

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 7, 1893.

—DON'T BE forever looking for great results from your work. God commands you to do your duty. Do that faithfully and persistently and leave the results to Him.

—“THERE IS this difference between happiness and wisdom; he that thinks himself the happiest man is really so; but he that thinks himself the wisest is generally the greatest fool.

—THE WORLD and the infidel judge of the value of the Gospel of Christ and of the effect of the Christ spirit upon men, not by what the church is, but by what the individual christian is and how he lives. One faithless christian may bring much of disrepute on the christian religion. While on the other hand, who can estimate the quiet, unseen power of a single true life? Think of this and be true!

—THESE BEAUTIFUL spring days, when nature once more is unfolding her exquisite beauties how they tell of God! How each little leaf and each exquisitely formed flower point us upward to the mighty maker of all things. Do all these every day wonders exist by chance? Rather, they are the production of that Divine Mind and Spirit which runs through and controls the Universe. How can atheism exist in the face of such design, all pointing to a Divine designer?

—THE CHRISTIAN DUTY of forgiveness—how little it is thought of. And yet it is a law of the christian dispensation. Many who feel a kind of gladness that God loves them and forgives them, scarcely realize that they must love others and forgive those who have trespassed against them. The Lord's prayer teaches very distinctly the grace of forgiveness, and how much for us depends upon it. “Forgive us our trespass as we forgive those who trespass against us.” And the truth is further emphasized that if we do not forgive we have no right to expect forgiveness of God.

—IN “FRESH FUEL FOR old furnaces,” Dr. Cuyler has some good things to say about the prayer-meeting—how to help it: “Have you a prayer-meeting in your congregation? Yes, but it is almost in a state of collapse. Your pastor sometimes tries to chafe its limbs, but ‘there is neither voice nor hearing.’ What can be done for it? I entreat you, do not run off to some neighboring church or churches, and beg them to come and hold ‘union meetings’ in your place of worship. When they withdraw, with their borrowed capital, you may become poorer than ever. Don't go about with the piteous appeal, ‘Give us of your oil, for our lamps are going out!’ Rather, betake yourselves to God for fresh supplies of the heavenly oil, and then trim your own lamps. Go to your prayer-meeting and take your family with you. Don't go there to scold your fellow members, or to aim a depreciatory prayer at your pastor's head. Chastise your own sins and shortcomings and make honest confession thereof. Try to fill your prayer-room with a new spirit of love and zeal and faith, and the room will soon be better filled with people. You cannot expect to win the new fuel, and there is no point in the thawing-out.”

District Meetings.

In a few weeks the first of the series of District meetings will be held. The Second District will be the first to commence, and two weeks later the First will be in session, and so on with intervals of from one to four weeks between, until the whole seven have been in annual session. That these meetings are growing in interest, and spiritual power every year, is the unanimous verdict of all who attend them.

That their power, and efficiency may be still further increased, there can be no doubt, and one of the factors that will lead to this result, is for each pastor to call attention to these meetings, and let the topic of at least one of the prayer-meetings of the church be for the Divine blessing upon every session of the District meeting, to which the church belongs. Another important factor, is for each delegate and visitors to go to the meetings with the prayer that they may impart something, as well as receive something. Go with the desire to help, and you will be helped. Take some fuel with you if you want a good fire, and if you cannot carry an armful (or heart-full) don't be ashamed to contribute the smallest stick, or chip, chips make a hot fire.

Again don't be too generous, with the time. Many have lost a blessing by giving all the time to others; there are so many to speak, they reason, and the time is so short. I will give my time to someone who can use it better. Take time enough to say “I love the Lord He heard my cry” etc. Ask God by His spirit to help you speak, and you will not speak too long, or too short.

The members of the church with whom the district convenes, need to be watchful at this point. Don't think because you are at home you can excuse yourselves from speaking. Your generosity will be taxed enough in your homes, don't let your visitors eat up everything in the conference meeting; you need something from your Father's table too, to change the metaphor. “Let no man take thy crown.” Pay particular attention to the reporting meeting. This is one of the most important meetings of the session. The condition of the churches is made known, and you will be able to strengthen the weak places, and look after the neglected ones, if you note carefully the reports and learn to read “between the lines as well.”

