

TERMS AND NOTICES

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JUNE 24TH, 1896.

It is now five years since the death of Rev. C. H. Spurgeon. But his sermons continued to be published. "Though dead, he speaketh."

The "Intelligencer" goes to press before the result of Tuesday's elections is known. What is the political complexion of the new Parliament we cannot even guess. We hope that, in point of character, it is a good Parliament, better than any of its predecessors.

The Methodist Episcopal General Conference, at its late session, found it necessary to subsidize several of the denominational papers. Five of them were voted sums ranging from \$2,000 to \$3,000 a year, aggregating nearly \$20,000 a year, or nearly \$80,000 between now and the next meeting of the Conference. The Methodist church understands the necessity of maintaining its papers; and when the subscription lists are not sufficient to support them, readily grant the subsidies necessary. The money, the Conference believes, is well expended.

The "Paulist Fathers," an order of Roman Catholic priests, devote themselves chiefly to the winning of Protestants to the Catholic faith. They are busy in non-Catholic communities in the United States, and claim to be having considerable success. They publish, from time to time, lists of notable converts. The latest list contains the names of three ministers one of them the son of the bishop of Delaware. Nearly all the others were, also, members of the Church of England. Very few of other denominations ever go over to Rome.

The Bicycle is beginning to be regarded as responsible for a good deal of Sabbath breaking. The Y. P. C. E. Convention of Pictou, Co., N. S., felt it necessary to adopt a resolution about it a few days ago, as follows:

"Whereas, The evil of bicycle riding and driving, solely for pleasure, on the Sabbath is becoming alarmingly prevalent in our County; resolved, that this Convention representative of the Christian Endeavorers of Pictou Co. expresses its strong disapproval of these forms of Sabbath desecration, and calls upon the members of the Society to discontinue them, everywhere, and in every way."

Ritualism is "marching on" in the Protestant Episcopal church of the United States. There is a rector in Newark, N. J. who has himself called "Father," and who teaches transubstantiation, hears confessions, signs himself with the cross, commands the use of holy water and incense, prays for the repose of souls, uses and commands the use of beads and the crucifix, declares that the people should be more careful to obey the priest than the Bible, and calls all other churches than his own kind, godless, and that it is a sin to attend them. Some of the people who still cling to Protestantism complained to the bishop of the diocese, but the bishop declined to interfere, because, as he said, the congregation at large was apparently satisfied with the priest and his ritualistic notions. Probably if he had shown strong Protestant tendencies, in the recognition of the ministers and churches of other denominations, the bishops would have found a way to deal with him.

The smallest sect in the United States is that which bears the name Sandemanians. In Danbury,

Conn., there are four members, and they hold services every Sunday. Six others are scattered over the rest of the country, making ten in all. In Danbury is the grave of Sandeman, who died there in 1771, seven years after quitting England for America. He preached in various parts of New England. There were at one time five or six Sandemanian churches in various Connecticut towns, and others in other parts of New England. Their leading tenets relate to the atonements and to the nature of faith. They hold that "the bare death of Christ, without a thought or deed on the part of man, is sufficient to present the chief of sinners spotless before God;" and that "faith is no more than a simple assent to the divine testimony, passively received by the understanding."

This, from "The Outlook," is in accord with treatment of the subject recently in these columns: "It seems as if no argument ought to be required to show that those who have broken down in the service of the Church; and who have proved their fidelity by their labors, ought not in their old age or sickness to be left to suffer, or to the cold charity of the unsympathetic. Such a cause ought not to be overlooked. Ministers should never be regarded as objects of charity. Some of them are situated where saving is impossible; where the remuneration is hardly sufficient for a decent living, and where any preparation for the rainy day is out of the question. To aid such men all branches of the Church of Christ ought generously to provide."

