to be the same in tender feeling and consciousness of having done right after resisting the appeal of the need of the destitute. The generous heart and open hand are necessary if there is to be a genial happy soul. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the law of God in him?" "Let us not love in word, neither in tongue, but in deed and in truth."

—TRIENNIAL CONFERENCE. The twenty-seventh General Conference (triennial) of the Free Baptists of the United States will meet at Harper's Ferry, Va., on the 25th inst. Harper's Ferry, a place of historic interest, is of special interest to Free Baptists because it is the seat of one of their colleges. Storer College, devoted especially to the education of freedmen. There the Conference will assemble and we trust will have a session of great interest.

—THE CHURCHES DUTY. There is a very general disposition to make the minister wholly responsible for whatever failure is apparent in the life and work of the church. It is a mistake, and very unfair to the minister. "What we want in our church," said a member, "is a minister that will draw." And the gentleman to whom he was talking said,—"Oh no, my friends, what you want most is a church that will hold. You haven't got it. Twenty congregations have passed through your church in the last twenty years, and they have passed through because you have not had a church that will hold. You want a church that will hold the people when they get into it. The minister cannot hold. Success depends not half so much upon the minister as upon you, the church."

—THE CAUSE NEEDS IT. Nobody in this day doubts that the circulation of a religious paper is a great advantage to the denomination with which it is connected. One who knows says, "Other things being equal, that church is strongest where the religious paper is most widely read. It supplements the work of the pastor, doing work which cannot be done in the pulpit, or in house to house visiting. It develops stronger Christians. It educates the young people in Christian doctrine and attaches them to the church. And it does its work at so trifling a cost that it may easily be had in every family. Because the INTELLIGENCER does this kind of work it

asks the help of pastors to introduce it to every home in the denomination. The present offer to take trial subscriptions at 25 cents for the balance of the year gives an extraordinary chance to our brethren in the work to induce all their people to become acquainted with the denominational paper. We trust every minister will do what he can, at once, to secure a large list of trial subscribers. It can be done, we are sure, if the effort is made.

Some have already sent names. We ought to have a thousand or more this month.

—"THE SAINTLY SELF." That self dies hard, who does not know? And that it is very much alive and assertive and satisfied, even when it fancies itself dead, is equally true. There is great truth in the statement by Rev. Dr. Aitken, that "perhaps the subtlest self of all is the saintly self—the self that asserts itself in denying itself and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. "We are living the higher Christian life, and we have such wonderful times up here on the mountain-top; we are sorry for you poor, dear, half-enlightened souls who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness."

—CONVERTED CHILDREN. The old-time prejudice against very early conversions is fast dying. Christians are coming to understand that there is economy of Christian strength in seeking to win children to Christ, and that the percentage of stable and useful Christians is much greater amongst those converted in childhood than of those converted later. Dr. Hutton of New York, at the close of a successful ministry, made this striking statement: "I have received in seventeen years one thousand children and youth into my Church from the Sunday School, and not a single one has given us any reason to doubt his piety." That, says the Presbyterian, was a wonderful thing to be able to say, but not so wonderful as a statement made some years ago by Spurgeon. Up to that time not one member received at the Tabernacle in early life had been a subject of discipline. Persons received in middle life and old age had often to be dealt with but there had not been one case of discipline among the young. In view to these facts it is wonderful that anyone should be found holding the view that young people should not be encouraged to profess their faith. If they have saving faith, the younger they come forward the better. Character is much easier moulded and good habits much easier founded in youth than any other time. The subjects of discipline nearly always are unfortunate people who formed habits in early life that even divine grace did not always enable them totally to overcome in after life.

Notes by the Way.

Off on another jaunt; this time to the Nova Scotia Conference. Dinner in the Capital Tuesday, breakfast in Yarmouth Wednesday, and four and a half hours in St. John between.

We were so well pleased with the last trip in the "Alpha" that we chose to go by her this time. She makes night trips only. This is we suppose, to give the days to loading and unloading. To look at the "Alpha" is not a thing of beauty; but she is evidently a staunch steamer; and she is certainly well officered and carefully managed. Capt. Robert Blauvelt, who has been master for nine years, has yet to have his first accident. He ran the Dominion for several years, and in all his nearly a quarter of a century of service has been remarkably successful. As becomes a master, he is not particularly talkative, but is ready to answer proper questions, and can give as much information about the Bay sailing and Steam Service as any other man. The Purser, Mr. Robbins, and the other officers of the steamer are very smart and accommodating. There is not a large passenger travel by this route, though twenty-four passengers were on board last trip.

The stop at Westport used to be in the night, but the people rather objected to that, and this year the steamer has arranged her time of leaving St. John and her rate of speed so as to make the call about day light. This of course, makes a later arrival in Yarmouth.

