

TERMS AND NOTICES

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents 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 letters 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, MAY 13TH, 1896.

An order from the Roman Catholic bishops about how they wish their people to vote in the approaching elections is expected soon.

Give the teachers in your Sunday School encouragement. Pastors and parents can help them much by expressing appreciation of their work. No class of christian workers have more need of words of cheer.

The progress of Protestantism in Rome is marked, and is causing the Pope uneasiness. He is anxious to check Protestant progress, if possible; and has decided to form an Association for that purpose, and is seeking the co-operation of the Jesuits.

Dr. R. S. Storrs, of the Church of the Pilgrims, Congregational, Brooklyn, N. Y., is now in the fiftieth year of his pastorate over that church. He is still vigorous and a most attractive and impressive preacher. The jubilee of his service as pastor is to be celebrated in the Fall, and preparations are now being made for it.

The Pope has modified the order that required all Catholics to withdraw themselves from the Odd Fellows, Sons of Temperance and like societies. So many refused to withdraw that a revised order has been issued which practically permits the Catholic members of these condemned societies to do about as they like about withdrawing. All of which goes to show that Rome readily adopts herself to existing conditions.

The question of the eligibility of women to seats in the General Conference of the Methodist Episcopal church, having so nearly carried in the annual Conference, was the occasion of a heated discussion at the opening of the Conference. It was disposed of by being referred back to the churches to be voted on. The women will probably carry the day, and four years hence be admitted to membership in the Conference.

In every constituency the prohibitionists should take steps to have the candidates for election to Parliament put on record as to their attitude towards prohibition of the liquor traffic. And where no candidate is willing to pledge himself to work and vote for legislation for the prohibition of the traffic, regardless of the course his party may pursue, an independent candidate should be put in the field if possible.

Dr. Herrick, pastor of Mount Vernon, Mass., Baptist church, celebrating the twenty-fifth anniversary of his pastorate, said that "not a man, not a woman, not a child, in the church has ever given its minister one moment's discomfort." We have been wondering what kind of people compose that church, or what kind of a man Dr. Herrick is. Perhaps in the joy of the happy anniversary Dr. Herrick forgot—which is a very good thing to do with unpleasant things. If the statement made by Dr. H. is literally accurate, he and his people have had such a quarter century, as probably, no pastor and church have had.

The Privy Council on Saturday gave judgment in the case, presented some time ago, involving the question of the power of a Provincial Legislature to enact a prohibitory liquor law. The judgment is, in substance, that the Dominion Parliament alone has jurisdiction regarding the importation of intoxicating liquor into a province, and that the local governments have the right to pass a prohibition law without suppressing the manufacture of liquor for outside consumption, and being at the same time powerless to stop the importation of liquor into the Province, which is alone controllable by the Dominion government.

The "Morning Star" has arranged to publish a series of papers on "Free Baptist Leaders." The first, a sketch of Benjamin Randall, the founder of the denomination, has just appeared. We are sure our readers will be glad to see it in these columns, and, probably, many will preserve it for its historical interest and value. It was written by W. O. Phillips, son of the late Dr. J. L. Phillips, so well and tenderly remembered by many of our readers. The Star is not able to say just when the second paper of the series will appear, but as soon as possible. It is intended that the series will include sketches of living leaders, as well as of those who have passed away. The publication of such articles cannot but have a good effect.

The manifesto of the Premier, which is an appeal to the electorate of Canada to continue the government in power, is marked by a serious omission. The Manitoba schools question, the trade question the fast steamships line, and sundry other matters, of more or less importance, are given attention. But there is no reference whatever to the prohibition of the liquor traffic—no declaration of policy as to the traffic. Why this silence? Are we to understand that the Premier does not consider prohibition a question of sufficient importance to be dealt with in his appeal to the people? Or, does the absence of any reference to it mean that it is the Government's policy to let the liquor traffic have its own way, as at present.

