

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., Fredericton.

Terms \$1.50 a year, in advance. If not paid in advance, the price is \$2.00 per year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which he wishes it sent.

The date following, the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 sometimes confusion and expense.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Nov., 14th, 1894.

Referring to the "Business Statement" in last week's paper, we desire to repeat and emphasize the closing paragraphs of it:

To the five hundred and fourteen (514) whose subscriptions are past due, and who have not responded to the letters sent them several weeks ago, this notice is addressed. We wish it to be understood as addressed to each one separately.

Whatever the cause of delay up to this time—whether lack of money, forgetfulness, neglect, indifference or whatever—the delay ought not to continue another day. We have waited long and patiently, hoping every week to hear from you. The need of the money is pressing this very week.

Each person who owes anything—whether much or little is asked to forward the amount immediately after reading this. From every one we need a remittance within a week. We have a right to expect it. And we must insist that payment be no longer delayed.

Joseph Cook says that a church silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.

A church is not strong according to the number, or wealth, or culture, or social standing, or political influence of its members—but according to their piety.

When the church of Christ is fully awake the work of the Lord prospers. The revival needed is the awakening of the church to fullness of spiritual life. Then there will be conversions.

Those who desire higher and more responsible positions should faithfully discharge the duties of the places they now fill. Doing so is the best qualification for higher places and is the surest way of being called higher.

Christians are the only Bible which many people read. Christians should, therefore, be as full a Bible as it is possible to be. They should exhibit and teach all virtues and graces. As living epistles they should be complete.

Charles Kingsley once said that "if the christian church were what it ought to be and could be, the world would be converted before nightfall." Are you, professed followers of Christ, being and doing all you can to make the church be and do what it ought?

One of Dr. J. L. Phillips' sons is a student at Bates College, Lewiston, Me. He is working his own way through, which is, after all, about the best way for any young man. The friends of his father in these Provinces—and they are many, will wish the young man the best success.

This is the week of prayer for young men, suggested by the International Committee of the Y. M. C. A. Last Sunday many ministers preached especially to young men, and next Sunday also the services in many churches will be designed to help young men. Christians everywhere should pray earnestly for them.

The rumsellers of the Upper Provinces are diligently perfecting organization for the protection and perpetuation of their traffic. Their interest in all other questions is being made secondary to the purpose to look after their craft, which they think is in danger. Prohibitionists should be equally zealous to promote their cause.

Dr. Talmage has finally decided that he will not again lead the people in the work of rebuilding the Brooklyn Tabernacle, and asks that the pastoral relation he holds to the church be dissolved. The probability is that the members of the church will find homes in other churches. Dr. Talmage thinks he will devote himself to general evangelical work, preaching when and where opportunity offers.

This story is told of Henry Ward Beecher. Being about to go for a ride, he said to a man whose horse he was about to drive, "That is a fine looking animal; is he as good as he looks?" The man replied, "Mr. Beecher, that is the best horse in our stable. He will work in any place you put him, and he can do anything any horse can." The great preacher eyed him for a moment with increased admiration, and then humorously remarked, "I wish to goodness he was a member of our church."

Churches sometimes have troubles. But, like families, they should keep their troubles to themselves. They are something, one writer says, "with which a stranger should not intermeddle. They should not be much talked about even by church members; but when they are blazoned from the house tops, they become town's talk, bring disgrace upon the church, and become harder to heal. Everyone should have enough regard for the credit of his church and the honor of religion, and enough love for his brethren and respect for himself to cover over the faults and failings of those who belong to the brotherhood. It is poor policy, as well as poor religion, to subject differences among brethren to the ridicule and criticism of the world."

Duties of Church Members.

Paul, writing concerning contributions to supply the needs of destitute christians, counsels equalization in giving. He says, "I mean not that other men be eased and ye be burdened; but that there may be equality." The principles applies in other things as well as in charitable gifts.