Again don't give all the preaching to the church members, they will need this “portion of meat,” and must not be neglected, but the unconverted will be there, and they must hear the “old story” and be invited and urged to come to the Saviour of the world, labour for conversion, expect conversion and you will not be disappointed.

Lastly be ever ready to make arrangements to continue the meetings indefinitely, if the interest demands it. If there is no pastor, one, or more of the brethren must remain, (I use the kindly must advisedly) “The King's business requires haste,” the King's business must take precedence of all other business, to neglect, or leave a work that the King has commenced, is perilous, in the extreme, and he, or they who do it must answer to the King.

Popularity.

It is always a sign of weakness this seeking after popularity, and more than that, in very many men, it is a sure sign of neglect of duty. There is altogether too much of it in these very modern days. It is noticeable in every walk of life. Of such a man, we say “Oh he is very popular.” We mean it for a compliment, but very often it is exactly the reverse. But the last place under the sun for a seeker after popularity to get in is the christian pulpit. That post requires men. Yet we hear and read much about them in these days, these “popular ministers.” The so-called popular preacher generally spends more time and thought on what people are going to think and say, than he does on plans for the uplifting of humanity and the enlarging of Christ's kingdom. To him success is the drawing of a large crowd, curious to see this latest notoriety. His popularity is generally gained by leaving sin alone, by letting men go along in wickedness without calling out to them that they are traveling a dangerous road, without telling them plainly that their deeds are not only injuring themselves, but that they are a menace to society, and as such they must be put a stop to. Such popularity is disgraceful to the man who pretends to emulate the Divine spirit. It is well to be a minister cordially loved by one's church and congregation, if he has not sacrificed principle to gain it, for they generally love him, for the good work he is doing, with hard toiling for God and man. It is not good to be popular with those, whose every aim has been to thwart the schemes of

reformers and to make of non effect the efforts of good men, who are working for the moral uplifting of the community. When a minister becomes popular with such men, he needs to examine his conscience, he needs to look back over his course, and he will generally find that he is neglecting a duty somewhere, and that is he is straying just a little from the true and manly way.

Popularity;—what has it come to mean? Notoriety! and in the accepted sense of the word oh! popular minister, a very questionable kind of notoriety. The popular minister, he, who draws the crowds, but sendeth them away without having broken for them the bread of life, verily he is not a very powerful factor in extending the spirit of the Gospel. Oh, this newspaper fame, this being called a great preacher what does it all amount to anyway? How much of self denial and cross bearing does it represent? Such preachers are missing the sweet rest and most exquisite pleasure of a pastor's life, the bearing of another's burdens.

Don't try to be popular. Just do your duty. Strike, and strike hard against evil, in low places and in high. You will gain the love and respect of good men, and you are better without the regard of the men, who, for selfish ends, are ruining their fellows. Don't look for fame, and don't make it your aim in life to be a great preacher. Just work.

The Lord's House.

“I was glad when they said unto me, let us give up to the house of the Lord,” so said the Psalmist. And so a great host of devout souls have said in all ages of the world. In the sanctuary they have met God, have heard Him speak, have had communion with Him, have had divine comfort ministered to them, and have received strength and courage to go forth to the duties and burden-bearing of everyday life.

But the benefits of the sanctuary are not all personal—rich as the personal blessings are. There are relative benefits as well. These are, perhaps, not so much thought of as the personal blessings, but as quite as real, and are greatly important. The brightest spots on the face of the earth are those where the Lord's house is found. The places where it is not found are the dark places of the earth, whether they be in nominally christian lands, or in the lands where millions grope their cheerless way to an uncertain future. The universal destruction of the sanctuary, and the abandonment of the attitude towards God which it signifies, would be the consignment of the world to every evil.

