

TERMS NOTICES.

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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 sometimes 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, June 28, 1893.

—AUGUSTINE says: God mingles the bitter with the sweet in this life, to set us seeking after another life where there shall be sweet alone.

—“NO CHURCH can long survive the decay of family religion.” Are the pulpits teaching the importance of family religion as faithfully as they might?

—IT IS NOT nearly so important to talk about holiness, and scorn those who do not accept our theories, as it is to exhibit a type of holiness. The former course may arouse antagonisms; the latter is tangible, persuasive, unanswerable.

—THOMAS A. EDISON says that no person can be brought in close connection with the mysteries of nature or make a study of chemistry or of the law growth, without being convinced that behind it all there is a supreme intelligence.

—A SERMON, poorly constructed and haltingly delivered, which does somebody good, is greatly better than a sermon faultlessly arranged and eloquently delivered which does nobody good. This fact must not, however, be regarded as justifying the preacher in anything less than his very best in preparation and delivery of his sermons.

—REV. DR. A. T. PIERSON in delivering a lecture in Aberdeen, Scotland spoke these graphic and thrilling words concerning the man who loves money, for money's sake. “When the gold worshiper passes away, it is no star that has fallen from the firmament, no melody that has sunk into silence, no fruitful tree that has been uprooted; it is merely a bag of metallic coin that has fallen on the pavement; the knot has loosened, and the heirs scramble after the scattered coins, while the greedy lawyers secure the larger share.” What an end for any man. No one, having felt his goodness, holds his hand as he goes out into “those mysterious realms where each must take his chamber in the silent halls of death.” In his life he has let slip the truest happiness that mortal time affords, that of ministering to the wants of his fellows. In his death he passes into darkness, unwept and unremembered. With his gold were God given opportunities; he has neglected to make himself and his neighbor happy by making use of them. His life has been a failure.

—THE LIQUOR TRAFFIC is a powerful force in politics, why? Because, with the traffickers in human misery and degradation, self interest is always first. Party is a secondary consideration. Temperance men may well learn a lesson from the enemy. They must also hold their interest and the interest of suffering humanity first. That would not be selfishness, but only a noble self love. Thus and thus only can the temperance men make their undoubted strength felt, regardless of party, stand for the principle for which you are fighting. Otherwise you are not a true fighter in the great cause. The *Christinn at Work* has this to say about the saloon influence.

“The curse of America to-day is bar-room politics, and we shall never breathe a purer political atmosphere,

or realize in any adequate degree the blessings of a free and popular government, until our legislative halls and executive chambers are purged of the pervading presence of the liquor power.”

We can only accomplish this by united action at the places where the ballots are cast.

—THE BEST PREVENTIVE against spiritual assault and overthrow, says Dr. Cuyler, is to keep up constantly the tone and fibre of a truly godly character by perpetually living close with God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return. “Blessed is that servant whom, when the Master cometh, he finds watching.” It is not only the enemy whom we are to be looking after, but our Lord Himself. I never know when He will come to impeach my poor work, or when He will come with the orders to drop the tools into the grave. But a perpetually vigilant life of communion and hard study and holy intercourse with Him will keep us ever ready for “the last call.” If we watch thus for Him, He will be ever watching over us, and then no deadly danger shall ever befall us. It ought to be not only a duty but a delight to be watchful. For there are so many mercies constantly in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to if we fall asleep on our homeward way. Can we “not watch with Him one hour?” It will soon be over.

—BISHOP VINCENT recently read a paper at Chicago on the “Religious Press.” It was full of truth and wisdom and is worthy of the attention of every editor of a Christian paper. Among other things he said:

“The coming age is therefore to be an age of religious journalism. The public is ready to support it; but the public demands that it shall be sustained and prosecuted with enterprise, wisdom, the highest literary taste and the most thorough ethical quality; that scholarship, mechanical completeness, high art, so well employed in secular journalism, must come to the support of religious and spiritual endeavour in the same lines.

