

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. Observation 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, APRIL 10th, 1895.

The service of God in the home is too generally neglected. Nothing can take its place; no amount of attention to religious ceremonies and services in the church or elsewhere can make up for its omission. "As for me and my house, we will serve the Lord," should be the resolve of every head of a family.

Weep if you wish, but work. There is much cause for tears, but there is great need of earnest toil. A minister was telling how much he had wept over the sad state of things in his pastorate, which moved the presiding bishop to say,—"What we need, brother, is not weeping Jeremiahs, but building Nehemiahs." That's it. It is good to have heart-ache over broken down walls, but not unless we set about building.

The late Dr. Gordon said,—Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: not, "Ye shall be witnesses unto me," as in our common version, but, "Ye shall be my witnesses." We are not to stand in the world, and testify to Christ, but stand in Christ, and testify to the world. Not philanthropy, the love of man, but philo-Christy, the love of Christ, constitutes the greatest missionary motive.

There is a great truth, even though it be a truth almost universally unrecognized by man, in this little statement of Froide:

"That which notably distinguishes a high order of man from a low order of man, that which constitutes both human goodness and greatness, is not the degree of intelligence with which men pursue their own advantage, but it is disregard of personal pleasure, indulgence, gain, present or remote, because some other line of conduct is more directly right."

One chief secret of success in any undertaking is work—earnest, patient, persistent work. Work is the genius which wins. Preachers should remember this. It will not do for any to depend on what he regards as his great intellectuality, or on his fluency of speech. Some preachers, the *Advocate* says, hope to entertain and profit their hearers and build up the cause of Christ with sermons which they have dashed off in two or three hours. In some cases not even one solid hour is spent in the preparation of a sermon. A few great preachers have astonished the world by confessing that their greatest sermons were made on Sunday morning before going into the pulpit. But these men have been trained to think. The marvelous ability they possessed was acquired by great labor.

Some sensible things about church building were said in a recent article in the *Morning Star*. For instance this:—

"Excuse it how one will, the spectacle of one denomination of Christians in rivalry with another, setting up a church in a community where a sufficient number of churches already exist, and calling forth latent antagonisms in support of the enterprise, emphasizing differences and fomenting disputes, is one upon which it is not at all surprising that 'the world' looks with something of disapproval. Let a man, or any number of men, have the

fullest freedom in religion, but let him not assume that he alone has the whole of truth. And let him always show more concern to make others Christians than to make them religious partisans of any particular designation."

Now there is nothing in the foregoing which savours of disloyalty to his denomination. Indeed he is the truest friend of his church who would prevent it from doing what would cause unchristian rivalries and the waste of money and strength in church strifes that should be expended in carrying the good news to the uncared for. This is good advice:

"In planting a new Church in any community two questions (among whatever others) should be met with common sense and Christian spirit. One relates to the real need that exists of such a church. The other relates to the actual and prospective means for organizing and continuing its work. There have been a good many failures in consequence of insufficient attention to such questions. . . . The Lord has little need of more churches with mortgages, and the planting of such in places that already have more churches than are fairly sustained is quite as likely to be unwise, to say the least, as wise."

There are many places that have no churches. Let them be looked after, and provided for.

Temptation Universal.

The events of actual life as it transpires before us convey to us lessons of much value if we incline to survey them with critical eyes. We find no member of our race so placed as not to be exposed to some evil influence. While there is no necessity that we should yield to that influence, every one of us must by force of circumstances feel the power of the tempter and yield or refuse the proffered cup of transgression. In it has been mingled the wine of deceit, while the poison of death lurks beneath the foaming, bubbling surface. Yet there comes upon us no necessity of partaking. It is our free choice that puts forth the hand and takes the deadly draught. There is no mighty force that compels the most yielding of earth's children to do the wrong act.