Rev. Dr. Saunders, writing in the *Messenger and Visitor* on the political situation, says good words for certain independent members of Parliament. He says: "The power of good examples is not soon spent. It will be a long time before the independent action of members in the Commons of 1896 will be forgotten. Two men who played an important part in this matter should have no opposition when they appeal again to their constituencies for re-election. If Simcoe and Albert would make the entire Dominion their debtor they should settle the election of Dalton McCarthy and Dr. Weldon on nomination day. They are both poor party men—bad political slaves, and that disqualifies them from being good political leaders. A good leader, as the world has it, is first a good follower. This shuts them out of Cabinets. They are the John Brights of the Canadian Commons. This great Englishman once tried to make himself just long, short and broad enough for a cabinet minister. But he undertook the impossible. Some men are born free lances."

During April there was quite extraordinary heat throughout the United States. Commenting on it *The Telescope*, in whose office the mercury, on the 15th and 16th ult., stood at 90°, says "it seems that the whole world is experiencing a great rise in temperature. In Australia, a few weeks ago, the summer closed with a degree of heat hitherto unknown and almost intolerable. These facts have caused some people to ask whether or not these changed conditions may not point to the speedy fulfillment of the prediction made in II. Peter 3:7-10. The Episcopal Recorder, referring to this, says:

It is at least a curious fact that some time before his death, the famous astronomer, Sir Richard Proctor, committed himself to the statement and belief that in about 1897 the heat of the sun will be so enormously increased by the impact of a comet, as to destroy life upon this earth; and so accomplished a scientist as Sir S. W. Dawson anticipated the destruction of the present state of things on the earth by conflagration. He does this not only from the teachings of science, but from the Petrine prophecy. Meantime, those who look with longing to the coming of the Lord will lift up their heads in anticipation of that which is to make all things new, and say with John, "Even so come, Lord Jesus."

BIBLE TRAINING SCHOOL.—The Toronto Bible Training School has completed a successful second session. Both day and evening classes have been largely attended, showing very clearly that the school is supplying a much felt need.

MRS. BOOTH-TUCKER is ill in San Francisco. She is suffering from nervous prostration, caused, probably, by the troubles in the Booth family.

About Preaching.

"A workman that needeth not to be ashamed" is what every minister should earnestly endeavour to be. Not knowledge of the truth alone assures his being this. He must know how to present the truth. Just as many a man of superior education has been found utterly unfit to teach the commonest school, so a minister of superior intellectual attainments, combined with genuine piety, may be largely a failure because lacking in skill in the use of what he knows and feels. This is not to be understood to refer exclusively to style and manner of delivery. These are included. Much care should be given to the cultivation of good manner, and, easy, simple, effective delivery of the message of truth. Preaching is often almost wasted effort because there is lack in these respects; and the lack in most cases is the result of an erroneous idea that the man who gives attention to such things is superficial. All men who preach well—and preaching well is preaching so as to instruct the mind and move the heart—will be found to have laboured much to acquire skill, both in style and delivery, and also in the choice and arrangement of the material used. The difference between skill and lack of it in preaching is about as great as is the difference in handling tools by one who has learned how to use them, and by one who, though he may have them and know their purposes, has never learned how to handle them. Some one has said that the "only way to learn to preach is to preach." There is some truth in it; and yet mere practice will never bring the highest skill. It may, instead, only confirm one in wrong manner and methods. Thoughtful practice, with close observation of others and sharp watching of himself, controlled by good sense and good taste, is necessary if the preacher would become really skillful. If the lawyer subjects himself to severe and constant discipline that he may be able to present to the court in the most convincing and impressive way the facts bearing on the cases he may have in hand, the ambassador of Christ is surely justified, more, under necessity, to endeavour by every proper means to acquire skill in presenting the truth which is designed to make men "wise unto salvation."

Coming Home.

Mrs. Boyer is now on her way home from India. Ten years ago, in October of this year, in company with her husband she went to India. Five years ago Bro. Boyer died there. It was thought then that Mrs. Boyer, widowed and with two little children, would come home. Had she done so no voice could have been raised in objection. But she had another and more heroic view of her duty. Her call to mission work was quite distinct from that of her husband. It was a divine call to her personally, not merely to the wife of her husband; she felt that "necessity was upon her;" and she resolved to remain at her post, and no matter what suffering it involved. Who can tell the awful loneliness and the heart-breaking sorrow she must have suffered, as alone, with the fatherless children and the new-made grave of her beloved husband, she turned to the work which she believed God wanted her to do? Some time after the death of her husband, it became necessary to have the children come home. Then the mother's heart was rent again. Should she bring them home, or send them? The desire to come with them must have been great—almost irresistible. But she decided, amid such pain as only a mother could have, that her duty was still in India; and so she sent her babes, and remained at her post. The records of modern missions do not furnish a case more marked by genuine christian heroism. Most admirably and successfully has she prosecuted her work through all these years.

