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**THE HERALD.**  
FREDERICTON, NOVEMBER 2, 1895.

**HOT-HEADED PRESBYTE JANS.**

It would appear from the report of the Presbytery meeting Tuesday, that clergy-men as well as ordinary mortals, can lose their heads and do very foolish things. The trouble arose over the Mullin matter, which bids fair to assume the troublesome proportions in the Presbyterian church that the Little affair assumed in the church of England. Evidently the Presbytery do not know exactly what to do with Bro. Mullin. He still holds the fort at Stanley, although presbytery, synod and general assembly have all had a go at him. Yesterday the Presbytery meeting received a petition from seventy-eight Presbyterians at Stanley who have been dropped from Mr. Mullin's roll of membership and want services provided for them outside his jurisdiction. It was on this matter that the Presbytery got into the snarl which ended in the resignation of the moderator and the subsequent dissolution of the Presbytery. Mr. Burgess gave a decision from the chair which his fellow members declined to sustain, he got on his dignity, threw up his office, which no other member would accept, and the meeting was adjourned. The long business was finished. Elder Coburn tried to pour oil on the agitated Presbytery waters but with no avail, Little Master Burgess wouldn't play any more, and the other boys were just as stubborn as he.

Meantime the Mullin matter remains where it was when the Presbytery met, and if properly provisioned, His Eminence the Lord Bishop of Stanley and Nashwaak will be able to hold the fort against the besieging forces all winter.

It seems that Presbyterian machinery is about as slow as the Church of England form to relieve a congregation of its over-seer. We know very little of the merits of Mr. Mullin's case; we do not intend prejudicing Mr. Mullin's case by any reflections on him or his administration of affairs in his church; he may be all right and his people who are backing him all wrong, or vice versa. That is not the point just now. To the lay mind it would appear that the church constitution should be so amended that a minister could be relieved of his charge by a majority of say a two-thirds vote of the congregation. That would be a speedy way of settling such a difficulty as the Presbytery has before it at the present time.

**PINDER'S BOODLING.**

THE HERALD'S recent exposure of the Bear Island bar stool, with which the name of J. K. Pinder is so intimately associated, has caused a ripple of excitement in the parish of Southampton where the hero of the scandal resides. The men whose labor was charged up to the Dominion Government, to the extent of hundreds of dollars, when they never received a dollar, are asking Mr. Pinder some embarrassing questions. For instance, THE HERALD is informed that W. B. Ferris, who is credited with having received a large amount of money for boarding the men, never kept a boarding house in his life. Then there is one Jesse Waters, Pinder's brother-in-law, who with himself and his team, figures largely in the accounts. We are told by people who know that Waters, up to the present time, has been guilty of owning a team. There are a couple of instances, showing the character of the accounts rendered the Dominion Government, in connexion with the expenditure at Bear Island. Pinder's own personal account as laborer and charges, is said to be equally mythical, and the charges of one George, who took an occasional run over to the work on his bicycle, and charged his time also, as laborer or foreman, are part and parcel of a huge boodling transaction.

The circumstances demand a parliamentary investigation.

**AT THE FREE PASTOR.**

People who miss the afternoon meeting in the Free Baptist church, lose a treat. Yesterday afternoon a large congregation assembled there where Messrs. Hunter each gave a bible reading. Several clergymen were present from distant places, and the exercises were of a deeply interesting nature.

Mr. Hunter spoke of the great need of Christian workers in all our churches where the membership may generally be divided into two ranks. The fighters, those who are tested, and the fillers in, who slide along with the crowd. He urged his hearers to find some special line of work, to imitate the blessed savior who went about doing good. Great responsibility rests upon all. You may be sure that down in the dark regions, and inquest is held upon every last soul, and many who think their skirts are clean, may be indicted. Perhaps you have not once spoken to a member of your family or to your next door neighbor about Jesus Christ. It is a trite saying that

WOMAN'S WORK BEGINS AT HOME.

and the preacher confessed that he never took kindly to women in the pulpit, though some women can fill it well; but let everybody do something, and you will be rewarded here and hereafter.

