

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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 great 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, Nov. 18th, 1891.

NEW SUBSCRIBERS NOW!

The "Intelligencer" will be sent to New Subscribers, from now till Dec. 31st, 1891 for \$1.50.

The ministers will do the paper a good service by speaking of this offer to their people, and soliciting new subscribers. Do so, brethren.

And we will be glad if each friend of the INTELLIGENCER and its work will endeavour to get at least one new subscriber.

Now is the time to push the canvass for new names.

—SUBSCRIBERS who have received statements of account are expected to forward payment without any delay. Those who have done so have our hearty thanks. But there are yet some hundreds from whom we should hear at once. We have waited long and patiently, and have a right to now expect a prompt response to the calls recently made. Our friends interested in this notice will, we trust, do both themselves and the paper the justice of giving immediate attention to this matter. The need is urgent.

—SPURGEON says the ministry is a noble calling but a bad profession.

—RICH PEOPLE who are covetous, said Bishop Hall, are like the cypress tree; they may appear well, but are fruitless.

—SEE THAT the prayer meeting is well sustained. A church cannot live long, it certainly cannot live well, without a mid-week prayer meeting.

—AN EPISCOPAL congregation in the western part of the country which wished to get rid of its too ritualistic minister concluded to freeze him out. And so they neglected to provide fuel for the church.

—DR. MACARTHUR, one of the most successful pastors in New York holds that not the least important part of a pastor's work is to get the denominational paper into every home of his congregation. And he believes that those pastors make a serious mistake who do not make use of the religious press.

—THE ARTICLE on "Saving Souls," contributed to our columns by Rev. Dr. Cuyler, is timely. Our ministers and churches are just at the beginning of a new year of work. And what work is there like seeking to save men. Every church should be a centre of converting power; every minister and disciple a seeker after the lost to bring them to the fold of safety.

—NOT LONG AGO, as our readers may remember, the Reformed Presbyterian (Covenant) church of the United States expelled several ministers because they entertained the belief that it is not sinful to exercise the right of citizenship in voting in state and national elections. Their expulsion created so much excitement that it was thought other offenders in the same way might escape punishment.

But the other day two more ministers were called to answer to a like charge.

—MEN ARE TOO MUCH inclined to complain, as though they had received no good. To stop and count over the mercies of God is a profitable exercise. And with such review of goodness there may well be coupled confession of forgetfulness of God, and ingratitude.

While we ask for larger blessings, let us be thankful for those received. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Prayers are often unanswered, because of the unthankfulness of those who pray.

—THE CONTRIBUTION from "The Willing Workers" to the Boyer Monument Fund is the offering of a band of children in Kemptville, N. S. There are, probably, other bands of young people who will make contributions. Whatever is to be given for this worthy purpose, by anybody, should be given as soon as possible. There are, doubtless, many who intend to contribute.

WRITING of the many excellent lives of Christ written by learned and devout men, the "Inquirer" says the weighty words: "But the most significant life of Christ produced in this world is that one always in process of making but never completed here—the life of Christ 'lived over again' by his loving disciples. In the glory and excellence of this, the humblest disciple may bear an important part. He may be known of men, blessedly known of them, as one who has 'been with Jesus.' Let not the humble and obscure yield to despondency. The whole sun is reflected as 'perfectly in the dewdrop' pendant on a leaf as in the ocean."

Be True To Your Own.

Much blessing that might be ours in the present is lost by forgetfulness of God's former goodness. As a denomination we have great reason to be profoundly thankful. God has been with us, has built us up, has enlarged our borders, and made us a blessing to the generations of our existence. No one who reads the history of the body can fail to see the guiding hand of God, and to recognize the revelations of His power. Under His guidance and by His favour the weak one has been made strong, and the little one a large people.

Humble and thankful acknowledgment of this fact is a condition of future success.

