

TERMS AND NOTICE.

The RELIGIOUS INTELLIGENCER is published 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 in 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 postcard. 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, MAR. 13, 1895.

John Newton said a Christian should never plead spirituality for being a sinner. If he be but a shoe-cleaver, he should be the best in the parish.

In thinking about supporting and praying for the several departments of the work of your denomination, do not forget the denominational paper. Its life is bound up with that of the denomination it represents; and it needs the hearty sympathy and support of all who are concerned for the prosperity of the cause.

If all the members of the church, says Dr. John Hall, would give to missions all the money they could save by doing without things that are not necessary, what an impetus would be given to the missionary cause. And what blessings they would get, too. Just try it.

Members are being added to churches. That is well. But we hope that is not all. Every new member received should be an addition to the spiritual strength and Christian aggressiveness of the church. Unless each member added is an increase, in some degree, to the spiritual life and activity of the church, little or nothing has been gained either by the church or by the member added. Let every member be something, or do something for the Lord.

Writing of the sensational topics announced by some ministers, and of their craze for notoriety, the "Christian Standard" suggests that they are really attributable to the preacher's vanity, and says, "every preacher should pry to be delivered from vanity. A ministerial egotist is in sufferable by plain people; irrelevant toward God; envious toward his brother ministers, and ready to become an implacable enemy toward any man who fails to take him at his own estimate. Deliver us from malignity of an offended egotist."

Those who are agitating the reform of the English House of Lords need not be discouraged by the greatness of their undertaking. Their agitation is having effect on the lords themselves, judging by a speech made recently by the Duke of Westminster. He said he "was bound to say that he thought the House of Lords ought to be reformed, and that it was impossible in these democratic days to rely entirely on the hereditary principle." It is well that those who have place and influence by inheritance are beginning to realize that these are democratic days, and that democratic principles cannot be trifled with.

Bishop Lane, of the coloured Methodist Episcopal church in the South, holds strong views about debt-paying. At a recent conference, when the character of the ministers was under review, according to the yearly custom, he said concerning one who was in debt:

"You may pass his character if you wish, but I'll never give him an appointment till that debt is paid. A man has no right to wear a hat, coat or shoes till his debts are paid. If I were in debt I would go and hire myself to my creditor till I had paid it off, and then come back to Conference and ask for work, but not before. You can preach and shout all you please, but if you die with your debts unpaid, you will go to the devil."

In a recent sermon Rev. J. B. Silex, of Montreal, talked of the "Ideal church." Amongst other things he said, "The actual church is not an ideal church, because of the imperfections of the people who constitute it. The Church, as we know it, is conformed to the world. It must be transformed. Christ came into the world to save men, to save them from their sins. The words 'save' and 'salvation,' are the biggest words in the bible. They should not be minimized. As the Church approaches nearer to its ideal, it will more and more accentuate the great vital, imperial truths of Christianity,—truth, righteousness, love, mercy, reverence, justice. It will look for practical results in men's lives. It will seek to make men better. The Church must make itself felt in the world."

Like a mighty army. Moves the Church of God, says the well-known hymn. But the Church is not belligerent enough, not warlike enough. It has too many parade days, and not enough battle days. If the Church of Christ in Montreal had been doing its duty, the city would not have licensed four hundred penitentes of hell. If the Church of Christ in Montreal had been doing its duty there would not have been three thousand men crying for work. The Church of Christ cannot teach the world till it does its duty. The Church must be above the world, and independent of its censure. The glory of the Church is its purity.

The editor of the N. Y. Christian Advocate, Dr. Buckley, has been long enough in the work to know all about its joys and its sorrows. Writing of a newly appointed editor of one of the Methodist Episcopal church papers, and wishing him success, he talks a little out of his experience. And we print what he says because—well, because "we have been there." He says:—

We will not enumber him (the new editor) with any advice, except to suggest to him not to estimate his ability, fidelity, or standing exclusively by the good words that accompany contributions offered for acceptance. We received a letter declaring "The Christian Advocate" the best paper in the world, and the editor the sum of all human perfection [the latter we knew to be false], and offering a poem. The poem, like MEFISTOPHELES, was lame in all its feet, and was returned for repairs.

Three weeks later another letter came from the poet intimating that the paper was running down, and that the editor had not literary discrimination enough to know a good thing when it was offered to him.