A king, a persuasive orator, a mighty man of valor, is subjected to the same trial as the weaker sons of earth. It may come from one so far below them they do not dream of danger from such a source, and pass it by without using any precaution against its assaults. The enemy that is lying in wait is not so insignificant as we dream, but may bear a sting that distils the deadliest poison. The sweet seduction of honeyed lips may draw to ruin the proudest man who will not keep the law of the Lord before his mind, nor retain in vivid recollection the sinfulness of the men which draws him out of the right way. The public man, no matter how high his rank, must meet and overcome or be overcome by the influences of a sinful nature that are powerful, but by no means omnipotent.

The richest man in the world may become poor because he places his heart upon the possessions, which God gave him not to enjoy selfishly, but to use as not abusing, but as subservient to the highest good of a race, which, for aught we know, God intends to raise out of its slough and purifying it, make it his own peculiar people. There is no wealth which can bribe the powers of evil to let us dwell in peace, free from all endeavors to ensnare us. There is no knowledge that will show us how we may avoid every inducement to wrong-doing. We are surrounded with evil at all times, and it is evil of an active nature. To escape it we must be active in evading it.

Solid Ground.

These are days of unrest, of searching enquiry, of earnest sifting. This is true of all that relates to the State, and, also, of all that relates to the church. Forms and methods, nay, even the very sources of truth, are being keenly scrutinized. The furnace of criticism is burning with intense heat; and many are alarmed. Why should they be? Can anything but dross perish? Is not the truth—the gold—permanent? Can aught of truth really perish? Forms, man's opinions, methods, all of the human may perish, but nought of God can. But, it is asked, are we not "to contend for the faith"? Yes, but let it be the "faith." Not this or that conception, but the "faith" which is unto us a life that we really know, have proved, and understand. So doing, we shall cleave to reality, distinguishing the abiding from the changeable, things from words, substances from forms.

An elderly Scotch lady questioned the new minister thus—"Be ye sound on the three R's?" The minister asked, "and what may they be?" She answered, "Ruin by the fall, Redemption by Christ, regeneration by the Spirit." "Yes," was the answer! "Then ye can gang awa." She was satisfied. The "three R's" crystallized to her all that

was needful. The same truth can be expressed in other terms.

But, to take the thought into a broader field. To-day we have what is termed "Biblical criticism" and "Higher Criticism," the first relating to the Bible as a whole, the second to the doctrines of the Bible. The relation of book to book, and of all to the great purpose of revelation are questions of moments. And the relative importance of the different parts is of practical value.

Now in relation to all such questions something is fundamental, of substance, and something of form and changing. In the past we have started with certain theories and then gone in search of proof for our theories. Our purpose was the truth. To-day, we are taught to get our facts first, then formulate our theories. The end is the same, but the method carries with it its own power of conviction.

In the Bible we have a revelation of authority, for life. That authority must be inherent within itself; it must in its own character carry conviction and power. Now what is the authority as to essence and substance? In other words how do we know that the Bible is what it claims to be? Space will not permit to note the different answers given to such a question in the past; just one or two. One is, because the Bible "finds me," "it commends itself to heart and conscience." Another because it claims to be the word of God? True! but how is that claim made good? Is there not a sufficient, satisfying answer? Gladly true the Bible "finds me;" and beyond question are the distinct claims within the Book. Still how can we fully realize and rest in undoubting faith in the why of the claim? What makes the claim good? Just one word, *Christ*, the heart and centre of revelation. Around that there's much, all of value, all needful, all the one true word of God. But in the revelation of Christ the supreme reason for the Book is seen. "He is all and in all."

The best of the truest siftings of modern criticism have given us that. Yes! and more, Christ is Christianity and Christianity is Christ. The one light, the one life of men; He alone is sufficient. He alone can explain and satisfy life, for He is the life. Here is solid ground—Bible, Christ-Centered, base of authority; Christianity Christ-Centered, source of power; life, Christ-Centered, source of life, righteousness and glory.—S

Choosing A Profession.

A lawyer friend, whose age is considerably below forty, writes us: "Is my business satisfactory? As a means of making a living yes; but as a business to live and die by, it is not. Were I five years younger, I would abandon it."

Young men, here is a pointer for you. Remember, you have to *live* as well as live, and do not lose sight of that great fact when choosing a profession. Canvass the whole question carefully, and then choose a profession that you can *satisfactorily* live and die by.