Mr. Crossley said he wished to talk a little about Christ's relationship to us. In the Bible the Redeemer is spoken of as the shepherd, the bridegroom, etc., but he will speak of him in other relationships. First, he is our Master. We are his scholars, and in his word he says, "Learn of me." Second, he is our Friend. "Henceforth I call you not servants." If I should be walking down town with brother Thomas and he meets a friend, and enters into conversation with him in my presence, I have a right to expect to be introduced, and if not, I consider I have been treated discourteously. Well, beloved, introduce your friends to your savior, in your homes, on the street, or wherever you meet. In closing Mr. Crossley referred to Jesus Christ as a brother and as a savior, and explained the duty of a brother to his family, and the duty of everybody, especially of professing Chris-

**STEARFULLY GROWING.**

Is the Interest of the People of Fredericton.

The immense audience in the Methodist church Tuesday night, was only equalled by that of Sunday. Scores of persons stood during the entire service, which continued till ten o'clock. Very many strangers were in the audience, and among these were representatives to the St. John Presbytery and the F. C. Baptist Association committee, yesterday session in the city. On the platform besides the city ministers were, Rev. J. W. Clark, St. John; Rev. Dr. Chapman Woodstock; Rev. Donald Bell, Nashwaak; Rev. J. H. King, Keswick; Rev. W. W. Lodge, Maryville; Rev. N. McLaughlin, Gagetown; and Rev. H. Thomas, Stanley.

Rev. Mr. Crossley infatuates the people with his singing, and the strong mixed choir is not now depending upon the organ alone, for Miss Perkins presides at the piano. The opening hymn "It's good to be here" was announced by Mr. Crossley, then the doxology was sung, after which Rev. Dr. Chapman offered prayer and Mr. Crossley sang "Behold the bridegroom comes." Prayer was offered by Rev. Mr. Clark, and Dr. Brecken made the announcements.

Mr. Hunter, in looking into the faces of the vast audience, said, the interest in the meetings

**THE USUAL LARGE GATHERING.**

The usual large gathering greeted the evangelists Wednesday night in Methodist church. Both speakers were well received and were very effective. Most of the large audience remained to the after-meeting, and many manifested a desire to begin the new life.

**IN THE OPENING OF THE SERVICE.**

In the opening of the service, Mr. Crossley, aided by the large choir, sang "Sign our Pledge," a temperance rally song. Mr. Crossley also sang a solo, "Flee as a bird to your Mountain." Rev. Mr. Hartley made the announcements, and called the committees together for Thursday at 7.15.

Evangelist Hunter announced his subject John III. Nicodemus, so the chapter tells us, came to Jesus by night and many men would come to Christ under cover. I don't like to see people trying to sneak into the kingdom. Why not come out like men and cut every bridge behind you. Nicodemus was an intelligent man, but in the things of God he was an ignoramus. Some of the most intelligent men from a worldly standpoint are ignorant of spiritual things. The spiritual eye must be opened ere we can see Jesus. "That which is born of the flesh is flesh." Yes, and there is

**A GREAT DEAL OF FROD FISH IN FREDERICTON.**

Why, bless you, what have you to be proud of? Money? Other people have immense fortunes as compared with yours. Good looks? Well you are as good-looking people as can be found anywhere, but you have nothing to be proud of. Oh! get off your proud horse and come down. "How can these things be?" Is it this the question you are asking? Well it cannot be explained, it must be experienced. In speaking to Nicodemus, Christ was very plain; his sermon was plain, practical, personal, persuasive and powerful. Much of the preaching of the present day is aimed at nothing and strikes the centre every time; ministers should preach about the sins of the people. Now let me tell you what the new birth spoken of in this chapter is not, and then I shall try to tell you what it is.

New birth is not morality. Many people do love the church. They are like Noah's carpenters, interested in building up but not saved by the church. If morality could save, Jesus made a great mistake in coming to this world.

Baptism is right, and if you are converted you will be baptized. Confirmation is not new birth, neither is the doing of penance. Church membership is not new birth. You can belong to church and go to hell with a catechism in each pocket and scroll under either arm. I have no sympathy with those who say they are Christians, yet fail

**TO JOIN SOME CHURCH.**

They are either mighty mean or terribly stingy. But don't let us be misled. A drunken fellow leaning against a church office was once asked if he belonged to that church and replied, "Well, kinder lean that way."

Now I will tell you what the new birth is. If you are born again you are going to have a new nature, new principles, new affections, new designs and a new life. Your life will not simply be patched one to be a new life.