Editing is like preaching. If one's chief aim is to please the people, he will catch only the simpletons or the worldly minded. If he seeks truth and preserves a kind spirit, he can bear praise without losing his head, or censure without losing his heart.

Many a time our brother will sigh for the warm shake of the hand of a parishioner who thanks him for consolation in trouble, for the fearful gratitude of the penitent who finds peace in believing under his preaching or conversation, for the whispers of love from the dying saint who blesses him for his prayers, and for the joyful thrill which he has felt in infusing a congregation with zeal for religious work. But after a while he will find that the faithful discharge of his duty will bring him the most tender tributes written by strangers who have nothing to ask, but who have found instruction or comfort in his epistles.

Help the People.

One of the striking features of the earthly ministry of our Lord was His attitude towards the crowd. Again and again it is recorded of Him that when He saw the multitude He had compassion on them. When the character of the crowds which gathered about Him is considered, and His attitude is contrasted with that of the leaders of His time, it is seen to be even more striking than at first appears. A crowd in those days was mainly a crowd of slaves, wherever at the disposal of their masters. The men in power studied the people for the sole purpose of discovering how to get more out of them; there was little or no thought of doing anything for them. The leaders in affairs could not understand why Christ should be so much interested in the people, and they hated Him for the sympathy he showed.

The modern way of dealing with the masses is different—but it is not Christ's way of compassion. The leaders in affairs now are on familiar enough terms with the crowd. They do not despise the people—at least, they conceal such feeling if they have it. They do not crush them; they seek to manage them. The politician recognizes that the people have votes, and that these votes may carry him into power. He, therefore, seeks by every means, fair and unfair, to win the favour of the people. The man of great business enterprises devises schemes which may enrich him out of the people's pockets. And so through the whole list—the people are recognized as a power, and the question is,

how can we use that power to turn the wheel of our particular mill?

How different Christ's attitude towards the masses. He refused absolutely to make use of the people for His own private advantage. They were under his influence; He could have commanded anything and it would have been done, they besought Him to take all things at their hands; but He would have none of them. He gave all things, but would take nothing. His dominating feeling towards the people was one of pure sympathy; and His purpose was to help them. He saw their wrongs, their sorrows and their needs. These He pointed out with great faithfulness, and moved the people to seek better things. He said, "you are diseased, but you may be cured; you are miserable, but you may be happy; you are lost, but you may be saved." And His voice, with the same message of faithful warning and inspiring hope, has been singing through the ages since then, and is heard in all the earth today.

In view of Christ's attitude and message what is the business of His church? It is, surely, to be His imitator, possessed of His spirit, never faltering in His belief as to the possibilities of man, but which, also, never allows to slip from view the evil that is around and in man. A true ministry will be one of incessant attack on evil, and one of incessant readiness to help and deliver. The Christian pulpit must be purged from the suspicion of pandering to any class, of being tied in the presence of any human power. The heart that beats there must be a heart that loves all and fears none. And the pew must second the pulpit. The great need is churches full of combatants for righteousness, churches that shall be such a centre of agitation against everything which burdens man and interferes with the divine purpose concerning him.

The Country Church.

Much—and not too much, is said about looking after the churches in the centres of population. But less thought is given to the churches in the remote places—less than they deserve. The "Cumberland Presbyterian" deals with the matter in a way we like, saying—"Yes; go up and possess the cities, but do not neglect the country. Most of our congregation are in the country. They are in need of leaders. When properly developed they take front rank in fruitfulness. From the country most of our men of mark come. Here we grow the highest type of character. The nurseries of genius must not be neglected."

First, they need trained pastors, men of uncommon common sense, anointed with the Holy Spirit. Such men will give themselves wholly to the work, trusting God for a support. Many brethren agree to give certain churches one-fourth of their time. They go to the appointments Saturday night, usually stop at the same place, preach a dry sermon Sunday morning, then go home with some of the "select few" for dinner, and a ride home finishes the day. Not much house-to-house work, praying in the families, looking after the poor and sick, or pushing the general enterprises of the church! For want of training, the general collections, subscription to church papers, etc., amount to very little. Who is most to blame? The preacher.

