

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 a vast deal of confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, August 5th, 1891.

—THE LATEST WORD about Mr. Spurgeon is that he is improving in health.

—DR. GORDON says,—"I do not fear that my church will go to the theatre half as much as I do that the theatre will get into the church."

That is it. The real danger is that the church will become imbued with the spirit of the world, and adopt its methods.

—RUM in shiploads continues to be sent from Boston to Africa. A recent shipment was valued at \$60,000. During the year ended June 30th there was exported from Boston to ports in Africa 1,018,591 gallons of rum, double the quantity shipped in the year immediately preceding. The deadly trade increases steadily.

What abominable creatures they must be who carry on this awful trade. While the church of Christ is sending missionaries to teach the native races of Africa the way of life, the greedy and cruel rum traders are deluging the country with what destroys the poor people body and soul. And it is quite probable that some of the men concerned in the dreadful traffic have membership in some of the churches. "How long, O Lord, how long!"

—WE REPEAT this from last week's issue:

The suggestion of Dr. Phillips about a monument to the late Rev. A. B. Boyer in the Balasore Cemetery accords with the feeling we have heard expressed by a number of brethren. And we have no doubt there will be a ready response to the call for contributions for such a purpose. The INTELLIGENCER will be glad to receive contributions and will acknowledge them as received. We would suggest that they be in small amounts, that many may have the opportunity of helping to erect a modest monument at the grave of the beloved brother who poured out his consecrated life in prayers and labours to bring the heathen to Christ.

—"How SHALL we interest the young in the church?" is an important question. In answer to it, among other things it is suggested that parents can speak kindly and wisely of their minister's sermons and of the devotional exercises. They can cultivate the spirit as well as observe the forms of worship. They can make it prominent at the family altar. They can discourage the bad habit of sharp and censorious criticism of the preacher and his preaching at their tables and in the presence of children. They can call attention to single thoughts, illustrations, and appeals which may be of service to the young. In many other ways they can make the church in their house re-echo the services of the sanctuary."

—CHURCH SNOBBERY gets a scolding from Dr. Cuyler. Severe as he is, he is not a bit too severe. This is what he says:

Social cast is a demon that ought to be exorcised from the Church of Christ. The man or the woman who is worthy to be Christ's friend, is good enough to be my friend or your friend. That

house, however humble, in which the Master visits His relatives, should never be spurned by us as vulgar or "ungenteel." If that coarse and cruel thing called "snobbery" is despicable in social life, how much more is it among the redeemed household, a crime against Him who is our Elder Brother. A dishonour to a Christian is a dishonour to Christ. How do we know but that the ill-clad, ill-housed brother who comes in unnoticed to the family-feast, may yet receive peculiar honour as a prince-royal of the blood, and may be awarded a higher place than we, up in the celestial courts? A communion table of pardoned sinners is no place for coveting of "upper seats," or for thrusting the heirs of a common inheritance into the lower seats, on account of social caste or scantiness of purse.

—REV. JAS. SPURGEON, assistant to his better known brother, says that the ordinary pastoral and literary work his brother has to do would never hurt him; what is really disastrous is the outside work in preaching, lecturing, &c., that Mr. SPURGEON has undertaken in response to the ceaseless worrying applications of mistaken friends. Now that such persons see the effect of their pressing invitations to preach—every one thinking their own to be an exceptional case—they will perhaps cease asking a man to do what leads to his breaking down altogether.

—SUNDAY TRAINS are being run on the Grand Southern railway, between St. John and St. George. The St. John Evangelical Alliance has memorialized the management, asking that the Sunday excursions be discontinued. The local manager is understood to say that orders to run Sunday trains came from the New York owners of the road. The running of Sunday excursion trains is something entirely new in this Province, and is a shock to the feeling of regard for the Lord's day which prevails amongst the people. We trust this form of Sabbath desecration will be discontinued at once.

The Spiritual Life.

