

## 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 a 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 mistakes.

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

## Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor

WEDNESDAY, APRIL 24th, 1895.

**The Rum Traffic ought to be exterminated.** What ought to be will be finally, for God, who is always on the side of what ought to be, cannot be defeated. How long it may take to accomplish the overthrow of the traffic depends on the loyalty and faithfulness of God's people.

It is intimated in some of the papers that in the event of Newfoundland becoming a Province of Canada separate schools will be guaranteed the Roman Catholics of the Island. Perhaps this is only conjecture. But if such a condition is proposed to be part of the compact, it should be opposed. Let Newfoundland settle its own school matters.

Many new members have been received into our churches during the last two or three months. Among them are, doubtless, representatives of a considerable number of homes to which the INTELLIGENCER does not go. All these should have the weekly visits of the denominational paper. Will the pastors and other brethren interested make an effort to introduce the paper. Now is a good time. See special offer in another place.

**Peace has been made between Japan and China.** By the treaty of peace China cedes to Japan the island of Formosa and the peninsula of Lia Tung to the fortieth degree of latitude, opens Peking and four other commercial ports, gives Japan the right to establish cotton factories and other industries in China, and agrees to pay an indemnity of 200,000,000 taels. Every thing that Japan asked has been granted. It is a most humiliating surrender on the part of China, but there was, evidently, no alternative.

**There are two kinds of churches**—the missionary and omissionary. To which class does yours belong? The Lutheran Evangelist moralizes thus on the difference between the two kinds: "What a difference the addition of a little letter makes. Without the 'o' an omissionary church becomes the right kind of a church—a missionary church. This surely is a case of addition by subtraction. By the way, it might be added that the omission of that circlet of a letter makes all the difference in the world between a dead church and a live one."

**The Bible Training School**, established in Toronto a few months ago, is reported as doing good work. There are now more than forty students, and they represent all the evangelical denominations. The school is interdenominational, and is designed to train for Christian service those who are unable to take a full collegiate and theological course. Both men and women are admitted. It trains them for work as pastors' assistants, city, home and foreign missionaries.

**You are a Christian citizen.** You vote for somebody who aspires to be a representative—your representative. Are you always careful in your choice? How does this statement from a recent sermon strike you?—"Christians ought to be the salt of politics, and exercise their franchise for good mer. \* \* \* It is a disgrace to any community to elect men to make laws who do not live pure lives."

**Dr. Cuyler thinks that the** greatest need of Christianity in this age is not more epistles in books, but more epistles in boots. That want, he suggests, would be fully met if all Christians realized that they are called to witness for Christ by speech and deed. Then the world would be furnished with living epistles, known and read of all men, in the presence of which blatant infidelity and sneering skepticism would sink into the silence of shame.

**The latest definition of** "original sin" is by "Sam" Jones, the evangelist. He says: "Whatever disposition or tendency to sin we may have inherited from Adam, a brother who stops his paper, but still goes over regularly to a neighbor's and reads the same paper weekly, has a bad case of original sin that originates with himself, and for which Adam is in no wise responsible." We are not disposed to argue with the evangelist about this. He is about right.

**It is not surprising that a** minister, pressed with difficulties and discouraged because of little apparent success, sometimes pines for a new field, and thinks that almost any change would be an improvement. And yet the desired change may not be the best thing for minister or church. The "Cumberland Presbyterian" gives good advice: "Instead of planning for a new field, get new energy, new thoughts, new earnestness. Make yourself and your sermons new; and your people, who are perhaps as tired of you as you are of them, will also wake up, and, finding that their old pastor has become new, they themselves will follow your example, and become the new congregation you have been longing for."

**There are, says the "S. S. Times,"** ministers of the gospel of moderate intellectual resources, with no grace of style or manner, who yet exert a commanding influence over their parishioners by their discourses, because through them shine a holy character, a zeal and sincerity, a love to God and the Gospel. It is their excellences of character, known to all, and unconsciously to themselves, manifest in all their performances, that hide a thousand imperfections and produce the effect. It has been said that the strongest evidence that Christianity is from God is the circumstance that it was not long ago destroyed by its friends. But it deserves to be noticed that when Christianity has been placed on untenable grounds, and supported by unsound and blundering arguments, there have yet been manifest often a holiness and love which have counterbalanced intellectual weakness and error and convinced the heart.