“The Journalism of the coming age must be more and more free from partisan and sectarian acrimony and narrowness. It must be dignified and gracious, and replete with charity. It must discuss the questions of the age, which are chiefly social questions, and they are to be discussed by the religious press from the standpoint of the Nazarene. The philosophy of the Mount of Beatitudes is to be the philosophy of the Christian newspaper. The ‘classes’ are to be addressed, and, as need requires, to be rebuked, even though they threaten to ‘stop the paper,’ and to the ‘masses’ likewise are to come from the press plain words, words of love, of love that may hurt, but that hurts to heal.

“The religious journalism of the future must be positive and brave. We need to-day plain speech, and yet in our age there is a strong temptation to cater to popular opinion. It is the business of the religious press to make public opinion.”

About Our Foreign Missions.

We are sure that many of our readers will be interested in the extract below from a recent letter from Mrs. Boyer, India missionary. As soon as practicable after Miss Hooper had severed her connection with the Free Baptist denomination to unite with the Reformed Baptists, the Corresponding Secretary for Foreign Missions wrote the facts to Mrs. Boyer. Her reply came a few weeks ago. It would have been referred to sooner but for the absence of the Corresponding Secretary when the letter came. This is what Mrs. Boyer says:

“In regard to Miss Hooper—to no one was it more of a surprise than to us out here. For myself, I never dreamed of such a thing. She certainly had given none of us an intimation of it. I regret it very much. I had hoped she might help to heal the breach, instead of widening it. I had a letter last week in which she (Miss H.) writes the following—“I was told not long since by a member of the Woman's Society that the Men's Board talked of recalling you because you were tainted with that doctrine.” I would like you to let me know if there is any truth in this. I cannot credit it. And yet I have felt that there has been a lack of interest and sympathy in my work, and it may arise from a doubt as to my position on doctrinal questions. She (Miss H.) also said,—“We (referring to some sisters) form a praying band for you, and would support you if we had the means.”

That is a sentiment which I entirely disapprove. It is calculated to do me and my work a great injury. When it is the expressed wish of my Board and the American Board that I should leave the field I shall do so, but I will not stay here to be supported by an other denomination. My sympathies are with my own denomination, and have been, with the exception that both myself and my husband regretted the division and thought that with more forbearance on both sides it might have been avoided.”

In order to a clear understanding of the situation, a few words of explanation, and a few other words, are, perhaps, necessary.

1. Miss Hooper's withdrawal from the denomination was a grief to all her friends in the churches. The matter has not previously been mentioned, editorially, in the INTELLIGENCER. Nor would it now be referred to but that it seems necessary for the information of our people and in justice to their missionary, and for the sake of the cause of missions, which has already suffered somewhat on account of a misapprehension of the facts, and which might suffer more if the foregoing statement of Mrs. Boyer were not given to the churches.

2. After Miss Hooper's change of denomination the impression in some way got abroad that she had really resolved upon her course before she left India, and that her purpose was known to, and approved by Mrs. Boyer. Those who had this impression reasoned that Mrs. B. might, and probably would, pursue a like course on her return. With this feeling existing even to a limited extent it can readily be seen that those affected by it would have less interest in the work in which she is engaged.

3. Those who best understood Miss Hooper's condition and surroundings believed that her change of denomination was decided upon after her return to New Brunswick; that, with body and mind weakened by excessive labours and serious illness, she was susceptible of influences which at other times she would have resisted; that neither Mrs. Boyer nor any other missionary was responsible for her action, and that not even Miss Hooper herself should be held fully responsible.

4. Mrs. Boyer's letter fully justifies and confirms the confidence of those who refused to believe her in any degree responsible for Miss Hooper's regrettable course. Nothing could be more explicit than Mrs. B.'s statements, and they must at once set at rest whatever of uncertainty may have existed in any minds.

5. That Miss Hooper's action chilled the interest of some in the mission work there can be no doubt. We are sure, though, that, did she realize the fact, no one would regret it more than she, for she deeply loves the cause to which she gave so many years of earnest, successful and consuming labour. The Christian women whom she represented in India so long, while they regret that she has gone out from them, will always regard her with tender affection, and will desire the best blessings to attend her.

6. The present duty is to stand loyally by the work we have in hand in India, and give the heartiest sympathy and support to Mrs. Boyer who represents us in that work, and whose career there has not only been very successful, but has been marked by Christian heroism which commands the profoundest admiration. This, we believe, the churches will do. In all of them immediate attention should be given to gathering money for the mission treasury.