There is nothing in any community which can claim the importance of the Lord's house, not only morally and religiously, but socially and financially as well. Scarcely anything adds so much to the value of property, and renders a place so desirable for residence and engagement in secular business. How much would an estate be worth in any city or town or village where there could be found no place of worship? Who would select that as a place of business; or who would go there to bring up a family? There is probably no one, even though he be an unbeliever and wicked in his own practices, who believes it would be as well for the place in which he dwells, in any respect, if no house of worship had ever been erected there. Shrewd business men, with no other thought than of business, know quite well that they can afford to contribute to liberally for building, repairing and improving places of worship. They know that money donated to these purposes is well invested. The temporal blessings that result from the erection of a church building and sustaining the services for which it is designed, are worth all they cost, and more.

It speaks well for a community when the house of the Lord is among its best buildings, and when its arrangements and provisions are up to the demands of the place and the times in which we live. The character of the sanctuary, the means of the people being had in mind, and the condition in which it is kept, tell very clearly the real regard of the church and the community for “the habitations of God's house.”

But with all that can be said as to the temporal advantages of the sanctuary, it must always be remembered that its highest value is its spiritual influence, as affording the means of grace. It has no importance compared with this. And viewed in this light, it should make its largest demands upon the best thoughts and deepest affections of the people.

M.

That cure of Geo. W. Turner of Galway, N. Y., of Sorosis, by Hood's Sarsaparilla, was one of the most remarkable on record.

Voices and Echoes.

God honors some men by laying heavy burdens upon their shoulders, and then giving them strength to bear them.—*Telescope.*

Most men shrink, and very naturally, from the experiences of burden-bearing, yet none yield so rich spiritual blessings. When men are put to trial by God, they may try Him as to the faithfulness of His promises and the power of His grace; and He always meets their need, reveals Himself to them and satisfies them.

The devil never puts on mourning when a stingy man joins the church.—*Ram's Horn.*

Except when the Christ spirit changes his nature, and opens up that hidden yet inherent generosity which, though sometimes narrowed and cramped, must be latent in the soul of every man.

There were 2,106 distilleries opened in the United States last year, but there was not one in either Kansas or Maine.—*Standard.*

What do the “prohibition doesn't prohibit” people say about this fact? Was this because these states have a prohibitory law or was it all an accident?

If there is any annexation sentiment in Canada it is in the Province of Quebec; but Quebec is precisely the province we do not want. It is cursed by Roman Catholic rule, and its annexation would only add to the strength of the Romish party in the United States. If we could have the rest of Canada and leave Quebec out, it might be worth while. The people, poverty stricken by priestly rule, are seeking for a change. They do not know that Catholicism is the cause of their condition, and their votes would go to destroy the prosperity of the United States.—*Journal & Messenger.*

There may be some annexation sentiment in Quebec. There is certainly practically none in any other part of the Dominion, and the same condition of affairs, that makes Quebec an unprogressive and unprofitable part of the Dominion would make it equally so as a state of the neighboring republic. What Quebec wants is a new and more enlightened religion, not a new form of Government.

Having a purpose in life is essential to right living. If a man does not know what he is living for, he may well be in doubt whether life is worth living. Unless a man is now living to a purpose, he has either not yet begun to live, or he has got through living; and in either case he is out of place in the world.—*Sunday-School Times.*

And make that purpose a high, noble one. Aim high, but don't stop there. Work, and as you persevere in working only your happiness be, for the only happiness a brave man troubles himself about is the happiness of having done his work well.

The world is full of people who want to do good but they are in no hurry to commence.—*Ram's Horn.*

The day dreamers planning will not get the work done, and it is the doing of the work not the thinking good thoughts about it, that is the true worship. From the daily sweat of the brow up to the Divine agony of bloody sweat, all work is noble. Day dreaming about what should be done and what we will do in the future is the veriest weakness. The man, who leaves the world better because of his life, is the man who has, through cloud and sunshine, been doing his work and thanking God because he had it to do. Get at doing something!