Some months ago the health of the younger child became frail, and continued so. The child may recover, as we all hope and pray she may. But her grandmother, with whom her children are, is anxious that their mother should be with them. And our readers, especially those who are mothers, can understand what anxiety Mrs. Boyer must feel. Last year it was thought Mrs. B. would have to come home on account of her health. A trip to the mountains so helped her, however, that she resolved to remain longer; in one of her letters she said she did not know that she would ever come back unless ordered to do so by the Mission Board. It has been the intention, however, that she should come this year for a rest, it being the completion of ten years of continuous and most trying service. She would have started so as to arrive here in September or October.—A late letter from her says: "The India mission committee thinks it advisable, on account of Rilla's illness and the

short time I would remain in order to complete ten years, that I go home this spring. Accordingly I have engaged passage in the City of Agra, which sails on the 20th of April. I shall probably be home the middle of June. Do pray for my little one and for me. This breaking up and leaving India is very hard."

That many prayers will be offered for her and hers, and that she may have a safe and comfortable passage home, we are sure. And that a cordial welcome awaits her she may be assured.

More than ever it is necessary that the churches give prompt attention to their contributions to the mission treasury. There is some salary due this month; and there are the home-coming expenses to be paid. The pastors and others interested should give immediate and earnest attention to gathering mission funds, that the Treasurer may be able to meet all demands without delay.

The Home Mission Society.

Well conducted Home Mission Societies have for the churches of a denomination the chief merits of insurance for individuals. They distribute the local losses, which would else be crushing, amongst a large number for trifling amounts to each; and those who contribute without financial return receive at least the satisfaction of having borne the burdens of others. Early church history and the teaching of Scripture show both of these principles of conduct to be of the very essence of Christianity.

The Christian Charity which blesses him that gives and him that takes, flowing through the channel of our H. M. Society, has been a bond of union of inestimable value for the Free Baptists of N. Scotia; and especially in securing the various churches of our connection in times of unusual difficulty against the discouragements which precede a loss of visibility.

At such times the grant of funds, the visit of the Home Missionary, or the supply of the pulpit for a time, has restored confidence and frequently been attended by the approving smile of the Good Shepherd in the form of revival blessings.

There may possibly be some of our churches so amply supplied directly by God's Providence, that they have not needed the cash-conveying fraternal grip in the past history; but such cases are rare. There are none, surely, but have received impulses of life and cheer by the associations of churches of a common faith. For as the family rally is not a burden upon those who participate, least of all to the parents who have always given to the children and find their returns for unrecorded outlay in these ideal reunions; so with churches, where the Crown of joy is to have realized the spirit of the Master who went about doing good. Fulfill ye my joy?

Just so far as the H. M. Society has invigorated the weak churches and taught the stronger ones their opportunity, it is to be credited with a share of the work done by the co-operation of all combined in giving the gospel to the regions beyond. As the maintenance of health is the prime condition of success to the worker, so healthy local churches are necessary to effective fulfillment of the great commission. Though sometimes referred to contemptuously, yet the few hundreds of dollars raised yearly by our churches as free offerings for Foreign missions, by people who know what real sacrifice is to maintain pastoral care for their own families and unsaved neighbors, doubtless wins commendation from the Master for hundreds of the givers. And the sense of Divine approval in seeking converts in heathen lands reacts upon all home churches for betterment of spiritual life.

Home mission work plays a similarly important part in the same ways in all denominational operations having in view its stability and growth, such as the education or relief of the ministry. This equalizing of Christian privileges in the love of the Saviour by the gifts of those who have, in whatever church, for the fuller proof of the ministry of the word, is certainly a spectacle to make men and angels glad.