In the District meetings, which will now follow each other in quick succession, the question of more earnest and more systematic endeavour in this branch of our work should have consideration, and the importance of it be emphasized.

Experiences of Ministers.

A minister writes to the National Baptist the following:

“I was invited to preach for a church within fifty miles of Philadelphia, which has, I understand, an invested fund of nearly \$10,000. My traveling expenses were \$9.73, and I paid \$10 for the supply of my pulpit. I received \$10. I wrote to the brother who paid me this amount, and stated to him the facts as to my outgo. In reply he stated that my name had been handed to them as a candidate, and that they were informed that when a man preached as a candidate it was not usual to pay him anything. But notwithstanding this, they paid me \$10. I replied, suggesting that hereafter they state, in inviting a minister to preach, what they propose to pay, leaving it for him to decide whether he can afford to serve them at that rate. And here the matter stands. I suppose I shall have to enter the \$9.73 as a gift to the church.”

The Nashville Advocate has a story in the same line:

“We once knew two good, solid laymen, worth \$150,000 or \$200,000 each, to pause in the midst of a religious meeting that they were making of the

amount we had been compelled to spend in coming to dedicate their church, and ask us point blank: ‘Have you a half-fare pass on the railroad?’ When we gave a negative reply, they were evidently disappointed; but, with heroic fortitude, they finally managed to hand us the munificent sum of \$3.65. This was their estimate of the value of the two sermons that we had preached, and under the preaching of which they had gotten uncommonly happy.”

The Independent adds what it regards as a worse case than either of the foregoing:

A minister, at no little inconvenience and at some expense, preached for a prosperous church in a neighboring town, and did not even get thanks, let alone expenses.

The INTELLIGENCER knows several incidents which are quite equal to the above. A minister spent a day, from nine in the morning till four in the afternoon, attending the funeral of a member of a family not in any way connected with his congregation. He not only was not offered remuneration, but he was not asked to take dinner. He had to pay the horse-hire too. If the people whom he served had been unable to pay, the minister would have counted it a privilege to serve them. But they were abundantly able. They were simply mean.

A minister, at the urgent request of a church, attended dedication services. To go, attend the services, and return consumed three days. He would have been satisfied with his railroad fare; if more had been offered him, he would have donated it to the church fund. But he was not offered even his traveling expenses.

These are only samples. We have no doubt that every minister could relate several similar experiences.

The average minister is not a money lover. He is ready and glad to do any service in his power, and to do it gratuitously when necessary. But he must live, and when he does such things as those mentioned above for churches and people that are able to pay, he ought to be paid. And yet if he complains of not being treated fairly, the very people who have imposed upon him will add to their smallness by charging him with being greedy of gain and sadly lacking in piety.

We must not fail to say that the majority of churches and people are not guilty as in the cases cited. They do what they can and ought, and do it cheerfully. The others will learn the better way, let us hope.

We are reminded of another incident, just a little amusing. A good minister who is so much sought after to attend funerals that it has been suspected that some people have died almost on purpose to have him officiate—he does it so well, attended the funeral of a child. The father gave him \$4.00. The family was poor. The eldest daughter was sick. The minister, a man of large sympathy, gave her the money with which to buy medicines &c., and received her grateful thanks. A few weeks later the young woman was sufficiently recovered to get married. Another minister performed the marriage ceremony, and received \$4.00 for it. And there is reason to believe that, (the young man having exhausted his funds in the purchase of the license), the marriage fee was furnished by the young woman, and was the identical money given her by the sympathetic father.

“It is an ill wind” &c.

Light-Holders.

BY REV. THEODORE L. CUYLER.

Christians are Christ's light-holders for their fellowmen, but they must first be kindled from above. Conversion by the Holy Spirit is the illumination of a heart hitherto darkened by sin. Sometimes suddenly, as in the case of Saul of Tarsus and the Philippian jailer, and thousands since their day. Sometimes there is at first only a feeble germ of light, like the little blue point of flame on a lamp-wick, and this germ gradually enlarges into a clear, full blaze. Experiences vary, but commonly the beginning of the Christian life is in the first honest attempt to resist besetting sins and the first sincere endeavor to obey Jesus Christ. As soon as a soul is kindled by regenerating grace, that soul is bound to shine. This means more than the possession of divine grace; it is the reflection of Jesus Christ that makes the genuine burner.