If a man is faithful to truth, truth will be faithful to him. He need have no fear. His success is a question of time.—*Prof. Phelps.*

Oh! discouraged toiler, you who have laboured long without a ray of cheering light appearing in way before you, remember this; your might and your right, at the close of life's weary conflict, will be one and the same thing. The cause for which you are toiling, so far as it be true and good, must prevail. It may take years, hard weary years, but there can only be one end, because though “man is unjust, God is just and finally justice triumphs.”

When the very names of those radical foreign rationalistic critics who are seeking to destroy its historical truthfulness, its perfect infallibility, with their widely heralded productions, shall have been buried in common oblivion, the Bible, the whole Bible, history, biography, prophecy, and doctrine, shall, by increasing millions of believers, continue to be received, read and prized above all earthly possessions as the very work of Almighty God.—*Dr. Young.*

Christianity and christian civilization must endure. It has the elements of permanency. It has endured, and for its sake men have dared to die, because the Christ life gave to men the highest ideal, that the world has ever known or ever can know. Wherever the Bible is known men have been found, in all ages, to do and die for the love of humanity, because

Christ's last earthly lesson to man, his death on the cross has taught them, that “the fittest place where man can die is where man dies for man.” Will men exchange this sweet spirit for the vague doubts of the infidel? They cannot.

The Need of Intelligent Piety.

The Church and the world require an intelligent piety. Not a mere intellectual religion, that does not warm and move the heart. Not a religion that consists in happy emotions, without a clear grasp of doctrinal truth, or a deep sense of the obligations of moral duty. But a religious experience, that has for its basis an intelligent belief of the great truths of Christianity, and a living faith in a personal Saviour, prompting to deeds of righteousness and unselfish service. In a word, we want in our people a closer union of mental culture and heart religion.

Those who say that Christians need nothing but the joy of a personal salvation, and that they should not trouble themselves with the biblical or theological questions that are disturbing the minds of men, are seriously wrong. Our subjective moods and feelings, however proper and satisfactory to ourselves, cannot be evidence to others, and cannot meet objections which assume to be based on historic facts. It has become quite common to represent the sphere of faith as outside of reason; as if Christians may go on believing things that are contradicted by the conclusions of science. Though the Christian may rightly believe revealed truths, that unaided human reason could not discover, no one should believe, as facts or doctrines, what is not sustained by the proper evidence appropriate to the subject. No sentimental credulity can stand the test of these times of questioning doubt and unbelief.

We believe in a gladsome religion. Justifying faith brings peace and joy. It is the Christian's privilege to “serve the Lord with gladness.” But it is a mistake, nevertheless, to exalt feeling, or the effect of strong emotion on the nervous organization, as if it were more important than right principles, intelligent faith, and a godly life. Nervous excitement and physical manifestations have no religious value. People may be sincerely pious, according to their light, and yet be far from being sound in their views of religious truth. It is a delicate and difficult thing to deal with such persons. Because they mean well, those who find fault with their beliefs or doings are likely to be regarded as unfriendly to religion, if not reproached as opponents of the work of God. Most persons who seek to accomplish any desirable object are disposed to regard all who question their methods and opinions, as opponents of their good object. And yet, it may be necessary and expedient, at times, to condemn the methods and reject the notions of sincere and well-meaning people.

We would like to see our people more generally a reading people. We mean readers of wholesome religious literature, adapted to stimulate the intellect as well as improve the heart. Too many of our people read but little of that kind of literature. They depend upon what they pick up in publications that have no real sympathy with religion, or upon so-called religious publications, which under the guise of being non-sectarian, propagate conceptions of religion that are not in harmony with our theology. We firmly believe our Arminianism, rightly understood, presents a true conception of Scripture teaching, and deserves to be loyally enforced and defended. Our younger ministers should avail themselves of the help of those writers who unite liberality of thought and familiarity with modern theories, with soundness in the faith. Our people should read the publications which the church provides for their intellectual and religious edification.—*Christian Guardian.*

The A. C. F.

This society should prove as great a means of blessing to our churches in Canada as it certainly is in the United States.