It must not be inferred from the above that to our mind the legal profession is necessarily a disreputable or a dishonest one. Far from it. The purpose only is to call attention to the fact that it is a profession that some men cannot satisfactorily live and die by, and we do this because there prevails among young men such a mania to become lawyers.

Some men can do what others cannot; and while it is true, as recent revelations in this city have demonstrated, that some men cannot be honest, honorable lawyers, we also believe that there are others who can be and are honest, honorable *Christian* gentlemen in the legal profession. We believe that Abraham Lincoln was in the very highest sense, an *honest* lawyer. But we also believe that of all the professions that of law is best calculated to test most searchingly a man's loyalty to truth and righteousness, and this, too, for several reasons.

In the first place, the profession is crowded and competition is sharp. As soon as a young lawyer has hung out his shingle, he must necessarily become exceedingly anxious to secure "a case." He is dependent upon his profession for a livelihood, and if, as is in many instances the case, he is poor, his anxiety for a case is intensified by his need of money. Under these circumstances it must be exceedingly difficult for him to advise a man seeking legal advice not to go to law. He may say from the statement given him that the man has no case—that right and the law are against him. Hence, what is he to do? He needs a case, and if he advises to settle the case without going into court, months may pass before another may seek advice of him. And yet he knows that *to be honest* he must tell that man that he has no case.

What shall he do? Right there comes the supreme test of his moral make-up, and the young man who cannot be loyal to truth and honesty under that supreme test should not choose law as a profession to live and die by.

Again: The legal profession holds out superior opportunities to men to make money by resorting to what the world calls sharp practices. "There are tricks in the law," by taking advantage of which (and which a knowledge of the law enables an expert to take advantage of) large sums of money can be secured. Many such opportunities will present themselves in a lifelong practice, and as wealth is very desirable and money possesses a fascinating, bewitching power, only the man in whose moral fiber honesty is woven as one of the chief constituents can pass this ordeal unscathed. Then, too, it will often happen that, after a young lawyer has in good faith accepted a case, believing the right and the law to be on his side, as the case is thoroughly investigated, and it opens up before him, he will become convinced that law and right are on the other side. What is he to do then? He has a case; he is ambitious to win, and if he is able and not strictly honest he will resort to all possible tricks and devices to win—will whip justice and, if possible, mislead both judge and jury. This, too, he will seek to excuse himself for doing under the plea that his attorney's oath binds him to be true to his client. True, it does, but the same oath under which he was admitted to the bar binds him to be true to the Constitution, and the laws thereunder, and if he is honest, he will not lose sight of this higher obligation. A temporary victory gained by misconstruing the law, misleading the court, and whipping justice is worse than to be defeated as a result of loyalty to the claims of law and honesty.

Lastly: The legal profession holds out extra inducements to young practitioners to become timeserving politicians. To become a statesman and to royally serve one's country as an able legislator, or in an office that has come to a man because of his superior fitness for that position, is a most praiseworthy ambition. But to become a narrow partisan, a corrupt, timeserving politician, and secure office by a resort to schemes and tricks that would make the devil blush, is the most criminal form of dishonesty. And yet, by virtue of its having to do with the laws of the land, and not by any fault of the profession itself, the law seems to tempt men in that direction. And, as a result, our national and state legislatures are afflicted with a plethora of politicians instead of statesmen—politicians not capable of grappling with the great questions that demand the treatment which only superior statesmanship can give, and as a result the country suffers.—*Rel. Telescope.*

Sister C—'s Example.

This little woman lives in a small white house in the middle of a large green field about a mile from the meeting house. She lives alone for her husband passed away many years ago, and no children ever gladdened her home. In the summer time you will often find her out at work among her garden flowers and fruit, but she never lifts her head at the passers by. She does not hear them. She is "stone-deaf." Sister C—, has not heard the voice of song, the ringing of a bell, or even the sound of thunder for years.