Our Lord's command, “Let your light shine,” is laid upon every Christian, whether he have ten talents or only a single one, and very small at that. The fisherman's wife on the wild northern coast of Scotland, who set her candle in the window in order to pilot her husband home, was a benefactor of other mariners also who desecrated the welcome glimmer through the darkness; by and by the government reared a lofty light house on the same spot. So the humblest mechanic who begins his day with household worship, and serves his Master faithfully all day in his shop or at his work bench, is as truly a light-holder in his way as Spurgeon was when he flamed from his conspicuous London pulpit, or as Henry B. Smith and Charles Hodge were when they shed their radiance from a theological chair.

In spiritual chemistry every light, great or small, has the same properties; for Jesus Christ, who is the only source of the light, never changes. He condescends to the humblest candlestick. I sometimes visit a poor, bedridden sufferer who keeps her dingy room so bright with her patient cheerfulness that I sometimes have felt like saying to her: “Give me of your oil; for you make me ashamed that I should ever complain.”

God, for the spread of His kingdom, creates magnificent electric burners—like Luther, Calvin, Knox, the Wesleys, and David Livingstone—who sent out the radiance of their teachings and example over whole continents. Yet as the two hundred thousand homes and workshops of this city are lighted by the small burners in each room, so the illuminating power of Christianity depends chiefly on every Christian becoming luminous. The lantern bearers are often very humble in rank and talents.

Thomas Dakin, a poor pensioner in Greenwich Hospital, distributed tens of thousands of tracts every year, and when sudden death smote him down, his pockets were filled with a tract entitled “Are you prepared to die?” Last Sabbath two godly mechanics drove around this city in what they called their “Gospel wagon,” and wherever they could collect a crowd they sang hymns and delivered fervent Gospel exhortations. Would to God that the members of our churches, instead of criticizing the methods of the “Salvation Army,” would imitate their spirit and carry their lanterns into the heathenish darkness that prevails so frightfully in all our cities!

If every Christian who trims his lamp and keeps the oil of grace up to its full supply is such a blessed benefactor to others, what a terrible thing it is for a Christian to let his light burn low or go out entirely. There is an incident with which many of my readers may be familiar, but it will bear to be repeated. A traveler who once visited a lighthouse in the British Channel said to the keeper:

“But what if one of your lights should go out at night?”

“Never,” said the keeper, “never—impossible! Sir, yonder are ships sailing to all parts of the world. If to-night my burner were out, in a few days I might hear, from France or Spain, or from Scotland or America, that on such a night the lighthouse in the Channel gave no warning, and some vessel had been wrecked. Ah, sir, I sometimes feel, when I look at my lights, as if the eyes of the whole world were fixed on me. Go out!—burn dim!—never, sir, never!”

This incident comes home to us ministers who are set to be faithful light-holders to warn immortal souls against the treacherous rocks and quicksands. In eternity let no lost soul upbraid us for letting the light of Calvary's cross burn dim! There are some households in which the lamp seems to be going out. The sons would not be seen so often in the theater or the drinking clubs, and the daughters would not be such giddy slaves of frivolity, if the home torch shone more brightly. There is a lamp of Christian profession in the house, but it does not shine. The oil has run out. “If the light that is in thee be darkness,” how can thy children do other than stumble?

What the Church of Jesus Christ needs to give it full power is a fresh trimming of its myriads of lamps. Every Christian, high or humble, should be a light-holder.

“If once all the lamps were fresh lighted, and steadily blazed in a line Wide over the land and the oceans, What a girdle of glory would shine?”

Voices and Echoes.

You can't tell by the length of a man's life how much his soul will weigh in heaven. Methuselah lived nine hundred and sixty-nine years, and yet nothing good is said of him. —*Rain's Horn.*

Godness, not length of days, is 'e chief thing.