True, a thoughtful review of our history will, also, discover failures, some of them serious. Open doors have not always been entered; lines of work divinely indicated have not always been followed; differences have occurred, and separations have followed, there has been less aggressiveness than should have been, and therefore, less rapid growth than might have been. But these, and like things, more or less noticeable are only such as are common to all christian bodies, and such as may be expected, in some degree, so long as men are men, even though wrought upon and made "new creatures" by divine grace. While they are to be deplored they should not dishearten. Instead, we ought to be wiser for the painful experiences they have given, and should carefully guard against their recurrence.

Loyalty to the church needs to be steadily cultivated. Not so much as formerly perhaps, but yet somewhat at times, there is an apparent lack, in some respects, of the strong denominational attachment which is essential to the best growth and the largest success. Anxious to be liberal, our liberality has too often become almost indifference, and has been taken advantage of to our hurt. We would not be understood as claiming that our denomination is superior to others. We would cultivate the most fraternal feeling, bid God-speed to all who bear Christ's name and do His work, and rejoice in their successful endeavours to build up "the kingdom." But this does not necessitate yielding nor even holding in obedience anything that is peculiarly our own, nor does it excuse any lack of attachment to our own church, and support of its interests and undertakings. While all the denominations have some things in common, and in a large sense have a single aim, yet each has its distinctive character and mission. And each must depend upon its own members for workers and support in its undertakings.

Methodists, Presbyterians and Baptists are more useful christians by being true to their own churches. And there is no denomination so good for Free Baptists as their own. In it they will get the best spiritual development, the best opportunities for the employment of their powers, and will do more for Christ's Kingdom. No

Free Baptist need be ashamed of his denomination. Its creed is scriptural, its forms of worship are simple; its methods of work are rational.

Let every member stand by his church. Support its ministers, praying for them and paying them; keep its treasures supplied with the money needed to support its mission and educational enterprises; read its literature; and cooperate heartily in every thing that is designed to strengthen it and make it increasingly successful in doing the Lord's work.

Faithful Preaching.

If any where a man should be honest and faithful it is in the pulpit. So strong is the demand, "Speak unto us smooth things," that to preach all the truth may not always be easy. But it is always possible, and he who resolves to be true to God, his conscience and the immortal souls with whom he has to do will not fail of receiving grace to enable him to be faithful. In a good article on faithfulness in the preacher, the "Religious Telescope" expresses the fear that the strongholds of Christianity are exposed and partly surrendered by lack of moral courage in ministers. Expediency is too often consulted, and the truth withheld when it should be boldly proclaimed. How will such and such a course affect my congregation and my salary? is sometimes the inquiry rather than, What is the truth, and what do truth, honesty, and the salvation of souls demand should be said? We verily believe that if all the preachers in the country would for the next two years preach boldly, fearlessly, persistently the whole truth respecting and against the rum traffic, that every legalized drink shop in the land would be swept away. But expediency is consulted, personal friendships are pandered to, selfish ends are sought, and "judgment is turned away backward and justice standeth afar off." Oh, for moral heroism upon the part of all ministers of the Gospel.

Our contemporary deals especially with funeral sermons, pointing out the great wrong that is done in the endeavor to say only pleasant things. It tells of persons dying instantly while drunk and cursing, and yet the preacher, in his anxiety to comfort the weeping friends, went so far as to express a hope of meeting "our departed brother in heaven."

Continuing the subject it says:

Is such preaching calculated to warn sinners to flee the wrath to come? Is it in accordance with the solemn truths of the Gospel? Will not wicked men who hear such preaching reasonably conclude, "We are all right," if the profane drunkard is preached to heaven? Either this, or they will conclude that the preacher or the Gospel (or both) is a humbug. The very least that should be said under such circumstances respecting the fate of the deceased is to express regret that the facts of his life and death and the teachings of the Gospel give us no foundation for a hope of his salvation.

Good, blunt, honest old Ex-bishop Russell was requested to preach the funeral sermon of a wealthy old neighbor who had lived and died a profane, godless, drinking man, and a distiller of intoxicating liquors. His concluding remarks were as follows: "As to this dead man, I have not much to say. He died as he lived, and you all know how he lived. He is in the hands of God, and we leave him there. But if the Bible is true (and it surely is) he is damned. The Bible says, 'No drunkard shall inherit the kingdom of God,' and you all know he was a drunkard. The Bible says, 'Woe unto him that putteth the bottle to his neighbor's mouth and maketh him drunk,' and you all know he did that. The Bible also says that there is no salvation without repentance and faith in the Lord Jesus Christ; and so far as we know he died without repenting. So we leave him in the hands of God."