I now invite our pastors and church officers to give that attention to this subject which it prominence demands, so that this year may be a memorable one for Home Mission enterprise and success. Let me say, first of all, that our N. S. Society has a missionary engaged for the half-year, whose salary, in connection with the current appropriations, will make demands greater than those of any year since Rev. Wm. Downey's success as Home missionary gave such an impetus to our work. Then again, the report of the last annual meeting in the minutes ought to have careful perusal; as pointing to the scores of pledges of \$1.00 and 5¢ made at the meeting as

the seed from which a crop can be raised of like precious fruits by due cultivation; as showing also, in the financial account, who gave and who got the money last year, and whether you or your church took a fair share of the burden, if any at all.

When we consider the methods of raising funds for the H. M. Society, we see our disadvantages compared with Foreign Missions in these respects, (a) that in the latter the heavy outlay for outfit, passage money, stations, and whole salaries, demands at once large contributions if the work is undertaken at all. (b) That Foreign missions now figure so largely in relations of national and world-wide interest that independent organizations and special training have been necessary to give scope to its activities. (c) That an abundant and accessible F. M. literature is being produced which in its heroic and romantic character is well adapted to inspire the home churches and endow their F. M. meetings with suitable material. (d) Even the Scriptural references to F. Mission are distinctly made.

On the other hand, the H. M. work is the oxygen of the denominational atmosphere, and will be kept in supply by proper ventilation. Indispensable to the vitality of our cause, it must go hand in hand with such a principle as the fellowship of the saints. "The rich and the poor meet together; the Lord is the maker of them all." Church collections, annual or quarterly, house to house collections, and the card system as a part of the general church system, all have their special advantages, any of them being better than none; but none of them will reach the high-water mark unless set forth by our preachers and religious press, so adequately that all our people shall know the truths and feel the needs underlying Home Mission work.

In conclusion, we ask on behalf of the H. M. Society of the Free Baptists of Nova Scotia, that its needs be presented by each one of our ministers, at every one of their churches, on their last Sunday appointments in May; and that steps be taken to follow the appeal with a systematic collection of funds for the Society. Here will be an opportunity for those seeking something to do for their church to represent a cause worthy of the noblest advocacy.

The monies collected should be forwarded to Byron C. Sims Esq., Treasurer, Plymouth, Yarmouth Co. N. S.

EDWIN CROWELL,
President N. S.
H. M. Society.
Canning N. S.
May, 1896.

Forty Years in the Ministry

The coming of the first of May, this year, has greatly stirred my mind, by way of remembrance. On the first Sabbath in May 1856, in the town of Woodstock, I preached my first sermon. The completion of forty years in my Master's service, has led me to "remember all the way which the Lord my God has led me these forty years." Forty years! Can it be so long since that ever to be remembered Lord's Day morning in that Woodstock church vestry? It is even so. Just now I largely enter into the Spirit of that blessed meeting. How distinctly I can see the forms and moistened faces of a number of the dear old brothers and sisters of that church, who were present, but have since gone to the glory land. There sat old Bro. Parsons, with his bald head, and patriarchal appearance, Bro. E. M. Treusdale, with an intensified sober expression of countenance, Bro. Elisha Baker, seemingly more solid and weighty in spirit than usual. Just across on the other side of the little platform and desk, sat sisters Parsons, Churchill, Snow, and other godly women. No minister was present. The meeting was opened by one of the brethren. They sang and prayed, and encouraged the gifts to come forward, but no one seemed to have the light or a word more to say. I sat just a little way back, leaning my head on the back of the seat before me. I dare not sit up, knowing that my countenance would reveal the deep conflict which was agitating my soul. No one present knew how I felt. I knew God, by the Holy Ghost was moving me to preach in that meeting. But how could I? How could I then and there attempt such a great and solemn thing? Several things arose in my mind, until for a while, the hindrances seemed almost insurmountable. My gift was small, I had spoken to no one present about my impressions of duty. I was not a member of that church, or even of the F. C. Baptist denomination. What would the people think? What would my brethren of the Baptist church, of which I had been a member for six years, say? Albeit, God was leading me. My soul was all aglow with the fire of the Holy Spirit. My heart palpitated so that I almost thought others heard it, and felt the shaking of the seat on which