There are some men who say, practically, in their prayers, “O Lord, the cattle on a thousand hills are thine, and the silver and gold in all the mines on earth are thine, and the universe and all the stars belong to thee; but this bank-stock and these bonds belong to me, and this farm is my plant!” —*Bishop Duncan.*

The number of the class described by the bishop is painfully large. Do you belong to it?

A conductor on a passenger train is also a steward in his church, and carries round the collection basket at the public service. “It is alleged” that on one occasion, passing by a man

who did not contribute, the ticket puncher, after urging a contribution, reached up in a fit of absent mindedness for the bell cord with a view of putting the delinquent off the train. Of course he was confused and the congregation amused, but the incident fails not, nevertheless, to point a moral as well as adorn a tale. There are numbers of so-called Christians—Methodists, too—who are simply dead-beating their way on the “gospel train.” The State make them pay their taxes, the lodges make them pay their dues, but not being forced to shell out to the support of the gospel, they show how little and mean they are by stealing a ride at the expense of their brethren.—*Texas Methodist Advocate.*

That kind of people are not all in the Methodist Church, nor do all such live in Texas. They are everywhere, in all the churches, and they are a great trial, too. The fact that there are so many of them emphasizes the necessity of much plain and earnest teaching of the duty of honouring the Lord with our substance.

“No man can serve two masters,” but the man who helps “resolute” against the saloon in a Church Conference and helps vote it a further lease of life at the ballot-box is making an heroic effort to do so.—*The Voice.*

But he succeeds in doing only one thing really, helping the rumshop. The rum men do not care how many finely-worded resolutions are adopted by churches and Conferences, so long as the members of the churches and conferences do not vote against the rum traffic. And then they despise the church members for their inconsistencies and laugh about the ease with which they are fooled.

If there was anything solid in the words read, or solemn in the prayers offered, or serious in the sermons preached, it must be made palatable by bright music. He could not help the conviction that many of these so-called bright services had the brightness of the will-o'-the-wisp, but he had never yet heard that a will-o'-the-wisp was a safe guide to any poor pilgrim who wanted to find his way to the city of habitation.—*English Preacher.*

These are timely words. Fitting music in the services of the Lord's house is eminently proper; but the tendency to cater to popular taste is so strong that much of the music in some churches is not so much to the glory of God as an exhibition—and often a competitive exhibition—of the singers, and a pandering to other than religious tastes. It is well said that when music is made paramount to preaching the gospel, “Ichabod” is the most truthful inscription to put over the pulpit.

The liquor problem can be effectively and permanently solved by one means—that of education. The child must early learn self-control and self-restraint, that his appetites be held under check and properly guided.—*Jewish Messenger.*

But how shall we educate them up to a hatred of this damning traffic and a dread of its awful effects? Shall we accomplish this by talk, when by our acts we make the traffic legal and respectable? Shall we keep in our midst a great danger, shall we give it a legal standing, shall we recognize it as an honourable business, and then hope by words to make our children believe it is dangerous? They won't believe us and they have no right to. It is absurd to expect them to. Education is all right if we make it broad enough, if we comprehend how best to educate. Almost universally, men regard the law as the standard of right. What the law condemns they regard as wrong, what it permits, as right. Recognized by law disgraceful slavery rose to the position of an institution of the United States; legalized by the state gambling was engaged in openly and without shame by the people of Louisiana. But the moment these are brought under the ban of the law, a new feeling rises in regard to them, the participants become criminals. Therefore, the law is the very best educator we can get. Educate in the home, in the school, but don't stop there, make your system complete and educate a prohibitory law for without this last all your endeavor will have been useless and of no avail.

Denominational News.

SECOND DISTRICT MEETING.—Having been appointed to represent the INTELLIGENCER at our District meeting, it becomes my duty to send you a report of the same.

On the afternoon and evening of Friday the 16th inst. the ministers and delegates of this District began to assemble at Pembroke, four miles above Woodstock as per appointment. That evening a very interesting prayer meeting was held in the church. On Saturday morning at 10 o'clock the annual social conference of the District was held; Rev. C. T. Phillips pastor of the church presiding. It was a grand meeting in every sense. The house was packed full. Testimonies were prompt, earnest, and spiritual, and all seemed to feel that God was with his people indeed. I do not know