Let the congregations be grouped. Secure a minister full of the Holy Ghost, and every enterprise will be pushed. He will be supported. The country churches pay their pastors when apostolic service is rendered. The collections will be quadrupled. Good buildings will be erected. Smoky, dingy dirty huts in which to worship God will be a thing of the past. Plenty of hymn books will supplement the fragments now used. The young people will be organized and will learn to support foreign missionaries, as well as the work at home. Men who are now voting with political parties pledged to the licensing of the infamous saloon, and are therefore a party to the business, will get their eyes opened by the gospel dynamite and withdraw from the evil copartnership. The prayer-meeting will be pentecostal. There will be no more depending on the annual revival to do all the work of soul-winning. Day by day will the Lord add to the church such as shall be saved. Watered by the dew of God, the country church will put on her bridal attire and go forth to meet the bridegroom.

The Secret of His Power.

The following incident has been told of Spurgeon by the late Wm. M. Taylor of New York:

It was a day of rest after a Sabbath of happy, yet physically exhausting services, that the two warmly attached friends, rode in Mr. Spurgeon's carriage among the beautiful rural scenes of England. The burden of their conversation was the person and kingdom of the Saviour whom they preached,

and their hearts were all aglow with love to him who, though unseen, attended them along the country road.

At length Spurgeon suggested that they stop a little by the way and in united prayer hold season of communion with their Lord. Leaving the carriage they passed behind a sheltering hedge and then, said Dr. Taylor, I learned the secret of Charles Spurgeon's power as we knelt in the clover field beside the hedge, for never had I heard a prayer that told of such loving acquaintance with Christ and unbounded confidence in His sufficiency, sympathy and power. Like the great London preacher, Dr. Taylor specially enjoyed devout communings with Christ, and the most attractive feature of his ministry was the public prayers in which he led his people to the Master's feet and invoked on them the blessing of him who died and lives forevermore.

The Missionary Outlook.

In a recent issue the N. Y. Independent had a remarkable batch of missionary letters which give a large amount of valuable information concerning the work of God in different parts of the world. Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, says: "To have 4,100 foreign missionaries in the unevangelized lands, with 305,000 converts gathered in mission churches, and to contribute \$5,100,000 a year for this cause, are no slight achievements for the American Churches. Moreover, the past has answered decisively for us the questions which the Little Faiths have asked from the outset: Is this a practical undertaking? There is no need of apology for putting the claim of the Cross and the commission imperatively first. It belongs there. The mission cause should be presented as an obligation, unavoidable, immediate, and not with half-hearted interest or the benumbing contentment born of low standard and ideal."

Rev. Dr. Downie, of the Baptist Church gives an interesting account of the Telugu mission, where there have been such wonderful ingathering in recent years. He says: "A new era has dawned, and while additions continue to be made, the chief attention of the missionaries has of late been directed to the training of the native Christians. Schools have been multiplied, including a college at Ongole, and now it is decided to establish a Medical Training Institute and Hospital for Women, at Nellore, and a Technical Institute, at Ongole."

The Rev. Horner C. Stuntz, of the M. E. Church in India, writes of the great benefit of continuous days of prayer. He says: "It gives the idea of union and power. It furnishes the opportunity to lead converts to receive the gift of the Holy Ghost. It teaches the large body of Christians to do evangelistic work. It mightily encourages the missionary himself. He feels that the little army is getting the swing of conquest and goes back to the often dispiriting tasks of every day with new heart and new courage." Mr. Stanley speaks of the Red Cross Work in China; Mr. Hanson writes about the peculiar perplexities connected with giving Christian ideas to the ignorant Kachins of Burma; a letter from Mr. Parmelee shows the Gospel work is going on in Turkey despite the disturbed political conditions. These utterances of hope high purpose and success are well adapted to encourage God's children who are interested in the spread of Christ's kingdom.

Links.

We sing, "Blessed be the tie that binds" &c. The hymn voices a beautiful thought. Good John Fawcett, the author, felt it deeply. He was about to leave a beloved people, whom he had long Shepherded, and their appeals stayed his departure. He then sat down and wrote the one hymn that will long perpetuate the memory of a wise and good servant of G. d.

By a wise arrangement our lives are held by links which bind us to endeared treasures. Each week, with growing interest, we look for certain papers—links—that keep green the memories of other days, and bind us by keeping alive interest in persons and places that have become a part of life's treasured experience.