The "Alpha" belongs to the Yarmouth S. S. Co. This Company seems

to be doing a large business. The Steamer "Yarmouth" is on the Boston—Yarmouth route. She is large, well equipped and fast, and does a large business. The steamer "City of St. John" is on the Yarmouth—Halifax route, calling at ports along the south shore. The Company recently voted to increase its capital stock, and to build another fine steamer for the Boston route. The manager, Mr. L. E. Baker, goes to England at once to negotiate for the new steamer. It is pleasing to note the enterprise of this home company, and to know that it is winning a good success.

A day can always be pleasantly spent in Yarmouth. It is a town of considerable importance and of large business enterprise. Its shipping interest has brought much wealth to it, and has made it known wherever ships sail. It has a number of fine residences, and a large proportion of its dwellings are of a good class, the comfortable and home-like kind. Judging from appearances one would get the impression that there is very little real poverty in the town.

It is a town of churches, there being as many as thirteen; perhaps there are more. But the number stated is not bad for a population of 8,000, and Yarmouthians are said to be a church-going people. To education also much attention is given, and the public schools are of a good class.

The Free Baptist Church in the town, though one of the youngest, has made a good record, and is now enjoying a very good degree of success. Rev. E. Crowell, for several years the wide-awake, energetic and efficient pastor, was much missed when nearly a year ago he resigned to go to Barrington. Rev. L. A. Lang stepped into the vacancy, intending to remain only till a permanent pastor could be secured. During the months of his pastorate he did excellent work, not only in the town but in several places adjacent. A few weeks ago Rev. Mr. Cooper was called to the pastorate. He has made a good impression, and the brethren are hoping for a good year.

The F. B. Church was the scene of a very pleasant event last evening, the marriage of one of the most active young men of the church and the daughter of a brother beloved by those who knew him during his life. The groom is a son of Deacon A. Cook, and the bride the second daughter of the late Capt. Michael Wilson, of Barrington. The church was tastefully decorated for the occasion, and the large number present, filling the church to overflowing, indicated the esteem in which the happy young people are held. The reception at the residence of the bride's aunt, Mrs. Capt. B. Whitehouse, was largely attended and exceedingly enjoyable. The newly wedded couple have a host of friends who wish them a long and good life together.

We were glad to see some old friends in Yarmouth, and also to meet en route to Conference Rev. Jos. Noble, Rev. H. Lockhart, of Massachusetts, and Bro. George A. Downey. Sept. 12.

Realities.

"The real is the true" is an old aphorism, but what is the real, and how shall we mark "substance from shadow," as to divine things, and in divine relations? are urgent, pressing questions to the truth seeker. What, and where, is the rock amid so much sand? "The fortress strong, and the quiet resting places." In the strife of tongues, and the din of voices, the sincere, truthful soul, longs for, seeks and welcomes, solid ground and sure repose. Reality, help and rest are the great needs of our times.

Consciousness is real. Admits of no doubts. I am. Here we have solid ground. I am not someone else, but a conscious being, endowed with personality. A part of all I have seen, met with, experienced; yet a distinct individuality. Within consciousness is a sense of the Supreme, undoubted, and beyond question. Manifest in the spirit of worship, the universal fear of death, and the clear voice of conscience. A sense of right implies there is a right; and the existence of wrong declares there must be that which is right.

The sense of the Supreme One is not of man. If it were so man by his corruptions long since would have destroyed it. Plato said truth must have a guardian angel or else it would soon perish as the world is, as man is. Each can turn himself upon himself and verify if those things are so. Further, consciousness unfolds to us our weakness, and a sense of sinfulness. For the perfection of our inner nature we need light and help, for the enjoyment and strength of life rest. The whole nature must be satisfied. Without harmony there cannot be either true life or peace. Harmony within ourselves, and in relation to that without. The harmony within