It has been said that not more than one-third of the professed followers of Christ assume any degree of responsibility in church work or bear any of the burdens of the cause. It is, certainly, true of a great many churches that a few members in each are not only responsible for the management of affairs but have to furnish the greater part of the funds necessary to support the ministry, the Sabbath School and the other interests of the church. The same is true in respect of the support of missions and other general work. The majority of members are apparently glad to be connected with the church, seem to enjoy the privileges the church affords, sometimes give a moderate contribution to its support, but never show that they are deeply concerned for its welfare. Perhaps if it were in real jeopardy they might be awakened to greater and more practical interest; but so long as there is no grave crisis they are satisfied to let others bear the burdens while they enjoy what is furnished them. If those who are thus indifferent could realize how much they lose by their lack of active interest in all the church's work they would quickly seek to have their full share in the management and burden-bearing. But aside from their loss of the blessings that come of faithfulness, it is manifestly unfair that all the care should be thrown upon a few. And it becomes especially burdensome when, as sometimes happens, those who should share the responsibilities, but do not, criticize what is done by those who are willing, and charge that they are assuming more than they ought. It is bad enough to be compelled to do alone what others should help to do; it is worse when the shirkers of responsibility are the uncharitable critics of those who are necessarily doing more than they ought.

To every member of the church belongs a share of the care of the church, and a share of the duty of supporting its interests and contributing to those undertakings which are for the promotion of the Kingdom of Christ in the world. The pastor, deacons, Sabbath School Superintendent and officers are, of course, concerned for the welfare of the church and the success of the work it has in charge. But every member of the church, including the youngest, the able, and the least influential, should feel as a matter of individual concern, the weight of everything that pertains to church life

and the advancement of the cause generally.

No one, neither pastor, nor other officer nor other willing worker, should be permitted to feel that he is alone in sustaining the arrangements for public or social worship. Neither the finances, nor the Sunday school, nor the singing nor the weekly prayer meeting, nor the mission interests, nor the claims of the religious paper, should be left, to be mainly, not to say exclusively, cared for by any one individual, or even by any two or three. In all these matters the law of Christ, "Bear ye one another's burdens" should be remembered and observed.

Often a pastor has to bear a mountain-weight of anxiety for the cause with which the church is identified, with but few to stay up his hands. When he looks, longingly for cooperation he sees those who might help, and who are called equally with himself to help, engrossed in the cares of the world, seemingly forgetful of Zion; and it is in vain he endeavours to arouse their dormant interest. It is not strange that sometimes a pastor becomes disheartened and sinks under a burden which he ought not to have been permitted to bear, and would not have borne had christians been alive to their duties and privileges. Like experience has, in many cases, been had by willing workers, other than pastors. They have filled not only their own places, but the places of others, and have wearied under the burden and abandoned the struggle. Churches which ought to have been strong and efficient have weakened and become practically dead by the same process.

Every disciple of Christ needs to realize that he is called to serve, and should serve up to the measure of his ability and opportunity. If there were so there would be no lack of interest in christian work in any church, nor would there be any lack of men and means for carrying the news of salvation to the destitute everywhere.

The Seminary.

The Conference, at its late session, appointed a committee to confer with a committee of the Baptists concerning the Seminary. The committees met in St. John on Tuesday last week, and had a long and earnest conference about the situation. There was an evident desire on the part of all to do whatever is possible to maintain the Seminary. It was decided to recommend a joint meeting of the Executive of the N. B. Baptist Convention and the Executive of the Free Baptist Conference; and if the Executives are willing the proposed meeting will take place on the first Tuesday in February.

Our Baptist brethren are anxious that the relations heretofore existing between the denominations in the control of the school continue, and express the belief that working together they can make it a success.