No one can read thoughtfully the requirements of discipleship set forth by our Lord and the Apostles, without having a more or less profound sense of "shortcoming" in his spiritual life. None of us is perfect, and none can hope to be in this imperfect world; but everyone must feel, as he reviews his past, regret that he has not made more progress toward the full stature of Christian manhood, as portrayed in the New Testament. Each one has, perhaps, some excuse with which he seeks to comfort himself for the poor showing made. But this attempt at excusing is a dangerous habit, which may lead to being satisfied with very poor attainments. The real difficulty, we think, is to be found in the lack of three things:

First, there is needed a high standard of Christian attainment. Ostensibly, the man Christ Jesus is our high spiritual model. We profess to have partaken of his spirit, to have learned of him, to desire to be like him—in a word, to have him living within us, the acknowledged ruler of all our thoughts and affections. But, in reality, is not our standard in many cases far below that lofty ideal? Two often it is but a poor made-up figure, stuffed with sordid wishes, passions, weaknesses and follies, the creation of our imperfect thought and our dull spiritual sense. As time goes by, and we pause occasionally to take a backward look, we are apt to wonder at the small and mean objects on which we lavished our powers. It were well did we give more time to such backward view and thought; we might be more surely moved to better things. But, unhappily, the moment the face turns futureward the lesson the humiliating retrospect would teach us fades into obscurity. In the heat and hurry of daily business the brief aspiration for a nobler life is brushed aside, and the little and unworthy things again absorb our chief attention. The only remedy for this tendency is "looking unto Jesus," and making Him in deed, as well as in theory, our constant model. It is in the power of every Christian to become so like his Master "in all holy deportment," that there shall be no mistaking the likeness. To be sure, men differ in the graces they develop, both in kind and degree, according to their individual characters; but there is peculiarity about our divine model, that every disciple, however diverse from others in natural traits, may find in him a pattern perfectly adapted to his particular case. And He who has promised to help our infirmities will surely afford all necessary aid to those who have set the mark before them, and are earnestly struggling to attain to it.

Another reason of "shortcoming" in Christians is the failure to make a fair division of time between merely secular and religious pursuits. In one sense—and a very important one, the true Christian has his religion always with him; it is part and parcel of him-

self, the life of his life. But there are religious duties which demand their own exclusive time and attention. Such are the study of the Bible, secret prayer, attendance upon the means of grace, specific Christian work for the help of fellow Christians and for winning the unconverted. It is not the fair thing to give only the briefest snatches of time, in the most irregular way, to these important duties. The spiritual life is sure to sicken, weaken and die if this is done. "For this cause many are weak and sickly among you, and many sleep," Paul says. It is not denied that men must give time and thought and earnest effort to secular business; but it is a grievous mistake to do so to such an extent that but little or no time is left for attention to those things which are essential to the health and development of "the better part"—the spiritual life. No man ever gained anything really worth getting by neglecting his spiritual interests; and the loss by such neglect is incalculable.

And still another reason is found in the lack of a complete consecration to the service of Christ. This, indeed, includes all else. A consecrated heart asks always and about everything, "Lord what wilt Thou have me do?" Conversion implies this complete surrender of the life to the will of God; and the continuance and growth and usefulness of the new life are contingent upon it. No Christian can, for any reason, be exempt from what is involved in this consecration. If every Christian were thus consecrated with a glow and flow and force of spiritual life there would be in all the churches what abounding service, and what glorious results.

Concerning the Ministry

I have a few ideas on a subject which, I think, should have the careful consideration of every Free Baptist in these Provinces. I should not like to think, nor do I, that I have anything to say but the great majority realize to be true. But while our standard is not attained it can do no harm to uphold it and urge towards it.

We are too careless as to our educational advantages. True, we have no college or institution of learning exclusively our own, but there are in the two Provinces at least four institutions where, for a very moderate sum, a young man can, in four years take the degree of B. A. In none of them is there the least thing to interfere with the religious beliefs of the students, but there is, in fact, an experience in dealing with all kinds of natures, on the subject of religion in particular, that ought not to be missed by the young man giving his life to the work of the Gospel ministry.