The Governor of Iowa is trying a new plan with Penitentiary convicts. His plan, as explained in the *Advance*, is to grant no pardons. But when a petition for pardon comes to him signed by the convict's neighbors and by the prosecuting attorney and judge, he suspends the sentence on condition that the man will refrain from the use of intoxicating liquors and conduct himself as a good citizen. The persons who ask for the pardon are required to watch over the man and report to the governor in regard to the manner in which the man is keeping his agreements. Not long since the governor, in response to a very strong petition, granted a suspension. The convict soon got drunk and began to threaten revenge against those who had taken part in his prosecution. Governor Drake ordered the sheriff to take him back to the penitentiary, "and now he will stay there." This plan seems to be a great improvement on the careless and wholesale exercise of the pardoning power indulged in by so many governors.

How few of us realize how much good a very little personal effort might effect. Here is an instance: During last winter a young physician from Ohio was studying in Germany, at the University of Halle. He and his wife were earnest-minded Presbyterians, and as they could find no congenial religious worship in the churches of Halle, it occurred to them that it might be possible to establish in their own drawing-room an underdenominational Anglo-American service. By searching the University register, the names of nearly a score of American and English students were readily found, and to each man a note of invitation was sent. Very cordial and unanimous responses came back; and since, as some of these showed, several of the students had wives or sisters accompanying them, the congregation proved larger than its founders had dared to hope. Thus the doctor's drawing-room became the scene of a series of Sunday services, conducted by the various member of this little church in their weekly turns. And the series was maintained with untiring energy and harmony until the close of the University session.

Until the meetings were proposed most of the students were quite unaware of each other's existence, each fancying himself to be almost the only English speaking person in the University. The happy thought of the young doctor, carried out, proved a blessing to them all.

The Real Reason.

Regret is often expressed that not more men assume church relations. When those outside the church are asked about it, they generally admit that, under certain circumstances, it would be the proper thing to do; but they usually justify their course in remaining outside the church. The reasons they give in justification of their course vary a good deal according to their individual experiences or peculiarities; but they usually include an arraignment of the churches, or of church members who, in their estimation, are always wrong about something. There may, in some cases, be some ground for some of the things said about churches and church mem-

bers. We believe, though, that really the chief reason of those who stay out of the churches is that they do not feel in their own souls that they are fit to be in them. After all they have said about the inconsistencies of church members, they know full well that they themselves are not proper candidates for a place beside even those whom they are so ready to criticize. When men outside the churches are found living Christian lives, confessing the Lord Jesus and walking faithfully in His ways, praying and watching against sin, walking in newness of life, and honouring God, we shall begin to feel that there may be something in the objections they often make against church members. Until then we shall continue to believe that, notwithstanding the defects which attach to it as composed of erring human beings, the church of Christ is the best institution on the earth, and is doing the most for the welfare of the world.

M.

A Trip to Nova Scotia.

At the last Annual Session of the Nova Scotia Conference a new arrangement was made as to Quarterly Meetings. They are not held as formerly, once per quarter, but at such time as is most convenient for the churches interested, and are called quarterly because each embraces one quarter of the denominational field. The object is not so much to hear formal reports from the churches—though reports are made, but to cultivate closer church acquaintance and fellowship, and to get the stimulus which comes from the meeting of Christians of a common faith and having interests in common.

The first meeting of the churches in Kings and Cumberland Counties was held at Port Greville, Cumberland Co., commencing on Friday evening, 12th inst., and closing on Monday 15th. The ministers present during the meeting were Revs. E. Crowell, D. T. Porter, J. K. West, T. H. Siddall and the editor of the INTELLIGENCER. There were about twenty representatives of the churches. The first meeting was presided over by Rev. D. T. Porter, the pastor, who gave a very cordial welcome to all who had come. Rev. E. Crowell explained the new arrangement and expressed the belief that much good would come to the churches by such meetings. Addresses were made by the ministers and several other brethren, and it was a meeting of real interest.

Saturday at 9.30 a. m. there was a prayer meeting, led by bro. Lockhart, of Canning. The burden of the prayers was a desire for the quickening of Christian life and for revival power. At 11 a. m. a business meeting was held. Rev. D. T. Porter was elected chairman, and Rev. E. Crowell secretary. It was voted that the collections taken during the session be appropriated thus: Saturday evening to the Education Society; Sabbath morning, to Foreign Missions; afternoon to Home Missions; and evening to Quarterly Meeting expenses. A resolution commending the INTELLIGENCER was adopted, and the editor was invited to a seat. Several brethren and sisters said very kind things of the INTELLIGENCER and its helpfulness.