The INTELLIGENCER's views of the matter are quite well known to our readers. The Seminary is the only school in which the Free Baptists of Canada have ever had any interest or control—the only institution of the kind which they have been able to regard, in any degree, as their own. Into it they have put considerable money, and from it have derived considerable benefits. It is for them to say whether they are willing to forfeit all they have expended and let the opportunity to repossess the property pass. We have not believed, and do not now believe, that to do so is wise; it does not seem to us either good business management, or the best thing for the future of the denomination. It may be the easier thing to do; but the easier way is not always, nor often, the better way. To save the Seminary is no light undertaking. But denominations are often called upon to undertake hard tasks. And sometimes they fail to develop strength as they might because unwilling to bear burdens. The question to decide in any case is not whether the work is easy or hard, but whether it is right. That decided, the one thing to do is to go forward in the work. In the matter of the Seminary we have felt that our people should not hastily conclude that they cannot do more. At least they should not so decide without fully considering what will be the effect of such decision on the denomination's standing and on its future. If, after a careful and prayerful canvass of the whole question, the enlightened judgment of the body is that its work, now and in the future, can be done better by abandoning the Seminary project, then let it be abandoned; but not till then. The whole matter is one which demands the most careful consideration of the ministers and all the people; and it is especially important that we all pray for divine direction as to our duty in a matter involving so much, not only for ourselves but for those who will come after us.

Dr. Parkhurst.

The overthrow of Tammany in New York last week is not the victory of the Republican party over the Democratic. It is a case in which decency, without respect to party, downed corruption. And for the awakened and assertive conscience which did this good thing the credit is due to Dr. Parkhurst. He set himself to expose and, if possible, overthrow the corruption which reigned in every department of the city government. Single-handed he entered upon the crusade. He was, of course, laughed at by those in authority, and by many others. Finding that he could not be deterred by derision, they sought to smirch his character. Yet he went on.

He had the still more trying experience which all leaders in reform have—he received little or no sympathy from brother ministers, he was denied the sympathy and cooperation of many churches and moral organizations, he was criticized by those who ought to have joined hands with him. He was meddling with things outside the duty of a minister, they said. The corruptionists taunted him with the fact that ministers and churches disapproved of his undertaking and his methods. But, confident in the righteousness of his cause and the purity of his own motives, he kept at the work he felt called upon to do. He was determined to command attention, and he did command it. The committee which for some weeks has been investigating charges against New York officials was appointed because of Dr. Parkhurst's crusade. The facts brought out by the investigation have more than justified the charges he made, and have startled the whole country. And the overthrow of Tammany last Tuesday was the answer of the awakened conscience of the people to Dr. Parkhurst's call to "turn the rascals out."

He has shown what an earnest man can do, who has convictions and the courage to present and press them in spite of the howlings and threatenings of political and money influence of the wrong-doers, and of the more contemptible opposition of the weak-kneed wearers of heaven's livery who are practically allies of the corruptionist horde. Thank God for a man of such heroic mould—who knows his duty and does not fear to do it. Men of his stamp are needed in every part of this country, too.

Restitution.

Mr. Moody is given to great plainness of speech, which is one reason of his success as a preacher. In his first sermon in the Toronto meetings, begun last week, he spoke especially of prayer for revival. Prayer, he said, must be accompanied with confession of sin. If men are not willing to give up sin they need not pray. And besides confession of wrong-doing there must be restitution. He went on to say:

"If I have got \$5 in my pocket belonging to a man down there, and I am not willing to pay him that \$5, I tell you my confession and my prayers won't amount to that" (with a snap of the finger). "They won't go out of the room where they are offered. What we want today is a revival of uprightness. There is so much rascality and dishonesty on the part of men professing what they do not practice and making long prayers when their lives are all wrong. A good many people had endowed churches and colleges. If the money thus given was obtained dishonestly God hated the whole thing, and would not accept it. You cannot bribe the Almighty. Nothing of that kind is going to succeed with Him."

Mr. Moody gave utterance to this piece of advice, touching the same point: We have got to preach restitution, and make restitution more in our churches before we have a deep, thorough work. No amount of psalm singing, no amount of going to church and singing hallelujahs and praises to God, no amount of that kind of thing is going to cover up rascality. If you have got something belonging to someone else, don't let the sun go down until you make it straight. If you have not got money enough, deprive yourselves of the luxuries of life until you pay it. That kind of thing speaks 10,000 times louder than mere hallelujahs or singing. They are often mere hollows or shams.