I sat. My duty was clear. Just then, Bro. Baker spoke out, saying, "I feel impressed that some one has duty to do in this meeting, and had better do it without grieving the Spirit any longer. Oh my soul, how those words went to my heart. What will I do? How can I open my mind? All broken and trembling, I arose to my feet. Tears flowed. I wept. The brethren wept. The sisters wept. I left my place and walked out just in front of the desk on the floor, for I could not go on the platform. Taking my Bible out of my pocket I began to tell the people of my feelings and what I believed God required of me. By this time Bro. Parsons' face was both red and wrinkled, and he was exclaiming "O my soul!" "Blessed Jesus," "Praise the Lord." Bro. Baker, in full voice, said, "God bless you Bro. George." And Bro. Treusdale, in a sharp clear tone, said, "Glory, glory." By this time, all that expressions of brotherly love and sympathy could do for me, was fully felt and appreciated. So soon as we all became a little calm, I read my text, I. Cor. 14:8, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" I cannot now attempt to say much about how I preached or treated the subject. But I very distinctly remember the heavy responsibilities I felt resting upon me, while I assumed the position of a Gospel trumpeter. And I may now say that during the passing by of all these years, I have felt that same weight and worth of souls, and woe be me if I preach not the gospel. I have had burdens to carry, and have had struggles and trials to endure, but there is this that I can most sincerely say, I have not from that day to this day ever once doubted that God called me to the work of the gospel ministry, or that, at the same time, He called me to labour with my present beloved denomination. His voice rang in the inner chambers of my soul, calling me to "go preach my gospel." A full and free gospel. His voice was as distinct to my soul, as ever was the rumbling of thunder in the heavens to my outer ear. Am I asked if I have now any regrets as to the decision I then reached, and its consequent life of labour. I answer, No. Most emphatically No. Even though the way I went involved a change of denomination, and possibly, for a while, the loss of the love and sympathy of a few former friends.

During all these years of labour I have had two pastorate only. The first was for one year in Woodstock. The other, and present one, in Carleton for thirty-eight years. The first year of my ministry was spent travelling amongst churches, mostly in Westmorland and Albert Counties. I also spent one year, since I came to Carleton, under the direction of our Home Mission Society. During that year I laboured in several extensive revivals. Although I have spent so much of my life in one place, yet in some way, I have been led by the Lord to labour a little while, now and then, and here and there, with quite a number of our churches. Until recently I seemed to almost know no limit to my voice power, or general strength, and frequently obtained leave of absence from the Carleton church, to go out and hold special meetings for a few days, and sometimes for weeks, as my mind led me, or as the state of the churches seemed to demand care. I cannot remember making one such visit, with the burden of souls on my heart, when God did not give us to see sinners converted. I feel deeply humbled when I think how abundantly God has blessed my imperfect labours during these forty years. I was quite surprised the other day, as I thought over the churches where I have baptized and added members. To some of them as many as from thirty to sixty converts. The following is the list as I now recall them. They are not given in order of time. Maple View, Jacksonville, Third Tier, Woodstock, Kewick, Marysville, Nashua, Stanley, Fredericton, Upper Gagetown, Central Hampstead, Jones's Creek, Greenwich, Brown's Flat, Oak Point, Holderville, Norton, Millstream, Upper Sussex, Portage, Corn Hill, Five Points, Dutch Valley, North River, Dover, Chocolate Cove, Fair Haven, Wilson's Beach, St. John, and Carleton. Just thirty churches. Sometimes brethren have said to me, "how can you be satisfied while spending all your strength with one church?" Have I done so? I once exchanged with the late Rev. Charles Knowles, of Nova Scotia, for a month, during which time I saw a good work of grace at Beaver River and Cedar Lake, where I baptized more than twenty converts.

God, who called me to preach the glorious gospel of His grace, led me to begin my work with the Free Christian Baptists, and now after forty years of loving fellowship with them, I have it in my heart, to do the rest of my preaching longer or shorter time as it may be, with my own dear people.

G. A. HARTLEY,
Carleton, May, 4th, '96.