But my chief reason for writing this article is this: I have heard it stated within the last few years, and especially of late, as a reproach to our denomination, that the Free Baptist ministry of these Provinces is not, as a whole, an educated ministry. We may claim, as I did, that they are self-educated men; but it hardly seems reasonable that so many would choose to plod on in the dark without a guide, when so much greater progress could be made under instructors. And it looks to many that if our young men were as ambitious as they should be, and realized the need of a good, sound education such as the world of to-day demands in its leaders, we would find more taking not only a full Arts course, but a course in divinity also.

Lack of means is sometimes urged as an obstacle. But if a young man has not the push and pluck to overcome that difficulty, the same weakness will display itself all through his chosen work. We would not like to think our young men less energetic or persevering than others. Is it not, rather, mistaken zeal, which urges them into the practical work of the ministry before they are really prepared for it? In every denomination around us young men, with absolutely no means but their summer's earnings, are choosing to set aside a few of their earlier years to the work of preparation, that they may do the more successful work when they enter the field. God wants good workmen. And they have the truest conceptions of what He requires who are willing to sacrifice something in order to prepare themselves for His work. If God has an interest in this denomination—and who doubts that He has? He wants, just now, a few young men who will at any cost prepare themselves to the very best advantage to labour for Him. There are too many like the steward who said, "Here Lord, Thou hast that is Thine" but few who will labor and deny themselves that their talents may be increased two, three, fourfold, in order that their labours may be more effectual in His cause.

A minister should be a leader among the people. Let him know his re-

sponsibility, and not think to have grace to do for him what he must do for himself,—instruct him in grammar, or harmonize his sermons with the laws of logic. First of all become imbued with power from on high, but then remember that that Divine power works through human agencies, and that the better the agencies, the more effectual the work done through them.

Let us learn a lesson from the world. Does a year make a doctor or lawyer or college professor successful in his work? Hardly. Years are spent, first in obtaining means to prosecute their studies, and then in preparing themselves for their professions. Do we value the ministry of Christ as highly as these? Is it only those who have not the energy and application necessary to success in these professions who are going into the ministry? No! Then let it not appear so.

One fact that makes me anxious that our young men should prepare themselves for the best work is that doctrines of our denomination are believed to-day where they are not professed. Educated young men and women, who are not Free Baptists in name, believe our doctrines. The tendency of a college education is all in our favor, and educated men can influence educated men to espouse our cause. "But," you say, "our mission is not to teach doctrine." I differ from you there. It is the Bible. The story of the cross, the climax of the plan of salvation, is a harder doctrine to promulgate, when not believed, than that of free-will.

But, perhaps, I have said enough to cause some one who sees the situation as clearly as I do, and who can much more forcibly present it, to continue the consideration of the subject.

One word to those who have given their life to this work. Do you consider it worth preparing for? Or has God called you to a labor in which any enthusiastic service can be a success? Consider the dignity of the calling you have chosen, and shudder to take upon yourself the responsibilities till you have, in some measure at least, prepared for them. Let us consecrate an ambition for Christ. God wants some one to take Mr. Boyer's place in India. Who will it be?

Rev. A. B. Boyer: Some Reminiscences.

Like thunder from a clear sky came the news,—"Brother Boyer is dead." It does not yet seem possible that our young, sweet-spirited, enthusiastic fellow-worker, missionary of the New Brunswick Free Baptist churches, will be seen here no more. If we ask why this is so, the only answer is, God knows, and he knows best.

To know Brother Boyer has been a blessing to me; and perhaps it may be a blessing to others to know something of the spirit that animated him, and made him the successful missionary.

1. He counted not his life dear unto himself that he might finish his course with joy, and the ministry which he received of the Lord Jesus, to testify the gospel of the grace of God. He told me, and also others, that he did not expect to live long in this land, but he had no doubt that the Master called him here. He felt with Paul, "For me to live is Christ; to die, is gain." This feeling that perhaps his time was short may account for his untiring zeal. He was "instant in season and out of season," and it was his joy to "preach the Word." His intense desire to make known "the unsearchable riches of Christ," coupled with natural gifts in language, enabled him to begin to talk in the bazaars when he had been in the country but a few months.