being created by a power not of us, "for it is not in man to direct his steps." The discord—sin—is a subtle spirit, not a thing; not like a cancer palpable, which can be touched and handled, but like a fever which permeates and effects the whole being. Such an evil force can only be cast out by "a stronger than the strong man armed." Darkness cannot scatter darkness. The cleansing of the whole nature cannot come from within. The perfection of life cannot be of ourselves. There cannot be evolution without involution; there cannot be life without antecedent life. All nature declares there is a central power, and all experience is a witness of the fact. All history witnesses to struggle and aspiration; and all experience attests, "that the eye is not satisfied with seeing, nor the ear with hearing." What is that power? and wherein is the perfection of life? That power is God, and the perfection of life Christ, who is our life. All life is its own evidence and witness. The natural life is real and not less the spiritual; the life of faith, love and obedience. We can know in the one and assuredly know in the other, God has spoken, man has heard, and consciousness witnesses to the fact. A delusion could never save a world. The Gospel has saved the world, for had it not been for the Gospel sin long since would have destroyed it, not saved it in the highest sense, but in the lower sense of existence. God has disclosed himself in His works, word, ways and in His Son, who is our Saviour, as the deliverer from sin, as the perfection of life. The light, help and rest of man. "In me is thy rest found." How can we know? How can we have solid ground to rest upon? Come face to face with God, who is our Father. Open mind and heart to Him, and by love and sympathy yield to His alluring love, and rejoice in His grace. Christ has opened the way, made an atonement for sin, "and brought life and immortality to light." To know God, in Christ, is life eternal. To know in "a new life," another spirit not of the flesh; to know in new desires, purposes, deeds. The old form of life—of living—having passed away, and all things become new. A renewed life, moved in aspiration and strong desire into another higher plane, the spiritual, to bring forth the fruits of righteousness. The perfection of life in self-sacrificing love, "to will and to do of His good pleasure." Can such a change be wrought without evidence? Can a new affection be enjoyed and not be known? Can the explosive power of the grace of God, renewing and changing be possessed and not be realized, known? No! It is ours to know, and it is ours to know that we do know; "we have passed from death unto life." Certitude in natural things, certitude in spiritual things, in a new life manifest to consciousness. The simple is the profound, and the simple is within reach of all. Thus we find reality in the Fatherhood of God, the grace of Christ, and the gracious abiding presence of the Holy Spirit. The help and need to deliver from bondage, and perfect life bestowed; and the rest and repose to give hope and security in the perfect love of God, revealed in Christ, and in that righteousness imparted by union and communion with Him, who of God is made unto us wisdom, and righteousness, a sanctification, and redemption." Here we end our quest. Here we rest. Christ, and Christ alone. Revealed, known to the seeking, trusting, sincere soul; our very life, a conscious grace, a vital force, a living presence, a saving power.

"I heard the voice of Jesus say, Come unto me and rest; Lay down, thou weary one, lay down, Thy head upon my breast. I came to Jesus as I was, Weary and worn, and sad; I found in Him a resting place, And He has made me glad."

T. H. SIDDALL.

CURRENT TOPICS.

YOUNG PEOPLE'S SOCIETIES. There are now more young people organized for Christian work than ever before. About the many and multiplying young people's societies of the time, the *Christian Advocate* says these timely words:

It is to be hoped that these organizations are permanent. It would be a calamity if, like many worldly societies, they would be most enthusiastic and effective at the beginning, and then gradually decline and finally become extinct. It would be far better if they had never come into existence. One thing is needful in order to the permanence and utility of young people's societies. They must be organized for work. This one element of church life is greatly lacking at this time. Machinery abounds in the churches. Money is contributed with growing liberality. The meetings are not attended as well as they might be, and there is less to complain of in this than in some other directions. Christians do not sing and pray and speak too much, but they work too little. This world will not be evangelized, these cities will not be brought under

the influence of the Gospel, the strongholds of sin will not be pulled down, till Christians go and do it. What a force is marshaled in these hundreds of thousands of young people now being organized. If this force is expended on good works growing out of Christian love and wisely directed, the next generation will show the results in a vastly improved Church and civilization. Otherwise, it will be wasted.

CHURCH WATCH CARE.

Referring to the revision of the roll of Plymouth Church (Beecher's) by which the enrolled membership was reduced from 2,500 to 1,500 the *Inquirer* says:

Often churches receive much credit for carefully pruning the roll in this way; but it would be far better if the roll were so carefully kept that it would not need to be pruned by this heroic method. We all know that it is an extremely difficult matter carefully to watch over a large church membership in one of our great cities; indeed, it is impossible, except the pastor has one or two experienced assistants. All large churches should give their pastors help in this way. Mr. Spurgeon's church is one of the few very great churches found anywhere in the world, the greater number of whose members can be found or accounted for at any time. It is of the utmost importance that a thorough watch-care should be exercised by church members over one another. Pastors are bishops or overseers; they are to care for the flock. The wise pastor will strive to divide his church and so to appoint helpers that he may be able to account for the location and Christian deportment of every member of his church.

SOCIAL NUISANCES.

Says the N. Y. *Advocate*:

Some men seem to think that they have a special mission to rebuke sin and point out faults. They never see the bright side of life nor of any thing in the world. Their attitude with reference to their neighbors and the church leads them to exaggerate the evil, and they become unreliable in judgment and speech. Such men think they are following out their convictions when they are only following out their prejudices. They have such a horror of moral cowardice that they become social nuisances.

IT IS CALLED "GENIUS."