The value of a paper is not alone in what it brings of news and helpfulness, but as a link—it may be of the homeland, or of some place in which we have spent happy years, and by its coming each week it is "a tie that binds." Take the "INTELLIGENCER"; it goes to India, the United States, Great Britain and other countries. And to whom? To those who have read it in their native land, in the home and amid scenes which are kept alive and made fruitful by its weekly visits. Its coming to such is a precious link apart from all the profit and help of its pages.

Bro. Erb, in a letter sometime ago, expressed the wish to hear from his brethren through the INTELLIGENCER. He knew the value of the link when he expressed that wish. There can be little doubt that the one paper he eagerly looks for is the one that each

week reminds him of the most valued experiences and endeared memories of his life.

How often we hear something like this when travelling in another land and meet with the INTELLIGENCER, "I could not well get along without it." You ask, why? Because it reminds me of home, and is so helpful. It is a link that binds.

Some time since a request came from one in Boston, to renew his subscription, who said, "There's no paper we get we think so much of, because it is our home paper." Just as the writer looks for the London "Christian World" with special interest, because it is the home paper, and a precious link.

Few realize the blessing that journals like the INTELLIGENCER confer, as links, by their weekly visits.

But Bro. Erb requested brethren to write to the INTELLIGENCER, and so add further interest to the link. That request is often made. The denominational news is a precious link to a very large number. Well, the editor cannot very well make news; it must be sent him by somebody. People look to the ministers to write; and some of the ministers seem to expect someone else to do it, because it is not easy to write reports of one's own work. Then, when someone else does it there may be too much or too little.

Something like this appeared in a paper once,—"I wish that a minister with a revival gift, would pay us a visit." That was sent from a church with a pastor, and not by the pastor. That pastor read it, and what could he think? Because, if a pastor is in a church for anything it is to lead men to Christ. True, there is a gift that some possess in a larger degree than others, but all called of God, must have witness that they are doing the work of the Christian ministry. The report named was meant all right, but it only shows how easy it is to say too much or too little. Still the reports are needed.

How to get them is the question. Some ministers shrink from doing it. Yet, all see the value and need as a quickening interest. Could not, in some of the churches, someone be appointed to prepare a monthly or quarterly letter on the work of the church, to be read at the conference meeting, and then sent to the INTELLIGENCER? Of course, it is taken for granted that the pastor is "just the right man in the right place," and that he is "the best we ever had"—until the next comes; also, that his sermons are the best ever heard. All that is understood.

While writing about this, it might be well to note that most people like news that is cheerful. For years this report came to a general gathering, "Our beloved Zion is in a low state." The fact was the writer just lived where he thought "our beloved Zion" was. We can all "look out at the wrong window." Some will say, but must we not publish the dark side, yes, if it will help anybody.

Having lost the text, the best thing to do is to quit. Only, somehow, let us have the news.

Some Reminiscences.

NO. VII.

I was very much taken up with my work and anxious about the things of the world; my prospects looked favourable as my father had a very good property, and my brothers and myself were to have it at his death. Sometimes I would feel quite hopeful in view of the future, but in a moment every thing would be blighted and the dreadful end of the wicked would fill me with horror. The 25th day of January 1842 commenced a new era in my life. My brothers and I had been to work in the woods, and returned home at evening. A young man was at father's. He said two strange preachers were at old Mr. Isaac Wordens. As quick as a thought it flashed across my mind, perhaps the Lord has sent them, and there will be a reformation, and God will convert me. I supposed they were what was called New Lights or Free Willers, and the reason I thought so was because they had put up at Mr. Wordens as all that class put up there. Although his house was always open for preachers of all denominations yet he always called himself a New Light, and did not belong to the Baptist church. The Baptist preachers always put up at Dea. Thorne's. They were to preach next day (Sunday) at Mr. Wordens. I went to my room and bed and when I was alone all my life came up before me. I had been trying to be a Christian, and was I any nearer now than I was when eight years old? I said no, for there were many things in the way now that were not then; and there and then I decided to take Christ and His religion. All the world looked as nothing now. What I would do I soon decided. That as I believed in the great Eternal Three in One, that the Bible was His word, and that told me, as I believed in my heart to confess with my