2. He remembered faces, and was thus enabled to recognize in other places those whom he saw in his audiences in the bazaar. A little more than a year ago I was driving with him through the bazaar in Midnapore, when he said, "Stop. I want to speak with that man; I have seen him in the bazaar in Balasore." The man recognized Brother Boyer, and said, "I heard you talk in the bazaar, near the police station, in Balasore." He seemed very much pleased to be remembered and noticed; and, if I remember aright, was able to tell something of what preaching he heard at Balasore.

3. He loved the natives, and enjoyed being with them. They knew that he loved them, and always listened to him with the utmost attention. He was especially interested in a little village near Balasore, of which he made mention in his last report. I had the privilege of going to it with him. I remember most vividly how gladly the people received him. He was in the habit of going to that village every Sabbath morning to tell the people of Jesus, and there was so much of Jesus in him that "the common people heard him gladly." I remember how he sat down in the native fashion with legs crossed; and as he told them about Jesus and of his great love, and urged

them to accept him as their Saviour, his heart became so full that the tears filled his eyes and ran down his face. 4. God was exceedingly real to him. I remember his prayers as the talk of a friend with his friend,—simple, natural, earnest, and reverent. "He was a good man, and full of the Holy Ghost." "He walked with God and was not, for God took him."

May the Father of all mercies comfort the afflicted and sorrowing friends here at home! And may he send others of like spirit with him to take up the work that he has left. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

EDWIN B. STILES.

India.

General Religious News.

—It is stated that as a partial result of Dr. Pentecost's evangelistic mission to India, over 400 Hindus have signed the covenant card signifying their faith in Christ.

—There are in the United States 13,000 Societies of Christian Endeavor, having 784,000 members. This number of young people under the pledge of the Society of Christian Endeavor ought to be a great power for good.

—French Protestants held a four days' conference in Paris in October, which was attended by about three hundred delegates. Everywhere the doors are open for the extension of the kingdom of Christ, the soil ready for the sowing of the divine seed.

—It is intimated that the Rev. Newman Hall is likely to give up before a great while his famous London pastorate, which has now continued thirty-eight years with the same congregation. He has been forty-nine years in the ministry, and has done such a work as few men have equaled.

—The Parisian prefect says: "Every new McAll station means a reduction of police force. Sixty persons now give their whole time to the missions, and from six hundred to seven hundred co-operate. There was an aggregate attendance last year of 1,200,000 persons in the sales in all parts of France."

—The City Mission in Sydney, Australia, reports for its twenty-sixth year an income of £2,000. Nine missionaries and two Bible women have been maintained; 1,205 meetings held; 30,356 families visited; 1,495 cases of destitutes relieved; 1,103 total abstinence pledges taken, and 795 persons induced to attend church.

—The indications are unmistakable that the Huguenots in France, after centuries of extreme depression, and after even sad apostasy in faith and fervor, are at length awakening to new spiritual life. This fact appears especially in the aggressive work undertaken to spread a pure gospel both at home and abroad.

—The Welsh Calvinistic Methodists, at their Conference in June, report a membership of 126,051, and total collections for 1890 of £202,707. The Connexion shows no signs of decay, but is increasing in strength. Action was taken protesting against the statements made by clergymen of the Church of England, and demanding the disestablishment of that Church in Wales.

—A memorial cross is to be erected over the grave of Father Damien, at Molokai. It is to be of red granite, and an inscription on the three lower steps is to be in parallel form, in English and Hawaiian, as follows: "Joseph Damien. Born January 3d, 1840. Died April 15th, 1889. 'Greater love hath no man than this, that a man lay down his life for his friends.' John xvi, 13. This monument is raised to his memory by the people of England."

—The mothers meetings of the McAll Mission in France, have proved to be such a power as was not dreamed of when they were started. There is something wonderful in the vigor with which these poor women have seized upon gospel truth. To them, poor and repressed, "the joy of the Lord" has truly become strength. "Joy is a marked feature of the McAll work," says another. These poor women are carrying into hundreds of Parisian homes that best of all testimonies to the power of the gospel, lives changed and ennobled, strengthened and gladdened by its influence.

