

TERMS NOTICE

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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 sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 75, Fredericton N. B.

THE CANVASS

For New Subscribers.

This is a good time for those who are interested in any particular paper to canvass for subscribers.

The Conference, at the late session, declared very strongly that all the interests of the denomination would be strengthened, and the whole body be benefited by the larger circulation of the INTELLIGENCER; and the brethren pledged themselves to make an earnest effort to add a thousand new names to the present list.

We hope the brethren in every part of the denominational field are at work canvassing the families of their pastors and we trust they will succeed in having it enter every Free Baptist home in the Provinces.

Let there be a systematic, earnest and persistent canvass, publicly and from home to home, in every community. Begin it now. Keep at it till success is won.

Religious Intelligencer.

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

WEDNESDAY, Nov. 20th, 1895.

Do not neglect the mid-week prayer meeting. The church needs it; each christian needs it. It is one of the best means for strengthening spiritual life.

Next Sunday, November 24th has been named as Temperance Sunday, to be observed as such throughout the world. It is requested that temperance sermons and special temperance instruction in Sunday schools will be features of the day everywhere.

There are many good christians who agree with the Methodist bishop Fowler when he says, "I believe in the doctrine of sanctification, but I am not fond of much talk about it. You do not ring the bell to tell the sailor at sea that you have lighted the lamp in the light house."

When receiving new members, an Iowa church not only asks the incoming member to promise to be active in christian work and to do all things in the spirit of Christ, but the old members are required to rise and promise to aid the new members to live and do as they have covenanted. It is a good plan, worthy of adoption by other churches.

The Orangemen of Ontario, and they are numerous and politically influential in that Province, are evidently strong and immovable in their opposition to any interference with the Manitoba public schools system. They are likely to be a unit on this question, independent of their political party alliances. And so Protestants will, probably, be all over the country.

Bishop Galloway, in an article on "Ministerial ethics," says that a pastor owes certain duties to his predecessor in the past rate, and enumerates them thus: (1) He should endeavour to carry out his predecessor's well-formed plans, (2) another duty is to defend his predecessor's reputation; (3) it is also a preacher's duty to honor the labors of his predecessor.

The Presbyterian Synod of Manitoba and the Northwest, which met in Winnipeg last week, passed a resolution approving the unsectarian

school system of Manitoba, and deprecating any interference by the federal government, even if constitutionally competent, on the ground that the subject of education belongs to provincial legislatures. The resolution suggests a conference between the authorities of the Dominion and the Province, and thinks such conference might help to a satisfactory settlement of the difficulty.

A New York minister, Rev.

F. A. W. Manifold, has changed his church relations five times in seven years, renouncing and joining in turn the Episcopal church and the Roman Catholic church. He started as a high churchman, went to the Catholic church came back to the Episcopal, went again to the Catholic, and so has continued being "converted," his latest application being for admission to the Catholic church. He might change his name from Manifold to Twofold. And he ought to be able to satisfy himself in either High church or Catholic—if that kind of thing satisfies him.

Those who have the duty of making arrangements for funerals should, before fixing the time, ascertain whether the minister who is expected to officiate has engagements that will interfere with his attendance at the contemplated time. Very often the convenience and engagements of everybody but the minister are considered. He is expected to cancel all engagements, sometimes even Sabbath preaching appointments; and if he is unwilling to do so he is charged with being very selfish and unfeeling. It is easy to avoid any disappointment or difficulty by leaving the time of the funeral undetermined till the minister is consulted.

Replying to a recent lecturer in Boston who sought to be smart and witty at the expense of the pulpit, *Zion's Herald* says these true words:

We make no claim that ministers are immaculate or perfect. They may have the infirmities of our common humanity. There may be misfits. What class is without them? There may be those not overstocked with charity or good sense. They certainly cannot surpass, in these particulars, the class of crickets represented by citizen Gordon. In the face of all their limitations, the men in the American pulpit maintain a high average for virtue, intelligence, Biblical scholarship, eloquence, and effective qualities for service. They will stand comparison with any other class of men.

Of church-members who, as Dr. Cuyler puts it, are dry-rotted with love of the world—and there are far too many of them—he says, They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when He died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up toward God, we must beware lest it drag us down into sinful conformities with its habits, its pursuits, and its practices. It is not love for sinner's souls, but love for sins that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world, then the world will soon rot them through and through.