Of course the friends of the deceased were, for a time, sorely displeased; and an old brother of the dead man, who was living the same godless life, and was a partner with him in the distilling business, placed himself near the church yard, intent on reproving the preacher as he passed out, and addressed him as follows: "Russell, you won't preach my funeral sermon." "Yes I will," said Russell; "and I have the text picked out already." "What is it?" inquired the man. "Why, 'In hell he lifted up his eyes, being in torment,'" said Russell. That was enough. The angry man turned and walked away, having nothing more to say, and the preacher wended his way to his home, enjoying that peace of soul which comes of an inner consciousness of having faithfully performed an unpleasant duty, prompted thereto by an honest desire to be loyal to God and his truth.

We do not say that it is necessary in preaching the funeral sermon of an unrepentant sinner the preacher should say in so many words that the deceased is damned; but it is necessary that he should say that his life and death, in the light of the Gospel truth, give no foundation for a hope of his salvation. This much is due the truth of the Gospel, and due the living. It should be distinctively understood that the preacher can not and will not "preach to heaven" those who live and die unrepentant.

—IN 1804 there were thirty-five translations of the Scriptures in existence. There are now nearly three hundred.

A Reformer.

The young Emperor of Germany is showing himself a very wide-awake man and wonderfully energetic. He is a close observer of what is going on in his country—the bad as well as the good, and he seems determined to correct, so far as possible, existing evils.

He has shown much interest in church building, with a view to provide ample accommodation for public worship. His proposed law dealing with the drink traffic shows how clearly he sees the evils which spring from it. And now he proposes to deal with the social vice which is prevalent and brazen especially in the cities and large towns.

Referring to recent cases which have attracted attention, the Emperor says they "prove in a terrifying manner that the number of degraded men who live with, and are supported by, prostitutes in the large towns of my Empire, but more especially in Berlin, has become a danger to the State and society."

He then goes on to show how this "plague" can be stamped out, and says that it must be done. He is not content to leave the administration of justice to proceed in the usual course, but, expressing his own sense of personal responsibility as sovereign, insists on changes in the laws to increase their power, and requires that they be rigorously enforced. He says:

"It will be the duty of the police to proceed against the excesses of this hideous class of men without mercy, and they may do so with the knowledge that they will be assured, not only of my gratitude, but also of my protection."

Addressing himself to the Courts of Justice, he says, they "must endeavor not to allow themselves to be led astray by a false humanity, but must punish even first offences with the highest possible penalty."

He goes beyond the police and the courts, and addresses a word of counsel and warning to another class who have responsibility for the existence of crime—the lawyers, who, for a consideration, stand between the criminals and the penalties they deserve. He speaks of them as "blind to their duty of helping to elicit the truth, and who make it their business to bring about the triumph of wrong by frivolous opposition."

It is certainly a remarkable decree, and highly creditable to the Emperor. That it will have marked good effect can scarcely be doubted.

Two parts of the Imperial decree might well be addressed to this country,—that to the Courts of Justice, and that to the advocates who make it their business to bring about the triumph of wrong. Read them again, and see how perfectly they apply.

Saving Souls.

For whatever other good purposes churches and ministers are made, one great purpose certainly is, to save immortal souls. And when Jesus Christ, by His grace, makes any one of us a Christian, it is that we may each try to lead somebody else to Christ also. We cannot recall too often good old Dr. Lyman Beecher's memorable answer to the question, "What is the greatest of all things?" The veteran replied, "It is not theology, it is not controversy for the truth, but it is to save souls!" What better resolution can pastors and churches form as they go into another year's work, than the solemn resolve to make it a year of winning souls to Christ?