**What is known as the liberal** party in the Catholic church in the United States has received a setback. It has been contended by the liberals that under the decree of the Council of Baltimore they were justified in sending their children to the public schools. A recent message from Rome denies them this right. It appears that a bishop who was troubled because many of his people preferred the public to the parochial schools and would not heed his remonstrances, appealed to the Pope asking if he (the bishop) could "use his discretion of declaring parents unworthy of the sacraments when, through mere obstinacy, they prefer to send their children to the public schools?" The answer commended the bishop for his zeal in behalf of purely Roman Catholic schools and assured him he would be right in refusing the sacraments to parents who did not send their children to the church schools. Virtually this would be but a little less severe punishment than expelling them from the Church. Some years ago in many of the United States dioceses the bishops made it a rule to deprive of the sacrament parents who sent their children to public schools in preference to parochial schools, but when Mgr. Satolli came this was modified. Now it seems, however, that the Propaganda at Rome approves the action of such bishops and recommends that their example be followed by other members of the hierarchy.

The Roman church rules its people everywhere with a strong hand, and nowhere more so than in Canada. For instance, Archbishop Langevin speaking of what he said about the Manitoba schools matter, to which we referred last week, said:—"The hierarchy of the Catholic church has spoken and all those who do not follow the hierarchy are not Catholics. I declare as a bishop and I say it with plain authority that a Catholic who does not follow the hierarchy on the school question is no more a Catholic."

**To RETIRE.**—It is reported that Chief Justice Strange of the Supreme Court of Canada, and, perhaps, one or two other judges will retire from the bench soon.

## The Care of the Converts.

Many churches have this year been blessed with revival. There has been "joy in the presence of the angels of God" over repenting sinners, and pastors and churches have had the great joy of seeing the Lord's work prosper and of welcoming the newly converted to Christian fellowship and participation in Christian work. That all who have begun the new life may stand fast in the faith of Jesus is, doubtless, their desire and the prayer of all other Christians.

When formally received into the church their pastors gave them counsel not only as to their duties but as to many things, observance of which would enable them to be faithful and promote their growth in grace and in the knowledge of Christ. Such counsels need to be repeated, amplified and emphasized from time to time, and will be by faithful pastors concerned for the health and growth of the spiritual life of those entrusted to their teaching and care. The counsels given here, we have no doubt, been substantially these:—

"Be prayerful. God invites his children to cast their burdens upon him. The privilege of holding communion with God is an exalted and precious one. Through prayer we receive strength in weakness, light in time of darkness, and consolation in sorrow. All the great souls of the past who did any great work, were men and women of prayer. It is better to go to the Lord with your wants and troubles than to your best earthly friend. You may not always get the perplexing problem solved; but you can gain an increase of faith that will make it of less importance."

Be watchful. There are plausible and misleading forms of error, both in conduct and belief, against which you must constantly guard. It is wise to keep off doubtful ground. Watch against the beginning of any wrong course. Some things which seem harmless in their initial forms, may be the beginnings of a course that leads far away from God. There are things not positively wicked which may, nevertheless, unduly occupy the mind and divert the thoughts from matters of supreme interest.

Be diligent. The experience of his salvation which God has given you is designed to qualify you to work and witness for Christ in the world. There are always opportunities of helping others in some way lying close around us, if we only open our eyes to see them. There are children to whom the simple lessons of saving truth may be taught. There are wanderers to be brought back to the fold of Christ. There are weak and halting ones to whom a word of encouragement may be a benediction. No Christian can grow in faith and holiness who neglects the work which God calls him to do. Yet this work requires wisdom and tact. Without discretion and a proper regard for the feelings of others well-meant efforts may do more harm than good.

Do not spend much time in examining your feelings and moods. Do not let your faith rest upon feeling. God's attitude towards you does not depend upon your feelings. The chief thing is to live near to God and maintain an unflinching purpose to do what he requires. Do not be satisfied with past attainments. It is the privilege of every child of God to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

But, besides what young Christians must do for themselves, the church should do something for them. Give them a spiritual atmosphere. It is not good for young Christians to be introduced into an unspiritual church; they will soon be chilled to death—even the strongest of them may not be able to withstand it.