From Rome it is announced that preparations on a large scale are being made for the "crowning of the holy Bambino in the Araceli Church, and that the Pope has promised indulgences to those who will be present at the event." And what is this Bambino? The holy Bambino of Rome is a magnificently decked out wooden doll which is supposed to represent Christ as a child, and which is presented to public gaze from December 24 to January 6. Any sick who approach this image in faith and manage to get near enough to touch it are said to be cured. During these twelve days before Epiphany, a sort of cradle is placed before the Bambino, in which the infant Jesus is supposed to be; at one side there is placed an ox, at the other an ass. Priests in gorgeous raiment flutter about, and this is held to be a representation of the manger at Bethlehem! The Bambino never leaves the church of the Araceli unless some sick person with a long purse requires it. It is then seen accompanied by priests, drawn in a State carriage to the abode of the sick person; the devout meeting it fall down on their knees, and the priests hold up benedictory fingers. The Bambino is now to have a gold crown.

Can there be any more flagrant idolatry than this? And the idolaters are to be given indulgences to sin in return for worshipping the image.

Thanksgiving.

To-morrow (Thursday) is Thanksgiving day through Canada. In the cities, towns and villages, and perhaps in many rural districts, there will be public services in the churches. The ministers will tell over the many things for which all ought to be thankful to "the Father of mercies," and will exhort the people to cultivate a spirit of grateful recognition and acknowledgement of God, "from whom all blessings flow."

It is well to have an annual Thanksgiving day by appointment, and to make the most of it to inculcate and stimulate a thankful spirit. But it is but a poor service, not greatly honoring to God, and of little profit to those who participate in it, if the grateful acknowledgement of a good Providence and the gracious father does not continue through all the year and include all our interests and acts.

For material blessings, and they are more than can be numbered, let us be always thankful. "He watereth the hills from His chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth fruit out of the earth. . . . Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Christians should thank God for the spread of saving truth, for the fulfilment of God's promises, for open doors for christian work, for the conversion of men, for the spreading kingdom of Christ, for spiritual blessings in their own personal experiences.

All hearts should feel and exclaim, "Thanks be unto God for His unspeakable gift"—Jesus Christ, the blessed and all sufficient Saviour. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord."

Bless the name of the Lord, from this time forth and forevermore.

Church Pride.

There is such a thing as church pride. Having something "whereof we may boast," if the feeling be cherished in genuine humility, and expressed to the praise of God, it is not an improper feeling. But there is always danger that it may degenerate into something not so good.

With some people "our church" is everything; it is, if not the only, certainly the chief religious thought and feeling they have. They talk much about our church, our services, our ministers, our history, our wealth, our social position, our missions, our educational institutions, our great membership, our progress, our foremost place amongst the denominations, etc., etc., until in their very tone there is an unmistakable disparagement of all others. It does not need to be said that such a feeling is wrong, and destructive of the spirit that should characterize the true christian and dominate the life and activities of the church. Besides, it gives the unbelieving world a wrong impression of christianity—an impression of narrowness, bigotry and jealousy to which the high-minded who are not christians are superior.

What the world looks to see is what good has been wrought in church members by the grace they talk about, and how broadly and unselfishly active the churches are to bless the world, rejoicing in each other's success as heartily as if it were their own. The world is not so much concerned about dogmas and forms as about spirit and life; and is quick to discern whether the church is broadly christian or narrowly sectarian.

To do the best services a church does not need to hold its peculiar beliefs with a loose grasp; indeed it should know what it believes and stand faithfully for it; a strong persuasion of the rightness of its doctrines and the wisdom of its methods must contribute largely to its success. But such strong convictions must be held in a true christian spirit, else what might aid force to aggressive efforts will be a source of weakness and become an offence and an occasion of stumbling to those who should be helped.

POLITICAL NEWS.—Elections to fill Ontario and Quebec vacancies in the House of Commons are to be held at once.

Parliament has been prorogued till December 30. The next proclamation will summon the members to meet for business.

MINUTES.—We have received a copy of the Minutes of the Thirtieth Annual session of the Free Baptist Conference of Nova Scotia, held at Port La Tour, N. S. in September last.

The Revival.

The series of evangelistic meetings, in this city, conducted by Messrs. Crossley and Hunter, closed on Thursday evening of last week. The interest deepened and extended to the very close. The last week was the week of greatest interest and largest results. Just how many were converted during the four weeks of meetings cannot be stated with exactness, but that the number is very large there can be no doubt. The names of over six hundred persons were taken who presented themselves as seekers; there were also many deeply moved and who, perhaps, became believers whose names were not taken. Making a large allowance for those who have not gone farther, nor will go farther, than to give their names, and those who were backslidden church members, it is, probably, safe to say that about four hundred persons, old and young, were led to enter upon the new life, and will soon become members of churches in the city and vicinity. Some, also, from a distance who happened in the city at the time of the meetings were converted and will become members of churches at their homes. Besides those who have professed conversion, a large number have been moved to serious thoughts about personal salvation, and many of them will, doubtless, soon be converted and formally identify themselves with the followers of Christ.