Our blessed Lord tells us that He came to our earth for this simple object—"to seek and to save that which is lost." Among His parables is one that too much escapes observation. The best known stories in Bible literature are the stories of the Prodigal Son and the Wandering Sheep; and down into the chink between these two great parables has dropped the little parable of the lost coin. The poor woman, in the story, had somehow, either by accident or carelessness, dropped her little silver piece, and so she lights her lamp and makes a diligent hunt for it. The Great Teacher unquestionably intended to typify the search after lost sinners, or what amounts to the same thing,—lost souls.

What is meant by a soul's being "lost" while it is still in existence? If the owner of a garden allows it to be overgrown with weeds and thistles he may well consider such a garden as a dead loss. When a human soul produces such weeds as selfishness and worldliness and enmity to God, it is a lost soul; and the continuance of such a moral condition into the next world would be hell! But if that garden was cleansed of its worthless weeds, and made rich with fruits and vegetables and flowers, it would be saved. Precisely this process of rescuing a human heart and life from the worthless

and wickedness of sin and devoting it to the service of God and humanity, is the meaning of conversion. That little coin which the woman dropped had ceased to be of any use to its owner until it was found. Every soul in your congregation, my brother, bears the image and superscription of its Creator! That image has been terribly marred with sin. The coin may be covered with dust or hidden away among the rubbish on the floor; still it is God's coin. God misses it, as the shepherd missed his wandering sheep, and the housewife missed her stray shilling. What Divine love misses, Divine love seeks after, and God bids you and me and every Christian to go out and hunt after lost souls. It must be a loving search, an eager search, a wise search, and a thorough, unwearied search.

If sinners will not come to Christ, we must go after them. "That person does not come to my church;"—well then, go and invite that person to come. If the child does not attend any Sunday-school, see to it that the child is got into your school. Every church, every school ought to be self-enlarging. Multitudes of people in this land are non-church-goers, simply because the church does not try to get them into God's house. And when they are won to the house of the Lord, the next thing and the main thing is to win them to the Lord of the house. The foremost object in the pulpit, and the foremost object in the Sunday-school, and the foremost consideration with Christian parents, must be the salvation of the souls within their reach.

"I care not where I live, or how I live," said the missionary David Brainerd, "if I can only lead some poor sinners to Jesus." What doth it profit to get the Gospel into a man's ears if it is not got into his heart? Therefore, the preacher and the teacher ought to follow up the truth preached or taught, not only with fervent prayer, but with personal efforts to lead the soul to the Saviour. Hand-to-hand work is the work that tells.

The good woman in the parable lighted her lamp in order to discover the lost coin. God's Word is our lamp; and we ought to turn its full blaze on our hearers and on our scholars, and on every soul that we are after. Is soul-awakening and soul-convicting preaching as abundant as it might be? I fear not. The minister who does not preach for souls seldom saves a soul. Plain, sharp truth spoken in love, is what our auditors require. The good woman probably raised a dust with her broom when she was sweeping her kitchen for the lost coin. God's Word is a broom when it is well handled, and if our preaching, or our close, personal conversation raises a disturbance in a sinner's heart, all the better. Preaching that never makes anybody mad is the preaching that will yet make a minister sad. Dr. Spencer, in his loving fidelity with inquirers, often got them angry, but they soon found that they were fighting God's Spirit; and the broom that raised the dust found the precious coin. When the Holy Spirit is behind us, we can push the truth home very closely; all we are responsible for is to use the broom faithfully, and in the brave tenderness of love. When the Master sends us after a soul He always goes with us.

Perhaps some of the readers of this article may say, "This is the very talk that my minister or the members of our church needs." But what is the condition of your own soul? Is that saved, or is it yet lost? The woman who lost her coin by her own carelessness or neglect was the one whose first duty was to search after it. Do you consider it a contradiction in terms, for you to take the Bible lamp and search for your own soul? Mystery as it is, it is not an untrue statement. The Prodigal Son "came to himself" before he arose and came home to his father. Your conscience, awakened by the Holy Spirit, must go after your will and your affections and see in what a lost and sinful condition they are. It is strictly true that you must take God's lamp and look at and look for your own unconverted soul. Make a clean sweep, my friend. Pray to the Holy Spirit to make thorough work with you. Nothing in this universe is of such importance to you as the saving of your own soul. When you have put it into Christ's hands it is safe forever; but not till then.