What is sometimes called "genius" ought often to be called by another and less pretentious name. Writing of some of the "peculiarities" of some well-known preachers, as noticed by a recent visitor to London, the *Canada Presbyterian* says:

Spurgeon had some quaint petitions in his prayer of which this is a fair sample: "May the man who came to see the Cattle Show see Jesus Christ." McNeill preached on the miracle by which Elisha caused the axe to swim, and began by folding his arms on the desk before him and saying with a quizzical smile, "Now what can we make of that? You have heard of big fish stories: Is not that a big swimming story?" Of course, expressions of that kind are evidence of great genius in men like McNeill and Spurgeon. If an ordinary man used them, the case would be different. People who listen with open-mouthed wonder and admiration to the "peculiarities" of distinguished men would perhaps be the first to condemn any departure from humdrum at home.

DON'T SCOLD.

A scold, whether in the home or the church, is a good deal of a nuisance. The *Telegraph* gives good advice:

Don't scold. It does no good and much harm. It encourages the misery of the soldier, discourages and renders disobedient and incorrigible his children, and keeps his home in constant turmoil. The man or the woman who is constantly scolding is an unmitigated nuisance in the home, in the community, in the church. We will not say that the scolder can not be a Christian, but we will say that he does not feel as a Christian ought to feel. The religion of Jesus Christ in the soul, and plenty of it, is an effectual remedy for this pernicious evil, for it is peace and joy in the Holy Ghost.

Mission Work News.

—India contains over a million Protestant Christians.

—There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

—A hundred years ago it was thought useless to hope for conversions from Mohammedanism; now in many places, as Lahore, India, most of the leading Christian pastors are converted Mohammedans.

—At the Paris exhibition the McAll Mission carries on work in two halls outside the two chief entrances. Daily meetings are held, as well as Sabbath services, in French and English.

—The Rev. L. A. Gould, of Ningpo, China, says that the Chinese converts are mainly and mature, although, of course, little instructed in the Scriptures.

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio can not be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

—On the west coast of Africa there are now about 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils, and portions of Scripture and religious books have been translated into 35 languages or dialects.

—The Kohls are more inclined to Christianity than any other natives of Assam, says Mr. Petrick, the new missionary, and he is very hopeful in beginning his labors among them.

—A loud call is being made for missionaries in Chili, Brazil and other South American States. Romanism, which in those countries is nothing more than heathenized Christianity, has reigned there for 300 years.

—A navigable channel has been discovered in the delta of the Tamezi River, south coast of Africa, by which vessels can enter the main river. This will greatly facilitate the advance of missions and civilization in that region.

—There are still 28,000 wild Indians in America, 60 whole tribes on whose darkness no ray of gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores.

—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—Mohammedanism is to-day as aggressive as it ever was, and in India the Hindus are stirred up by it to great fury. Foreign dispatches say that if British authority were withdrawn the whole country would be involved in a religious war.

—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2,545 boys and 2,095 girls. There are 80 Sunday-schools, with 183 helpers and 3,231 scholars. The churches are ministered to by 56 pastors and 35 evangelists. The number of regular attendants is 9,164; of communicants, 3,442.

—While money is an essential factor, let us not forget that a penny, with the blessing of the Lord, is worth more than a pound without that blessing. We need, first of all, wisdom and power from God. Pray at home; pray in the church; pray in the light of prophecy concerning the spread of the gospel among both Jews and Gentiles.—*Sabbath Recorder*.

—There are in China nearly half a million Roman Catholics—29 bishops, 2,460 churches, 440 European missionaries, 303 native priests, 1804 schools, 25,000 pupils, 34 seminaries attended by 666 students. There is a remarkable show of progress.

—A new religion has sprung up in Toungou, Burmah—a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. The initiatory rite is a handful of rice from the hand of Koh Pai Sah, for which 30 rs. is required from a man, 20 rs. from a woman, and 15 rs. from a child. The new disciples keep the Christian Sabbath and abstain from strong drink. The adherents number several thousands.

—In September last a British man-of-war captured three cargoes of Abyssinian children, two hundred and seventeen in all, being carried into Arabia for the most degrading servitude. They were nominal Christians, whose homes were destroyed and their friends killed. The *Missionary Review* says that a large number of them have been put in school where they will receive a Christian training with a view to their being returned to their native land as missionaries.

Dr. Herrick, a missionary in Turkey, says: I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of eastern lands.

—Two decades ago, Africa, save the extreme southern and northern parts, had no interest for anyone save the Christian missionary. Now since Stanley's explorations and since the founding of the "Congo Free State" in western central Africa the whole civilized world is aroused to the commanding position which Africa will in future assume in the commerce of the world. The railroad is soon to enter the Congo valley, articles of trade will be brought to the world which will put a new element in commerce. Africa is yet to be redeemed from degradation and heathenism.—*Central Baptist*.