—A review of ten years' mission progress in Madagascar was just printed on the press of the London Missionary Society at Antananarivo. The Society's Church members on the island have fallen in the decade from 68,227 to 59,615, while the Churches themselves have grown from 1,024 to 1,223; the native pastors and preachers from 4,426 to 5,700, and the general adherents of the mission from 225,460 to 248,108. This, says the spokesman of missionaries, does not stagger us

who know the true state of things. We rather see in it true progress in knowledge, public opinion, and a sense of what a profession of Christianity really means. Idol-worship, infanticide, the poison ordeal, polygamy, divination, heathenism in its glaring outward forms, is now suppressed by law, has gone, or is slowly dying, hides in holes and corners where it still exists. Christianity is slowly but surely changing timeworn customs, uprooting heathenism in practice and idea, sapping the foundations of ignorance and vice, and moulding the life of the nation in its own inimitable fashion.

—Among the societies that gather annually at Mildmay Hall, London, one of the most interesting is the Mission to Deep Sea Fishermen, an account of which appears in *The Evangelist*. The deep sea fishermen of England, numbering about 20,000, are subjected to peculiar privations, dangers and temptations. They seldom visit the land as their "catches," are taken by steam vessels that cruise around among them for that purpose. Their usual fishing grounds are on the banks in the German Ocean where storms are frequent and severe, and their dangerous and monotonous life has little to alleviate it in the way of recreation or rest. Their supplies are secured chiefly from trading vessels, which not furnish only food but liquors, and whose influence is so demoralizing that these fishermen are noted for their roughness, profanity and intemperance. For many years nothing was attempted for them, but in 1881 the secretary of the Thames Church Mission Society visited the banks and as a result a smack was purchased, manned by an earnest Christian crew and sent out as an evangelist among these men. Such success crowned its efforts that to-day ten of these smacks are employed in the work. Three are fitted out as hospitals and carry a surgeon with all essential medical and surgical appliances for prompt attention to the injuries that are constantly occurring. Warm clothing and good books are supplied, and numerous daily services are held for the men who may be induced to attend. It is a noble work owned and blessed by the Spirit of God.

Denominational News.

BISHOP GREGG of the Reformed Episcopal Church in England has become mentally deranged, and is in an Asylum.

REV. T. O. DEWITT has moved his family from Grand Manan to Hoyt, S. Co. He continues his work on the island.

CARLETON.—Two converts were baptized and received into the church at Carleton Sabbath, 26th ult.

LONG ISLAND, V. Co.—On the 22nd ult, a very pleasing concert was given in aid of the Long Island Sabbath School. The singing, recitations and dialogues were prepared under the training of Mrs. C. W. Vincent, and were well rendered. The music was by Mrs. Vincent, and the Misses Nettie Sadler, Annie Flanders and Emma Vincent. All who participated in the concert did remarkably well.

The Sabbath School wishes to acknowledge their indebtedness to Mrs. L. Baker of Newton, Mass., for the gift of a dozen singing books, sent through Miss M. H. Flanders.

J. O. F.

LOWER BRIGHTON, C. Co.—In a private note Rev. Wm. Downey says that the work of revival is going on with power in Lower Brighton. Sabbath 26th ult, he baptized fifteen converts. Many are seeking, and the number of converts promises to be large.

WOODSTOCK.—Rev. C. T. Phillips, at the request of the church, has intimated his intention to remain pastor in Woodstock another year.

LINCOLN, S. Co.—Four members were received into the Lincoln church last Sabbath. The cause is much helped there, and the outlook is promising.

FROM REV. J. NOBLE.—I left home the 26th of June, taking my granddaughter with me, who supplied the seat of one who had journeyed with me many hundred miles. We went to Campbell Settlement and remained all night with an old friend. Next morning we went through Caverhill, and remained Sunday morning. In the afternoon went to Lower Queensbury. Monday morning started for the 5th District Meeting, reaching Upperagetown that night, and getting to Jerusalem the next day. There we remained during the session and till after Sunday. Had a good time with the people both in the meetings and visiting them. Monday morning started for Coverdale to attend the 6th District Meeting, which was to com-

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