Verbal reports of several churches were given. Bro. Robert Spicer spoke of the Advocate church. They are reducing the debt on the church property; some members have moved away; the church is gaining, however, there having been an addition of twelve members; they highly appreciate the labors of their pastor, bro. Porter; and they are not at all discouraged.

Bro. Jos. Ayers spoke for Port Greville: It is a young church; has kept on its way in the face of difficulties; they owe nothing on the church property outside themselves; God has helped them; they are encouraged; and are glad to welcome the Quarterly Meeting to the place. Bro. Porter also, spoke of Advocate and Port Greville churches, and said they had reason to "thank God and take courage."

Bro. Lockhart spoke of Canning church: It has been much helped in the past three years; bro. Crowell's pastorate has been a great success; they have a good Sunday school; the social meetings are regularly held and interesting; they much regret that bro. Crowell is to leave them; they are praying for a successor who will carry on the work he has so well organized. Mrs. Whitney spoke of Hall's Harbour church: It has been much blessed under the ministry of bro. Crowell; they are sorry he is about to leave them; they hope the work may go on with increasing interest. Rev. J. K. West spoke of the work in general: He emphasized the necessity of aggressive work; expressed the belief that there is much for us to do in this part of the country; the building of this and other churches is only the beginning; the work and sacrifices so far are only apprentice-

ship; now let us push the work; the young need to be reached and won, and many others also. Rev. E. Crowell spoke of Black Rock church: During late years there have been many removals, making a great difference, and making it difficult for the church to give the same support as formerly; the meetings are kept up; there are large congregations; the interest is very good; there have been some additions; there is a well-sustained Sabbath school; and the church building has recently been refitted and improved. Of Centreville, between Hall's Harbour and Canning, bro. Crowell said: It is one of the preaching places of the pastorate, and there is a good congregation. At Hall's Harbour there has been the most revival interest. The pastorate as a whole, he said, is in very good condition; the churches are anxious to have a pastor, and are as willing to support him as was any pastorate in the Nova Scotia Conference. Bro. George Cox said Avonport, though an old interest, is small.

One of the brethren suggested that it had sometimes been thought that the Cumberland Co. churches might be better to be connected with the New Brunswick Conference. There was an interchange of views about this, and the feeling of the meeting was evidently that Cumberland and Kings need each other. The Saturday afternoon conference was an interesting and helpful meeting.

Saturday evening was devoted to the consideration of the Young People's Societies and the claims of the Education Society, the former being presented by Rev. T. H. Siddall and the latter by Rev. E. Crowell in excellent speeches. Other brethren, also, made brief addresses.

Sunday was a beautiful day. The preaching services were as follows: 10.30 a. m., by Rev. Dr. McLeod; 2.30 p. m., by Rev. T. H. Siddall; 7.00 p. m., by Rev. J. K. West. In the afternoon, Rev. E. Crowell preached in the Methodist church; and in the evening Rev. Dr. McLeod preached at Advocate. The Lord's Supper was administered in the morning service. The services of the day were good, and will, we believe, bear fruit. On Monday a number of the members of the meeting, including the writer, started homeward; others remained till Tuesday. Meetings were arranged for the whole week at Port Greville, Rev. J. K. West remaining to cooperate with the pastor in the work. We hope to hear of conversions.

It was a pleasure to us to be able, for the first time, to visit that part of Cumberland Co. Previously we had only seen such parts of it as are within range of the vision of a passenger on the I. C. R. To reach Port Greville the I. C. R. is left at Spring Hill Junction; thence by the Cumberland Railroad and Coal Co.'s train to Parrsboro, and thence a drive of fifteen miles. Bro. Porter met us at Parrsboro, and in less than two hours we were comfortably quartered at the place of meeting. The family with which we had a home, that of Mr. J. Canning, as the other people of the place, are very hospitable, and did everything in their power to make the visitors to the meeting enjoy themselves. We shall not soon forget the drive of fifteen miles from Port Greville to Advocate, up and down such hills as are not often seen, but all along affording beautiful views of Minas Basin.