mouth, and I believed the teachings of the Bible. And I said here that I was as much of a believer then as I am now. So after praying over it for some time I fell asleep. Next morning I spent most of the time before meeting praying. My brothers and myself went to the meeting. The preacher took for his text, "For as much as in me is I am ready to preach the gospel to you that are at Rome also." I did not consider him much of a sermonizer, but he applied the truth to every man's conscience. His preaching took great effect on the congregation. Not one of the church was there, saving one deacon. I sat beside him. I soon discovered he was very suspicious of him and listened with a critical ear. Old Mr. Isaac Worden and the young man that was with the preacher took part in the meeting. Some one at the close very indiscreetly said to appoint a meeting for the evening at the deacon's. When the deacon heard of it he was very much put out and left his house and the door was opened now for a division which took place afterwards. Some of the people were put out at the deacon and thought he did wrong and I was not very pleased myself, but was too much in earnest about myself to think much about the deacon. I commenced to confess Christ to every one I met where it was expedient. I don't think the deacon was to blame as he considered he was placed as the guardian of the church, and he did not want doctrine introduced among his people that he considered wrong. The meeting was dark and hard. Next day's meeting was at James Starkey's. He was not a professor of religion but a kind-hearted man and his house was always open to receive all denominations of Christians. The preacher gave a powerful exhortation. It was a good meeting a number taking part in it. At the close of the meeting the preacher said if any one wished prayers and would stand up he would pray for them. I rose at once and all the congregation rose but one man. He then said we would all kneel down; we all knelt but the man who did not stand up got the prayers. That evening he preached at old Mr. Starkey's, his text being "Come, for all things are now ready." It was a powerful sermon. A large number stood up for prayers. Next day he preached at old Mr. Isaac Wordens, text, "almost thou persuadest me to be a Christian." It was a time of great power; most all the congregation were weeping. One of my brothers made a start. The preacher said their was going to be a great reformation, but it was not for him to see and so he left. I felt very badly along with many others. I continued on praying in secret and talking to all about my salvation. Sometimes I was nearly in despair. One day David Oram came to fathers. He had not been preaching many years. His mother was with him. They were on a visit, as she was fathers sister we were glad to see them. When I went with him to put up his horse he asked me if I were a Christian. I said no. He said why. I said I could hardly answer that, he said did I not believe in Christianity, I said yes, certainly, and I commenced and told him what I had passed through and where I was now. Why he said you are converted, I said no, I didn't think so, but he assured me I was and all there was for me to believe it, and go to work in religion. I didn't believe it and so I continued for a number of days nearly in despair. One day two of my brothers and myself were working in the woods; I was feeling very sad, we said very little to each other; my brother stopped chopping and asked me the meaning of a Scripture passage which he named, I told him and he said yes he believed I was right. This Scripture was running through my mind all the time. I scarcely knew what I was doing. The Scripture was, "he that is wise is wise for himself, and he that is scorned alone will have to bear it." It came on to rain and we went home at dinner time. After dinner my brother asked me to take a walk, I don't know as he said where he was going. We went about a mile and a half and called at a neighbours house. The man was shoe-making or mending. As soon as we were seated I commenced to talk to the man on the subject of religion, he was very much moved in his mind. He was a professor of religion but had been on the back ground. When we got up to leave he said we would pray, and I knelt down at once. He was very much affected in his prayer. As soon as he stopped my brother commenced to pray and he prayed with such power that I was astonished. As soon as he had finished his prayer I commenced. I was entirely lost to everything but Jesus. When I stopped praying I could say to God, I am reconciled, "His pardoning voice I hear, He owns me for his child I can no longer fear, With confidence I now draw nigh And Father Abba Father cry."

Everything I had reached I was in a state that house was aunts. She were home home. I to had met v down and Brother Da then conver and has no two years of and the dau converted, went to happy and the dear preach the

General.

—The C are prepar ence in A ant topic D. L. Mo

—Two in Philade \$525,000 build a n \$350,000 endowme

—The Russia is average over 600, would se dearer fo owing to ety is no Russian chase th Synod.

The C the wor The me nction which between ever, by two Ye Kingdom 16,369 which h Meeting have 80 Little M Europe Austral

De HAM holding with th has ble ing and Last S it was tive five increa on acc some before will go

ORO have n of late 24th e eleven tism a been have Sund held the ch ous un gornic two o the o the p our p tende low a it is a the s confi ing f to ho soon on up a caus hand ishe Mrs Lad

M uni tim blo to b bod ben pop aril ren as the an he cat im tal do