The farewell meeting Thursday evening was one of great impressiveness; and in the after-meeting a large number who had up to that time resisted the gracious influences that were about and within them, yielded to Christ and were blessed. The converted include representatives of all classes of the community—merchants, manufacturers, professional men, mechanics, officials, clerks, teachers, students, labourers, apprentices; they include also, all grades of morality and immorality—those of correct moral life, together with drunkards, the licentious, the profane, and the most reckless and, humanly viewed, hopeless cases; many heads of families are among the number, and in not a few cases parents and children have come to Christ together. And members of all denominations, including the Roman Catholic, have been touched by the gracious influences which have been abroad in our city during these weeks. No one, not even the most sceptical, will deny that God has abundantly blessed the labours of His servants, and that the city is better for their having come amongst us; while hundreds will always cherish a tender memory of them, and be grateful to God for having directed them this way.

On Friday the evangelists left the city, enroute to Charlottetown, where they expect to spend a month. Notwithstanding the heavy rain, a large number went to the station to see them off, and "God be with you," etc., was heartily sung as the train moved away. So long as they live and labour many in this city will always pray for the brethren who were God's messengers of love and salvation to them.

On Sunday the interest in the services in all the churches was marked. In the Methodist church twenty-seven were received; in the Baptist eighteen converts were baptized; and in the Free Baptist six were baptized. In both the Baptist and Free Baptist churches others have been received for membership, who will be baptized later. There will doubtless, also, be additions, at the proper time, to the Presbyterian and Episcopal churches, for a considerable number of those professing conversion belong to these congregations.

It has been arranged to hold one union meeting each week, for three weeks; the first, on Tuesday evening of this week, in the Free Baptist church; next Tuesday evening in the Baptist church; and the Tuesday following in the Methodist church. Besides the union meeting each church holds three meetings this week, and will, probably, continue to do so for a time.

Voices and Echoes.

In the Kingston penitentiary are two men, father and son, each under sentence of seven years, the former for killing a man, and the latter for killing a cow.—*Globe.*

The foregoing very well illustrates how little sense there is, often, in the courts—how little of the judicial mind there is in the determination of penalties.

We have known of churches where the pastor was expected to superintend the Sunday-school, teach the adult Bible class, and lead the teacher's meeting.—*The Lookout.*

In such churches the deacons and other members evidently believe they have nothing to do except to watch the pastor and complain when they think he is not doing enough or not doing it well, and tell him how he should do. Such churches, so called, need re-organizing and re-converting.

"He is an excellent speaker, with an unusual gift for presenting the truth in an unobjectionable manner."

The foregoing is an exchange's commendation of a certain evangelist. It is a doubtful compliment to a preacher to say that he presents the truth in "an unobjectionable manner." Faithful preaching is always objected to by somebody. When everybody is pleased, there is likely to have been something wrong in the preaching. God does not send preachers of His word to please, but to warn, rebuke, exhort, entreat—to make the path of righteousness plain, and help men to walk therein.

The Rev. John MacNeil, the Australian evangelist, as a protest against the manner in which certain congregations of the Presbyterian Church in that country, are setting at naught with apparent impunity, the instructions of the General Assembly on the matter of gambling in bazaars, has tendered to the Assembly's Committee his resignation of his commission as Church evangelist.—*Can. Presbyterian.*

If ministers generally would set themselves against the questionable methods adopted by many churches to raise money it would not be long till they would be things of the past. The Church needs to learn to pay into the Lord's treasury. And if the appointed teachers of Christianity will plainly set before the people Christian obligations to pay, and the blessing of it existing evils will cease.

Mission News and Notes.

The American Baptist Telegraph Mission, India, has a membership now of 53,502, with 8,058 Christian pupils in the schools and 5,456 in Sunday schools.

On the Fiji Islands there is one preaching circuit with 16 ministers, 310 local preachers, 7,000 members, and 27,000 adherents. Among the ministers only one is a foreigner.

The missionaries have started in New Guinea, that island once so dark with heathen superstitions and barbarism, a flourishing missionary college, where they are training the future pastors of the island. None but Christians are admitted to the college, and they must be able to read in their own language.

Fifty years ago a man in Java, whose father was a Russian and his mother a Javanese, had a dream. The dream pictured him as converted, and called to evangelize the people about him. So greatly was he impressed that he at once set about the task, and continued it through bitter persecutions. The Dutch Reformed missionaries came to his aid, and the result of that dream is now a Christian town of 2,500 inhabitants.

It is but a few years since the great prayer of the church was that God would open the doors of heathenism for the gospel. Wondrously has that prayer been answered. At that time Japan, China, India, Africa, Mexico, a large part of South America and many other regions were closed to all efforts to evangelize the people. Now all doors stand wide open. Every mail coming from the orient contains facts which appeal to Christians to consider the needs of the world and plan for the conversion of the world.

General Religious News.

Rev. John McNeill will devote the coming year to evangelistic work in the large centres in England.