Another thing that kept people from praying was they could not forgive, but cherished resentment against others. It was folly for any man or woman to think they could become Christians and live Christian lives if they did not cultivate the spirit of forgiveness.

The truths set forth in so plain and homely phrase are truths which all christians need to remember. "God is not mocked."

Conference Sparks.

In India the subject of Biblical giving is made prominent as a christian privilege.—E. B. Stiles.

We ought to be ashamed that we support only one missionary.—C. F. Cooper.

Surroundings do not make peace. True peace depends on the state of the heart.—G. W. Foster.

I am learning what are the privileges of the Christian—to what grand things God invites us.—J. E. Gosline.

There is need of more real spirituality in our Sabbath Schools.—C. T. Phillips.

The best time is when we are nearest to God.—L. G. Slipp.

The more of emptiness we represent before God, the more of Divine fullness we receive.—F. C. Hartley.

I am satisfied with Jesus.—L. A. Cosman.

My earthly career is nearly ended. Every year of it God's goodness has been great.—T. Connor.

Let us not fear our weakness; but in the consciousness of it trust God more.—W. R. Reid.

New Brunswick Wanderings.

Sunday Oct. 28th opened well and closed with joy. When I awoke in the morning I was very conscious of the presence of God, and the consciousness of his presence, grew with the day. In the morning a blessed hour was spent with the Gibson church. In the afternoon a very large congregation greeted us at Marysville. The pastor was most cordial and the people very responsive; under such circumstances speaking was easy, and I trust good was done. I was much pleased to meet and greet many members of the A. C. F. Society, and they seemed much interested to look at the pictured face of the orphan that they are supporting. Two things I would like to see in every church—a young people's society, and an active interest in some special object of missionary work, in addition to the regular work for missions. The support of a boy, for instance, binds the givers to India in a helpful way. A contribution of \$25, \$50 or \$100 to the new orphanage will be a means of blessing. Begin to-day to lay your plans to raise the money. The evening meeting at Fredericton was in no way behind the other meetings of the day. Pastor and people were evidently in sympathy with the object of the meeting, and the speaker's work was made very easy. Praise the Lord for this good day! Dr. McLeod greatly assisted me by his presence and sympathy at all the services.

Monday evening the meeting was at Norton. It was a pleasure to meet pastor Long whom I had not met before. He was kept from the conference by the severe sickness of his little girl who is still in a precarious condition. May God spare the dear little one to her parents! The neat, newly repaired church had a fair congregation and a good collection. I heard good reports of the pastor's work. By his efforts the church has been cleared of debt, and repaired and painted within and without, and a parsonage has been added to the church property. The children talk of adopting an orphan.

Tuesday I went on to Sussex. This church seems to be enjoying a good degree of material prosperity; an \$1800 debt is no more, and the church is undergoing repairs. The pastor seems to be determined that his people shall have a part in all the denominational work. The service was in the Presbyterian church. I was pleased with the large number of boys and girls present. I presume that an orphan will be taken here.

Wednesday night the friends at North River took a good dose of missions, and paid for their medicine like men, with a good collection. The pastor seemed glad to have his people instructed.

Thursday, after a drive of about ten miles with Bro. McNinch, I got to his Corn Hill appointment, and found a responsive congregation.

Friday I went with Bro. McLeod to Millstream. I was pleased to meet, at his table, Mr. and Mrs. Gance, they are interested in missions, of course, for they have invested. We want others to invest their money and their children, in order that they may be interested in the good work. I had a good time talking India here. The pastor is smiling over the prospect of a new parsonage before winter. Some of the other pastorates would do well to make their ministers smile by a course of the same treatment.