The cultivation of the Cumberland Co. field by Free Baptists began only a few years ago—say, about ten. Long before that time some of the fathers of the denomination had sowed the seed in that part of the country, but had not organized churches nor provided in any way for the care of this people converted through their labours. Throughout that part of Cumberland, including Parrsboro and Spring Hill, there is said to be a good deal of Free Baptist sentiment, which only needs looking after to be organized into churches.

About ten years ago the church at Advocate was organized by Rev. E. Crowell, who had gone there at the request of a number of brethren and sisters who felt the need of a church of their own faith. Almost immediately after the organization, Rev. D. T. Porter, then just through with his theological studies, became pastor. He did not think then that he would be there but a short time; but year after year it has seemed to be his duty to remain, and he has steadily grown in the confidence and affection of the people, as we were glad to learn from intercourse with a number of them. There are now two good Free Baptist church buildings in the field, one at Advocate and one at Port Greville. That at Advocate is the larger of the two, and is in every respect an excellent church building. Bro. Porter has a large field, and is kept busy. He preaches three times every Sabbath, except one Sunday in the month, when he has only two

preaching services. His preaching appointments are as follows: At Advocate once every Sabbath; Port Greville twice a month; Spencer's Island once a month; Fraserville once a month; Apple River twice a month; Sand River once a month. At Fraserville, Spencer's Island and Salem there are union church buildings, in which his services are held; at the other places the meetings are held in halls. Covering so much ground it is difficult to make special effort at any one point; and it is impossible for him to visit, as he desires, other places in which are people with Free Baptist sympathies. Bro. West, the missionary of the Conference, is remaining with him a fortnight now, and we trust they may be much blessed. The brethren contemplate making provision, if possible, for more work in that territory. We hope they may succeed in arranging for it; and have no doubt it would be most profitable work.

We were glad to meet the ministers and others. Rev. J. K. West has been quite ill, and only resumed work about three weeks ago. He is now located at Caledonia, where he will be most of the next three months. From the first of the year until taken ill he has been engaged in Home Mission work. Over forty were converted during that time.

Rev. E. Crowell's connection with the Canning pastorate ceases at the end of this month. He has been there three years, and has had a good degree of success. The condition of the churches of the pastorate has much improved. They are loath to part with bro. Crowell, but are hoping to soon secure a new pastor. Bro. Crowell has been called to Kempt, Yarm. Co., but has not yet decided whether he will accept.

Rev. T. H. Siddall, whom we had not seen for three years, is looking and feeling well. He is at Port Medway, and reports encouragement in the work. The N. S. Conference is to be held there in September, when he hopes to see and welcome all the brethren. Rev. D. T. Porter is very pleasantly situated at Advocate, has—what every minister should have—a good wife; is—as every minister should be—abundant in labours for the edification of believers and the extension of Christ's Kingdom; and commands, as all good members do, the respect and confidence of all classes of the people.

It seemed a long way to go to a meeting, but, measured by the time occupied in the journey, it was not very far. Breakfast at Port Greville and supper in Fredericton—that is not a long journey. And we hope to go again some time.

How Can a Church be Made a Missionary Church?

Writing in the *Morning Star* some time ago, Rev. C. A. Vincent answers this question. He says:

You wonder why so many churches up and down the land are indifferent to 'all the world.' They do not understand the problem. The minister or ministers they have had are largely at fault. They were godly men. It may be they preached the duty of missions. But they have not pressed home the facts. Perhaps they themselves have not known the facts, for even to-day the pastors that are informed as to the condition and needs of missions are very rare. It takes hard study to gather the facts. It takes continued study, for the conditions are different at each today than they were yesterday. It takes courage to press home these facts in small churches where it seems that every cent that can be raised is needed for the pastor's salary, and still he goes half clothed. It takes courage in the larger churches to do the same, when there are some aged 'saints' who oppose every effort you put forward but you must courageously endure if you would arouse your people.

And let each pastor remember that there are places enough for every live man to work; that if one city turns you away, scarcely will you have shaken off the dust of it before another will want you, provided you are wise, enthusiastic, and untiring.