Lord Bennet, the evangelist peer, is said to have been a sceptic up to four years ago, when he became converted. He is a successful leader in slum work in London.

In Australia the Methodists have accumulated a fund for their "superannuated" ministers, so large that they are able to pay them from £100 to £200 per annum, according to length of service.

Mr. Moody will spend the month of November where he is in Atlanta, Ga. When he accepted the committee's invitation last spring it was based on the proviso that a tabernacle with a seating capacity of 3,000 people be secured for him. Unable to find such a building, a structure has been erected with a seating capacity of 5,000 people. Mr. Moody will preach every evening with the exception of Saturday.

An English rector invited the local corps of the Salvation Army, band and all, to attend special Sunday afternoon services. They went readily and took part in a service where special Army hymns were sung to the strains of their own band. The rector preached a sermon that indicated a marked change of attitude on the part of the Church of England—as far as one of her sons could voice her attitude—towards those numerous evangelical agencies which have been so long laboring outside her pale with a zeal and devotion that have often provoked her to good work.

Home Religious News.

The Moncton Baptist church has given a call to Rev. W. B. Hinson, now in Montreal, to again become pastor. He was pastor at Moncton seven years, and went to a Montreal church two years ago.

Rev. J. J. Armstrong, of New Glasgow, N. S., has accepted a call to the pastorate of the Brookfield, N. S., Baptist church.

Rev. G. A. Lawson was last week inducted as pastor of the Quintpool Road Baptist church, Halifax.

The "mission" conducted by the Jesuit Fathers in the Roman Catholic Cathedral, St. John, has been largely attended.

The meetings led by Evangelist Gale in Moncton, are reported successful. The attendance is large, and many have professed conversion.

Rev. Mr. Aitken, the church of England Evangelist, is now in Halifax, where he began a "mission," in other words a series of evangelistic meetings, on Sunday.

Rev. E. B. Hooper, pastor of the Reformed Episcopal church, Moncton, is in poor health, and has been advised to take six weeks rest. He will go to Toronto.

In Bathurst special meeting held by the Presbyterian minister, Rev. Mr. Thomson, and by the Methodist minister Rev. Mr. Davidson, are being well attended, and much interest is manifest.

Denominational News.

Tobique.—A brother on the Tobique river writes us that there is great need of a Free Baptist minister there. The H. M. Executive has been asked to send a man.

Rev. C. T. Phillips was, last week, given a donation of something over \$100, to help him enjoy the rest his church has given him. He is now away, and will probably go as far as Philadelphia before he returns.

S.S. CONCERT.—The concert Thursday evening at the Carleton F. C. Baptist church under the auspices of the infant Class was a grand success. The attendance was large and the excellent musical and literary programme was greatly enjoyed by all.—*The Globe 16th inst.*

REV. E. B. GREY.—The Rev. E. B. Grey, who has been in Lowell, Mass., started for home on the 11th inst. He was invited by Rev. W. M. Harris, of the Paige St. Free Baptist church to preach on the 10th inst. and he occupied the pulpit with acceptance. He saw about all there was to be seen here, and he liked the city very much. He visited his cousins, Seth and Roland Morton, at Melrose Highlands, and officiated at the Lord's Supper in the F. B. church in that place, of which Rev. G. N. Howard is pastor. He will call at Brookton, Me., on his way home, to see his sister.

F. P. GREY.

Lowell, Nov. 14th.

FROM REV. A. M. MCNINTCH.—It has been a long time since I have written to the INTELLIGENCER. It had been my hope to attend Conference at Woodstock, there to meet the brethren and friends whom I so love to meet; and not until a few days before Conference did I lose hope of doing so. I wrote a letter to Conference asking that my absence be excused, also asking for a letter of transfer from the N. B. Conference to the N. S. Free Baptist Conference. I addressed the letter to Bro. Phillips at Woodstock, asking him to forward it to the Moderator. I was a little surprised to read that no letter had been received, but I think when Bro. Phillips finds all of his spectacles, handbooks, sermons, watchkeys, pocket knives, gloves, &c., &c., no doubt he will find the missing letter. However I do not charge Bro. Phillips with absent-mindedness or neglect, and I am glad the members of Conference did not charge me with discourtesy and thank them heartily for the kindness shown me by granting a transfer. The brethren here thought it best for me to unite with the conference here so long as I was labouring in N. S.

Well, I am reminded that one year ago to-day (Nov. 12), I spent my first Sunday at Clark's Harbor, and not long after accepted pastoral care of the church and moved here. As I look back over the year, truly it has been a year of sunshine to us in every way. Spiritually I am a great deal stronger than ever before, and this probably explains all. The work in connection with this church is great, and the thought of assuming such responsibility humbled me very much; but by the help of God we have done more this year than we had even hoped