In the latter country for the raising of monies for the cultivation of sociability and for the development of spiritual life in christians there is no more potent agency than this society. There are many places even there where the A. C. F. has not yet been made an auxiliary in the churches, but these are by no means the largest and most flourishing.

Besides adding graces to the church building—substituting new pulpits, carpets, chandeliers, libraries, scarfs, elaborations of all descriptions that are becoming to the church—this society is an influence that supports.

Missionaries, having them under their own care, and in many churches aid largely in “raising” the salary of the pastors.

All will acknowledge the good wrought through the Christian Endeavour aid; and its reputation is world renowned.

The language of Dr. Parker in a recent issue of our respected INTELLIGENCER regarding societies with their respective monograms is the result more of a personal feeling than of universal experience.

His own language is to that effect. Considering his authority it can only be for the country in which he lives. In this country where we have new fields to be opened up, where in many places society is but taking form and where home mission is as urgent as foreign mission work, special aids are necessary—aid that will develop preaching qualities in our christian young men and women, utilize and bring into usefulness the mighty reserve of inactive and non-christian youth.

Having been in the midst of New England's most devout Free Baptists for the last five years in an institution where the pure spirit of the work sheds its influence around the individual, my strongest convictions are that not until the A. C. F. or a similar society becomes part of a church organization shall we be saved from being compelled to cry: “What are we going to do!” Our Sabbath-school teachers are so few!

Our choir is so disjoined! Our young people are so frivolous! Our prayer meetings are so cold? Our pastor's salary so hard to be raised!

The Home Mission, Foreign Mission, Educational, Minister's Relief, Help the Poor, Library and Ware and Tare funds—These are enough.

You need a grand, wide-awake, well organized, well disciplined and well consecrated *Advocates of Christian Fidelity Society.*

Now there may be something substituted to rectify and reconcile and stimulate. It may be a Bible class. That won't do the general work that is needed. It is a specific that might help in one line of work. But a great many specifics would be needed (to a burdening extent) to meet all the demands! A study of the Bible is good! And yet some of the best Biblical students have been the worst characters. The Bible is good to a man in proportion to the amount of good there is in him. I'm not a farmer, never was but I know it is a fearful thing to plough too deep. Theology is “pan,” a spirituality is the “loam.”

The loam produces the fruit and sow your seeds in it. The “pan” is the foundation for the “loam.” Lots of people have more “pan” ploughed up than “loam.” They know about God, of His Son and of the Spirit and still the prayer meetings, are no more delicious than lodges and temperance meetings. Or a monthly or fortnightly concert may be the means; and as a result the foreign mission account might swell to enormous proportions. But these aids are specifics. Nourishment goes to but one branch of the great tree, and the tree grows out of proportion.

The influence of a concert or even a Bible class is not as great as a prayer meeting.

And yet an A. C. F. meeting can be made not only a prayer, meeting but a Moody meeting and mission meeting and a Bible class meeting and a concert all combined. It as practically deals with the spirit of true christian life as with the spirit of christian endeavor and the fruits borne makes delicious the work in every line of christian activity. Its very constitution permits one to teach and subjects one to be taught. This is the one grand feature of the A. C. F.

Furthermore it expects one to inspire and causes one to be inspired. If any power or instrumentality will bring S. S. teaching talent to the front, of good quality and of good tone, will unify the choir, will modestly and humbly embolden the christian young people, will warm the coldest vestry, will increase the funds that every church properly run has to raise, the A. C. F. is that power and means. There are a number of A. C. F.s, and C. Es. among our churches in Nova Scotia. Whether “Advocates” or “Endeavorers” we are one.

And now that the Conference has given us by vote a part of the time at Conference session why not next fall, at our yearly gathering at Clark's Harbour meet in a grand A. C. F. & C. E. Association?

Where is the voice of the President of the Nova Scotia A. C. F.

N. B. In my next I will refer to some achievement of this society in Nova Scotia, and will answer some objection which have come to me from private individuals (clergymen) concerning such an organization as is recommended.

E. S. PARKER.