But often a church fails to do this work through no lack of enthusiasm and preaching, but because no method is proposed to utilize the awakening interest. A warm missionary sermon has been preached. It has stirred the hearts of a few. Have something ready for them to do. Ask them to do it. Organize a missionary society. Do something. Keep those already aroused 'up and at it.' They will help fire others and soon this little spark, fanned and fed: will produce quite a conflagration.

A missionary pastor + information + method = a missionary church.

It is as sure an equation as the familiar theorem of geometry: 'The sum of the three angles of a triangle is equal to two right angles.'

Can we raise a dollar per member for missions? Yes, if all our pastors will

appreciate the opportunity, and prayerfully and enthusiastically take up the work. Oh, brother, we, who are under-shepherds, who have such an influence upon the flocks, have been called to the greatest work in the world. We are to lead the sheep. Any other field but the whole world is not our field. Any Gospel with the missionary element left out is from the earth and not from God. Let the cry, 'The world for Christ?' be the war-cry of every pastor. Let it ring out clearly and continuously, and our people will catch the inspiration, and the kingdoms of darkness will tremble as we march forward.

I hear the sad, despairing cry of the dying millions: 'Who will give us the light?' Let the answer go back from eighty thousand hearts: 'The Son of man is come to seek and to save that which was lost.'

Voices and Echoes.

Woe unto the religious journalist when all men speak well of him!—*Exchange*.

If that is the only woe that editors are in danger of, they are fairly free from any special peril.

The injunction of the apostle to lay aside every weight, though addressed to the individual, might well be heeded by the churches themselves.—*Chris. Register*.

Many churches, probably the large majority, are carrying a good deal of impediment. And they are hindered in the work they are set to do. They are carrying unregenerate members, or backsliders and worldly members; or are catering to the fashionable, or striving to please the godless rich; or are dominated by a selfish spirit, neglecting the needy near them and those far off; or are cherishing a feeling of bigotry. There are many things which are weights on the churches, which greatly interfere with their usefulness. Better get rid of them.

Why should the man who conscientiously exposes evil be dealt with more harshly by public opinion than the man guilty of the evil exposed?—*Can. Presbyterian*.

It is strange, yet painfully true, that the man who exposes and condemns public evils receives no little censure, and frequently from some very good people, who seem to have no conscience at all as to the evil. If they had lived in the time of John the Baptist they would have criticized him, and probably have said it served him right to lose his head.

Husband and Wife.

In a recent sermon on Marriage and Divorce, Dr. Lyman Abbott, successor to Henry Ward Beecher, in Plymouth Church, Brooklyn, said:

The normal and divine order is the order in which the husband is the head of the household, and the household is an autocracy.

Do not misunderstand me. I am not affirming that man is superior to woman. It has been often affirmed. I repudiate it with indignation. There is no question of superiority or inferiority. The question is of headship, not of superiority. An inferior individual may be a superior officer. During the Vicksburg campaign Grant was the greater general, but Halleck was the superior officer. The President of the United States is the head of the Nation, but he is not necessarily the greatest man in the Nation. I put, then, as Christ's law, interpreted and applied by Paul, these two laws of the household: First, Wives, submit to your husbands; and then, Husbands, love your wives, as Christ loved you and gave himself for you. In the poems and stories and the sermons are eulogies of women as cross bearers. Ah, husbands, how little credit it is to us that literature always puts the crosses on the wives! It is men who ought to be the cross-bearers.

Am I doing dishonor to woman? I am honoring her. Am I taking away from her her rights? I am conferring upon her the rights which paganism takes away. For in the order of nature man is the soldier. It is man who is to shoulder his musket and go forth to battle to protect the wife. Is bread to be gotten by hard toil? It is the man who is to fight nature and get the bread for his wife. It is not a woman's right to harness herself with the ox and plow in the fields, as women do in some countries. It is man who is to do the work and take the responsibilities, in order that woman may minister to love and life. That is the reason I do not believe in woman's suffrage. It is not that I think she is inferior to man; it is this: Government is not the highest function. Government is the breast-work behind which we may carry on life. Life is the great thing, and the less force there is put into the mere protection of life, into the mere guarding of the State against other States, into the mere guarding of the individual against the aggressions of other