Pastors need to extend special care to new members. It has been charged that ministers and church members who during revival meetings have been most assiduous in their attentions to those who were seeking Christ, have quite neglected them so soon as they had professed conversion and been received into church membership. This should not be. During the early days of their new experience they need attention, advice and encouragement, for "the world, the flesh and the devil" are busy in attempts to trouble and overthrow them.

Do not be too exacting; that is, do not expect of beginners what may reasonably be expected of the mature. If they make mistakes, deal tenderly with them, and so help them to avoid repeating the mistakes.

Give them something to do. Every member added to a church should be an addition to its working force. Each one should contribute something to the support of the church's enterprises, and also do his share of personal work. He cannot grow unless he shares in the burden-bearing and work, nor can he have experiences of the best blessings of the Christian life.

Seek to interest them in the general work of the denomination—its home and foreign mission work, the young people's work and whatever is undertaken by the body with which they are connected, and in Christian work generally.

Set them a good example. The young naturally look to the older and more experienced in Christian life, and think what they do may properly be done. Too great care cannot be taken to set before the beginners in Christian life and service an example of true piety—a readiness to follow Christ always and in all things. "Walk in wisdom toward them."

## A Good Hope.

Writing a note of denominational news, in which is expressed the hope of better things soon, my thoughts turned to the subject of hope—how much it means to us, and what gracious experiences we have of it. Surely we are creatures of hope.

What a strong power it is in making character, and in bracing up the toiler for future struggles and triumphs. If the anchor of hope were removed from the human breast, how soon we would drift, borne on the bosom of every tide and driven in the path of every wind and storm, to uselessness and shame. But with the inspiration which comes from this hopefulness within, life is rendered tolerable, and the endurance of its future toil possible, however full the vale of discouragement and sorrow and graves may be. We rise because of hope and look ahead, trusting and believing that there is some mountain just a little beyond, upon whose unclouded summit we shall stand, and with clearer view get glimpses of better days, with flowers falling along their beautifully shaded walks where, with greater opportunities for usefulness, our present hopes will turn to fruition.

Some one has very truthfully said, "All men do not love, all men do not hate, but all men do hope." And that very fact (that all do hope) ought to enhance the importance, of all seeking to avoid, so far as that is possible, building upon a sandy foundation, and out of faulty material. There is one hope, built upon Christ and his righteousness, which is good as to its foundation, its material, its prospects and its all—that is a "good hope through grace." It never has been known to make ashamed its possessor; even though the night of disappointment, should wrap its folds of gloom about him, and his feet touch the chilling waters of death, it bears him up, and holds him firm and sure. How many hearts were comforted yesterday—the day held in commemoration of that momentous event, by far the greatest in history, the resurrection of our Lord and Saviour—as they gathered their affections around that common centre—their risen Lord, who, because he came forth from the grave, in glorious resurrection, made their hope not vain. That blessed hope cheers and sustains so many thousands today.

In my vision I see now, this dark rainy day whilst I write, mothers who with the weight of years upon them, with dim and beclouded sight, sitting patiently waiting their appointed time. With this good hope as their only stay and comfort; and as the little children, in their gleeful play, have looked up into grandmother's face, they have been told of Him who loved them and who died and rose again from the dead that they and all those who will be good and true here may at last live with Him forevermore. The mariner, tossed to and fro on the wild and stormy deep, has been carried by this good hope, in his spirit, beyond his present environment, to the home over on the stormless and peaceful shore. To the pain-racked sufferer in the hours of this dreary night, as watchers sit by him to minister to his wants, this good hope will be more precious than all else, assuring him of his home at last where there is no long dreary night and no pain. The mourners as they have attended the last rites to their Christian dead, have thought of Him who "brought life and immortality to light through the gospel," and this good hope has quieted their heaving breasts, with the consolation that they shall meet beyond this land of sighing and weeping. The true worshipful congregation has by this good hope been borne on the bosom of song and devotion to that home "where congregations ne'er break up, and Sabbaths never end." Oh may every one, whose eyes may fall upon these lines have in his heart this good hope.

B. H. N.

**HUNTER AND CROSSLEY.**—The evangelists whose labours were so much blessed in St. John, are now holding meetings in Toronto. A deep spiritual interest has been awakened and many are being converted.