But she never forgets when Sunday comes and at the hour appointed for service, is always in her place unless prevented by a severe storm or a real sickness. "I cannot afford she says" to stay away from the house of God when it is possible for me to get there. I cannot miss the benefit of sitting with my Father's children and with them lifting my heart in prayer. I need the inspiration it gives me when I look into their countenances. I need the comfort it gives me to feel the clasp of their hands. And, though I cannot hear the minister I can see him preach, and that in itself is a blessing that calls out my thankfulness.

In the social service, although she often does not know the subject of the evening's lesson yet her testimony and remarks are usually in the same line of thought.

She never forgets the missionary meeting and collection. Every item in her denominational paper is read closely. One evening as she was passing out from the A. C. F. meeting into the audience room some one wrote on a slip of paper, "This is Foreign Mission Sunday." "Yes," said she "I know it for I read it in the Star and I have brought my contribution. She speaks of the several missionaries as being 'acquainted with them.' So ready of heart and hand to help a needy one, we may anticipate for her the Master's

greeting "Ye have done it unto me." If any financial advantage comes to her by way of business, her first thought is of helping some one thereby. This winter when having her wood hauled she found that it would cost fifty cents a cord less than she had allowed. With a happy smile she said "well I shall have that much more to help some needy one."

Sister C—'s life and example are worthy of imitation by the large number of those who have at their disposal more of this world's goods and are blessed with larger opportunities for usefulness.

R. AMELIA DOWNEY.

Some Reminiscences.

NO. IX.

The cloud of mercy and reformation which at first seemed like the cloud that Elijah's servant saw coming up out of the sea, like a man's hand, spread all up and down both sides of the lake for several miles. There was the sound of abundance of rain. I felt the word of God like fire shut up in my bones, and the love dwelling in my heart and in prayer or exhortation I was lost to everything but the Lord Jesus Christ and his wonderful love to the world. In a few days after my conversion Elder Abner Mersereau came to the place, and when mother saw him she said, "there is the man I saw six or seven years ago in my sleep calling the sheep"; and if she had have seen him with her eyes open she could not have described him better. I went to his first meeting. His text was, "Acquaint now thyself with him and be at peace, thereby good shall come to thee." The doctrine he preached dropped like the rain and his speech distilled like the dew. That was the doctrine I had learned from the New Testament, and as soon as brother Merritt, who had accompanied Elder Mersereau to the place spoke, I rose up and spoke and the spirit and power of God filled my whole being. It was a powerful meeting. Three of the Jenkins boys and three of my brothers were present and took part in the meeting, and now we not only heard the sound of abundance of rain but it was coming down in copious showers. It swept both sides of the Lake for a number of miles. It took old and young. There were five old men and their wives converted. David Fowler and wife, Lewis Jones and wife, John McCutchen and wife, John Mullen and wife, William Chase and wife, and old Mrs. Starkey who had seen her third score and ten years, besides almost all the young people, and although it might seem strange yet it is true that the very place where mother dreamed the man led the sheep down and washed them was the place where they baptized and I am sure those who prepared the place for baptism knew nothing of mother's dream. Elder Mersereau baptized three consecutive Sundays and since that reformation I do not believe there have been any baptized at that place although there has been a great many baptized in the neighborhood. It was a very powerful reformation. I have never seen one like it since although I have seen the power of God manifest in a remarkable manner for the salvation of sinners. While the work was going on powerfully with us, the Baptist church was sharing largely and added a good many to their church. James A. Smith a very powerful young Baptist was with them. I attended one of their baptisms and fifteen were baptized. There was some friction between the two bodies as might be expected, yet things went on comparatively well. Elder Mersereau organized a church of how many members I do not remember but it was a very strong church. There were more than a score of young men and women and a large number of old persons and younger ones who did not take so active a part in the church. Elder Mersereau did not appoint any Deacons but left us to carry on the meetings as best we could. We were all united and the reformation went on. The meetings were powerful and sinners were being converted. In a short time brother John Flanders came and baptized quite a number and the reformation spirit continued for a year or more. Elder Mersereau came in a few months and said we had done so well he would not appoint any deacons yet; however some of the church thought we ought to have deacons but there was some difference of opinion as to who should be the deacons. Some wanted me and some Daniel Jenkins and some Joel Jenkins and some my brother Henry and some my brother Gilbert but there was no controversy about it, for as far as I was concerned I would not have the appointment for I intended just as soon as I could to devote my time to preaching the gospel and I expected to travel abroad and preach wherever I was opened for me. This I