A hard but pleasant two weeks work I have had. In spite of signs and prophecies to the contrary, the weather has been fine, as though our Father wanted the meetings to be a success. The pastors have been interested and cordial, doing all in their power to spread the notice and get people out. Congregations have been good and collections fair. Now what? Are we going to settle down in ease to wait for another missionary to come along, or shall we all take hold of the work with a will, planning, praying and paying, so that our Master may see of the travail of his soul and be satisfied? Brethren and sisters it is your business to be interested, and give to the work. If no one you for money then give without asking. Your

pastor will be pleased to forward your money for you. I hope each church will appoint canvassers to canvass the whole congregation in the interests of the mission work, so that no one can say "No man asked me to give."

Free Baptists of New Brunswick your Lord says, "Forward." Let your response be hearty. So shall your reward be great in added life, strength and usefulness.

E. B. STILES

General Religious News.

—Evangelist Geo. C. Needham and wife, of New York, will soon go to England to engage in evangelistic work.

—In London there is an association of "Jospel Cyclists." They spend the Saturday half-holiday in excursions to towns near the city where they hold open-air gospel meetings.

—Rev. Edward Allen, of Somerset, is said to be the oldest clergyman in the English Church, being now in his 97th year. He reads and writes without using glasses.

—Twenty years ago Protestantism was practically dead in France. Now there are 887 preachers in the Reformed Church, ninety Lutheran, thirty-one Methodist, and thirty-three Baptist.

The War Cry prints welcomes to Gen. Booth in Hebrew, Russian, Danish, Swedish, Spanish, Arabic, Armenian, Finnish, Welsh and other tongues, not to mention English.

—The Church of Apostolic Faith and Order is the name of a new religious sect in St. Louis. The movement is a return to primitive methods of Christianity, and omits choirs, pews, salaried preachers, and the many refinements of modern Christianity.

—A great revival is blessing New Bedford, Mass. Meetings began Sept. 20 and have been steadily increasing in interest. The attendance taxes the capacity of the rink which will seat 3,000 people. Fourteen churches participate in the services.

The Canada Presbyterian points to the increasing craze for youthful preaching evidenced in church circles at present. This, it says, is calculated to bring the "church and pulpit into contempt" and leads to the conclusion, on the part of those who do not believe much in one or the other, that the work cannot be very important if a boy can do better than a man.

Robert Haldane sold his estate in Scotland for \$750,000 in order to use the money for evangelistic purposes. Scotland, indeed, the whole world, is the better today for that noble sacrifice. The Haldanes did much for the revival of religion not only in the British Isles but in Switzerland and France, and indirectly in Germany.

—The convention of the Christian and Missionary Alliance closed in New York City last week. At one of the meetings there was a remarkable manifestation of religious ardor in an effort to raise \$50,000 for the fund. A musical teacher led in the consecration of special gifts, offering a good watch. This was followed by others until quite a collection of watches and jewels of various kinds were heaped upon the altar, much in the same way as was done two years ago at Round Lake.

—It appears from recent statistics that religious dissent in Holland is growing rapidly. According to a census taken in 1849, only one in ten thousand of the population had severed his connections with the State Church. Since then the number has greatly increased. In 1889 the number of dissenters was 66,042. Of these, 23,730 were in the single province of Friesland, which is called, in the report of the Zurich Social Democratic Congress, the "citadel of social democracy in Holland." The dissenters in Holland at present reach about one hundred thousand.

—It is apparent from the Melbourne Australia papers to hand that Rev. John McNeill has been moving that city mightily. Not to speak of the enormous gatherings in the Exhibition hall, his mid-day services in the Town hall for business men have been the wonder of the religious and irreligious alike. In the galleries reserved for women, seats were occupied hours before the proceedings opened. And the attendance of great numbers of ministers has been a striking feature, the younger men of all the churches being specially noticeable. It is probable that through them echoes of Mr. McNeill's teaching and reflections of his intense earnestness will survive long after he himself has left Australia.

—The churches of Chicago are trying to reach the many hundreds of