## The Late Rev. E. Sipprell.

The following additional facts concerning the late Rev. E. Sipprell have been received from Rev. J. Noble:

He was born at Millstream, K. Co. in Aug. 1799. His father moved to Wakefield, C. Co. when Ezekiel was a boy. He professed religion under the labours of Clark Allen, and was baptized by him. He was one of the original members of the first Wakefield church, and was, with the late Ziba Shaw, one of the deacons. He began holding meetings soon after his conversion, and in what was called "The Ranger Settlement" (a settlement made by disbanded soldiers called the Queen's rangers) there were many remarkable conversions. Among them was John Welsh, a notoriously wicked man—a great fighter. Welsh became a preacher, and did much good. Bro. Sipprell laboured on the Millstream Mountain, K. Co. with much success, and up the Tobique river, and many from these places are in heaven to greet him. Bro. S. never attempted to make or preach sermons; he said that was not his work. But as an exhorter and in prayer, when in the spirit, he was powerful. He was ordained in 1841, at Victoria Corner, C. Co. His health was good until within a few months of his death, when he began to fail. His wife survives him. They lived together sixty-one years. Five sons and three daughters also survive him. Sister Sipprell has been in poor health for some time, but was able to sit up during the funeral services at the house. Rev. J. Noble, preached at the funeral. Text, 2 Tim. 4:6-8. Revs. T. Connor and T. S. Vanwart also spoke.

## Voices and Echoes.

We believe in everything that will take religion into politics, and everything that will keep politics out of religion.—*Chris. Endeavourer.*

There is nothing which more needs religion than politics. The only way to make politics religious is for truly religious men to take an active interest in public affairs.

Sir Henry James has introduced in the British House of Commons a bill imposing a penalty for the utterance of any false statement regarding the character or conduct of any candidate for election to Parliament which may be circulated during a contest for a seat, and providing that a seat shall be lost if the opposing candidate or election agent shall be found to be responsible for such statement.—*Exchange.*

If Canada had such a law many politicians would have to discover new methods of campaigning.

For some years we have been cutting down unmercifully the communications of a correspondent and sometimes omitting them entirely. We tried to do it in love, however, for the cause's sake. Now, see what he writes us: "I hold you in high esteem and count you among my best earthly friends and you can't do me a kinder act than you did when you refused to publish, at different times, my . . . and with grateful heart I now confess it, although at the time it pained me."—*Free Baptist.*

That correspondent is a rare man. Editors know how to appreciate such a one. Would there were more of his class.

## Some Reminiscences.

NO. X.

It seemed to me as if the world was all made over new, and I felt as if I had all I could desire. Next day I met Elder Hart for the first time. He was all alive in religion. I went to his meeting in the morning; it was a powerful time. The afternoon was the conference meeting of the church; a large congregation met, I should think that all the members of the church were present; they were all alive spiritually, the power of God was manifest. Next morning the people gathered from far and near; brother Hart preached, the power and salvation of God reigned supreme. There were three meeting that day, and all were good. Next day I went with brother Hart to the Henderson Settlement, and stayed with him to two or three meetings. He encouraged me to work in the service of the Lord, for, as he said, "the fields were all white ready to harvest." It gave me great strength, and I returned with my mind fully occupied with the thought of preaching the gospel and warning sinners to flee from the wrath to come. I could hardly set myself to work. I was twenty-one years old, my education was limited, for the chances for schooling in those days were small, although I had studied and read everything that I could get hold of, and the Bible in particular. But I had to work hard from the time I was old enough, even before, and so I did not get much schooling; but having a great desire for education, and being blessed with a strong memory, I began to learn as long ago as I can remember, and when I was not more than five years old I would try to spell and read. I remember working hard nearly all one day trying to read a book that father had of Bunyans work called The Grace Abounding, and I was quite proud at night with the thought that I had read one page; I do