carried out the next year. I generally led the meetings and read a chapter and spoke from some verse in the chapter. As most all the people believed and said I was called to preach and I believed it myself. A few days after Mersereau and Merrett came. Brother Merrett asked me if I didn't feel as if I ought to preach. I said yes but perhaps it was only a notion of my own. He said he believed I was called to preach. This strengthened me in my convictions and in a short time he and I went to the Jemseg and attended two or three meetings. I had to work hard but my mind was all taken up with the thought of preaching. I felt I had gained the great desire of my heart and received the two things I wished, namely, conversion and a call to preach the gospel and bear the news of salvation to sinners. That summer, after working hard all day I would travel on foot three or four miles to an evening meeting in order to preach to the people, for there was nothing I was so happy in doing or engaging in, as praying and exhorting and persuading sinners to repent and believe in the Lord Jesus Christ. And the people would come out to hear John Perry preach and I often wondered how it was that so many would come to the meetings. Although I was born and brought up with the people and spent twenty years of my ministry in that place and although I have been well received where I have preached for these fifty-three years, yet on the Washademoak, I have been more popular than any other place and was from my start until this time not only with Free Baptist, but the Baptist treated me as well as they did and in some respects better. When I make a visit to the Lake I visit the Baptist as much as I do my own church and it is not often I visit Deacon Thomas Hetherington that he or his wife do not give me some money. It was only a few weeks after my conversion when brother John Jenkins and I went to Belleisle on a visit. It was the last part of May. We got out to the head of Belleisle late in the afternoon. The sun was shining beautifully. The trees were all leaved out, the fields were beautiful and green and the birds were singing sweetly. Everything seemed to be full of God and glory and I was happy beyond description.

JOHN PERRY.

Denominational News.

ST. JOHN.—Rev. J. W. Clarke baptized two candidates in Waterloo street Free Baptist church Sunday morning.

GRAND HARBOUR.—The Lord is blessing Grand Harbour, I have baptized 19 and added 20 to the church to date. The interest continues. Will write later.

W. H. PERRY.

Grand Harbour,
Apr. 1st, 1895.

SEVENTH TIER.—I have been holding special services with the Seventh Tier church for two weeks. I baptized eleven Friday, March 29th. There is a good interest in our meetings and a number are seeking the Saviour.

A. G. DOWNEY.

WILSON'S BEACH.—It was our privilege to again meet at the baptismal waters on Sabbath March 31st when three more were baptized. Thirty-one have been baptized to date, we expect others. I am holding meetings this week at Northern Road.

J. B. D.

April 2nd.

YARMOUTH.—Rev. C. F. Cooper is suffering with inflammation in his left eye and has not been able to attend any services for two weeks.

A very enjoyable social was held on the 21st inst., about \$30.00 was realized. Last Sunday morning Miss E. E. Hilton addressed the congregation from the words "Follow Me." Her remarks were both eloquent and instructive and was very highly appreciated by her audience.

N. J.

March 30th, '95.

CARLETON.—The Lord's saving work continues amongst us. Special meetings were held all last week, my son taking charge each evening. We had from 80 to 105 testimonies at each meeting. It was a good week. Thirteen more were baptized on Sunday. My son went home on Saturday, but assisted by young Bro. Arthur Paul, we intend to continue our meetings through this week. Several others should come to Jesus. We had a blessed communion service last evening. There were 112 communicants.

G. A. H.

April, 8, '95.

UPPER HAMPSHIRE.—For the last week or two I have been holding special services at Upper Hamstead. The Lord is blessing the people; backsliders are being reclaimed; the hearts of the brethren and sisters quickened