Happy was the housewife when she had found her lost silver; she called her neighbors in to rejoice with her. The sweetest of all joys is the joy of possessing Jesus Christ in the soul. No; there is one sweeter yet than that; it is the joy of saving somebody else's soul that was lost to God. Our Master let us into one of the great secrets of heaven when He told us what a rapture there is up there before the throne when the lost sheep and the lost coins and the lost sons are found.—Theo. L. Cuyler.

Twelve Sayings, to be Digested.

CHAS. W. MCCROSSAN.

I. One inconsistent church member does more to hinder the progress of christianity than one hundred out and out sinners.

II. Five cents given to the Lord gives more real pleasure than five dollars given to the devil.

III. The greatest grumblers and fault finders in any good organization, are those who never do one hands turn to help on the work of that organization.

IV. We are not here to defend the Bible; the Bible is here to defend us.

V. The tongue is the only edged tool that becomes sharper by constant use. Throughout the Bible we cannot find one single spur for the tongue, it is always a bridle. As a physician examines a patient's tongue to learn how much progress the disease has made, so our tongues indicate how far the Spirit of our blessed Saviour has taken possession of us.

VI. Any man, even an idiot, can swear; but it is not every man that can so bridle his tongue as to keep from swearing. It is no mark of a gentleman to be able to swear. The lowest and most degraded, the refuse of mankind, the drunkard and prostitute can swear with as much skill as the most refined gentleman. To the refined it is disgusting, to the good it is an abomination.

VII. There is no rest for the wicked, and the righteous haven't any time to rest.

VIII. The devil tempts most men, but an idle man tempts the devil to tempt him.

IX. There is nothing like putting a ripe lucious peach into a child's hand, to enable you to get the old sour apple away from it.

X. There is nothing like the love of God, to take the splinters out of speech.

XI. Ignorance and self-conceit are the parents of unkind words.

XII. If a christian's walk don't keep step with his talk, the less he says, the better.

Christian Work Notes.

—MR. D. C. ROSS of Pictou, has gone to Labrador to teach during the winter. His "School Section" will be about 150 miles in extent. His work will be prosecuted at two centres, St. Paul's River, and Harrington.

—A new missionary society has been formed in England called "The Evangelization Society for South America." It is undenominational in its character, and will seek to cooperate as far as possible with other evangelical societies in the South American field.

The statement is made by the *Christian Recorder*, of Philadelphia, that both the Orthodox and Hicksite Friends have refused to admit colored children to their kindergarten schools. The Friends, the gentle, humane, liberty-loving Friends, who so hated slavery and oppression; the Friends of the city of Brotherly Love, discriminating against little colored boys and girls! This is strange, indeed! Can it be true?

—Colporteur work in the Turkish Empire continues to be carried on under great opposition. A colporteur in the region south of the Black Sea was recently arrested under the influence of certain Greeks and thrown into prison, where he was kept in close confinement until he became very ill. At last he was released on certificate of the physician, but the books were not given up until after considerable negotiation. The Government has for many years endeavored to restrict the work of Bible distribution in every way possible, and all manner of rules and regulations have been devised.

—Among the methods adopted by the McAll mission in the various departments is that of holding Mother's meetings. These do a great deal of good, reaching persons who much need good influences but who are too often overlooked or passed by. One such in Houlgate, Normandy, has had an interesting record of success. During a stormy winter the members present were never less than forty and often eighty, and the tribute they pay to the help they receive [from the meetings] is very gratifying to the workers. Among the attendants are not a few Catholics. One of these had found very much spiritual help, but, being a devout Catholic, was fearful lest in some way she was doing wrong, and finally decided to refer the whole matter to the priest at the confessional. After hearing her story in detail, the priest said:

"My dear woman, have no fear, accept this as God's providence to you. He has led you there, that you might have peace; you have my sanction to continue at these meetings."

There are not many priests like this one, but occasionally some are found who speak favorably of the mission.