not suppose I had called one word out of five right; but after that I could spell and read some. When I was nine years old, by travelling nearly two miles, part of the way across water, I and two brothers went to school; I can truly say that I never was nor have been so afraid of any being in the world as I was of that school master. I used to see him flog other boys so dreadfully that I would be so frightened that I would scarcely know where I was. There were two things that saved me from being whipped, one was I was afraid of him that I would never look off my book from the time I went into the school till I went out, and the other was that I could learn anything he set me at; so I got on very well in that respect, and all the time I went to his school he never struck me once. To be flogged was, in my estimation dreadful, both so far as the hurt was concerned and the disgrace as well, for my father nor mother never struck me but once in my life. Returning to my work in religion that summer I was very happy the most of the time. Early in the summer I made a visit to New twenty years of my ministry I visited New Canaan and Butternut Ridge twice every year and sometimes oftener, and no people I thought more of than I did of them. It may be that I liked them in part, because they were my relatives, but the great cause of my regard for them was because I believed them good Christians. There were two large Baptist churches in Canaan and Butternut Ridge.

That Fall I attended the Free Baptist General Conference for the first time; it was held at Upper Hampstead, and was small then compared with what it is now. There were twenty churches, perhaps a few more; each church was supposed to send two messengers, as they were called. There were ten preachers present; the conference was to commence at ten o'clock, Canaan and Butternut Ridge; the people were very glad to see me; although they were all close communion Baptists I do not think they made any difference with me, perhaps one reason was that almost all the people were my relations. I stopped about two weeks and held meeting every day, the people came out to hear me; perhaps one reason that brought them out was that I was only a boy and it had only been three months since I professed religion. The people were great meeting folks, and a good religious people, and for on Friday, and the business was strictly private. When the time came it was found that the people had gathered from far and near, and the meeting house had to be given up to the people for worship, and one or more of the ministers had to attend the meeting, and the preachers and delegates had to occupy brother Peter McAlpine's chamber, which was unfurnished, and had seats put in for the occasion. Most all the churches were represented.

The first thing, after prayer, the clerk rose and said it devolved on him to appoint a Moderator, I appoint Elder Abner Mersereau and all who are in favor hold up the right hand, and the being done brother Hart rose and explained the nature of the meeting. The next in order was the reports from the churches; each delegate had to report verbally, some of them reported their churches but the largest number reported themselves. It was the duty of the clerk to write down their reports, and so he wrote down what he thought they ought to have said, and at the close of the meeting read over each report; it was only a short work, and then the business was taken up. Brother Hart did about all the talking, and in about two hours all was done. We at that time had no treatise of faith, no written constitution, no church covenant; things went on harmoniously. Next day was the general conference for speaking, and it was a great time; the Lord reigned supreme, old and young took part; there were three young women of whom I can say that I do not think that in exhortation anybody could excel them, their names were Ann Stickney, Susan Toole and Catherine Toole. Perhaps there were over one hundred spoke. The next day, Sunday, there was preaching in the morning by brothers Pennington and Mersereau, and in the afternoon by bro. Hart. Monday morning wound up the conference, and all returned to their homes. That Fall and winter I worked home, and attended meetings through the neighborhood with the other brethren, for there were a number of the church members who were excellent exhorters, Daniel Jenkins was a young man of deep experience and a powerful speaker, my brothers Gilbert and Henry, Joel Jenkins and T. S. Worden and many others. The first of March I had become so disturbed in my mind about preaching that I started out very much in accord with the direction given by the Saviour, without money or scrip and without two coats, on foot. The first day, at night, I attended a meeting held by brother Flanders at Big Cove; next day, at night, I stopped

at deacon W called "uncle body through clever, but in receive much nothing was there was con young preach ing for wives that kind, so fortable. F day down to as Holdervill to hold meet two each owned an spirit was re, revived, b and some sin was no ord baptized. In the place, b After four of a drive up and walked and went to stranger an to me, but the meeting that meet done very Preach hol Bellisle, w Scribner's, me that ev had a goo John Flan the place b He and I ings, and manifest. Adverts h was comin snow fell where it turned on school ho held, and three" w among th ever seen tized.

## Den

TUSKE ings have religious converts day. O ward.

SOUTH T. Phill at South Eleven

REV. last we rest af winter. work. I some Corner

COLL the spe the pre ten me the Co be re ville ( yet de profes baptiz united land. Apr

FR with ing coun trust been goni The wisel so go for brok We hope n ou W as ro ings hope have may and dea nati

S A Pie tog at at Pre tw Ba we of pr Su -o