There is in this chapter one very beautiful verse, the sixteenth. It says, "Ye are careful in spelling this verse you can spell the whole G-O-S-P-E-L; blessed verse, "Whoever will." This phrase sweeps the world. Blessed be the book divine. Mr. Hunter closed with a stirring appeal to all for Christ and his kingdom.

At this stage of the meeting Mr. Hunter read requests for prayers as follows:

For a brother.

For four unsaved friends in whom I am interested.

For a husband and sister.

For my father who is 84 years old, sick and unsaved.

For two sisters and a brother.

For my father in St. John and brother in Boston.

For my son, the only child of a widow.

For our boys, from a father and mother.

For my three brothers.

For my papa who never prays, from a 10 year old boy.

**MR. CROSSLEY ON RISING TO SPEAK.**

Mr. Crossley on rising to speak said, I shall never forget the text of to-night, it was this text that led me to decide for Christ. I want you to think well of this text, Jeremiah viii, 20 "The harvest is past, summer ended and my soul not saved." "Not saved" describes the condition of many here to-night, and yet we are so careless about it. To be not saved is to be condemned. The execution is only deferred to see if we are condemned, will see pardon. To be unsaved is to be in sin's grasp and subject to its consequences. Will you take these words "not saved" and on your knees sign your name to it. Then think of it five minutes. I think you will want to strike out the not, and have there the word "saved" keep that as yours. Not saved, so many of our children are in this condition, and we so careless of it. The unsaved are seldom anxious until someone gets anxious about them. Are you content to let your friends chase the butterflies and pick the flowers of sin?

For an individual unsaved are careless of it. Why do you know so much more than they do. They will rise up in judgment against you. You say you have doubts about religion, but don't you sometimes doubt your doubts? Why if you would be honest, you would confess your doubts more than you doubt your religion. What could the Redeemer do for you. He came in great condescension; "Oh, come with me to Calvary and see the bleeding hands and feet, the pierced side, and remember it was all for your salvation." He went into the grave and coming out, ascended on high, where he is to-night pleading for you. The way is so easy for you, but it was not easy for him. Then you have so many opportunities, of these you must give strict account. You may not always have these. Mr. Crossley closed his most pointed and practical address by repeating a few instances coming under his own observation, showing the folly of putting off the day of decision and urging all to decide for Christ to-night.

Dr. Simpson and Mrs. Ladoeur, of St. Andrews, Que., were arrested at Ottawa, Monday morning. It is charging that doctor had eloped with the woman. He claims he is only removing her to Ottawa to get her clear of her husband, to whom she was married three weeks, and who was not using the woman right. Both the doctor and his companion were locked up.

An outbreak against foreigners is expected at Canton, there being a renewal of the anti-foreign feeling. Chinese secret societies are showing marked activity and seem they are enjoying the secret support of many high officials, who are themselves members of these organizations. The situation is regarded as being very critical.

Anderson & Walker have fine trunks, nice leather valises and handbags. Good leather goods low in price. Remember the "wee ones" nice toy trunks, we have hundreds of them at 50 cents each. Just the thing to please the little girl and boys too. See that you make them happy.

**PRESBYTERY OF ST. JOHN.**

The St. John Presbytery met at the Old Kirk in this city at 10 a. m. Tuesday, the moderator, Rev. Mr. Burgess, in the chair. There were present Revs. L. G. Macneil, Pringle, Mullin, Corbett, J. R. Macdonald, Rainnie, W. Macdonald, Fitzpatrick, L. Jack, J. Ross and W. Gos, and Messrs. A. L. Law, Coburn, Parks, Willett, A. Henderson, Young and Anderson, elders.

The first business was a resolution moved by Rev. Mr. McNeill regretting that the resolution of the Presbytery of May last respecting Auxiliaries had been misunderstood by the W. H. M. S. as reflecting on their management and assuring the ladies such was not intended as such.

Carried unanimously.

The society presented their highest appreciation of the excellent work done by the society, and their sincere hope that the society will continue in their good work, recommending that the society consider a proposal of having their congregation so altered as to admit of the representation to auxiliaries in the matter of disturbing funds.

The committee appointed to make inquiries and take into consideration the advisability of publishing a monthly leaflet, reported.

That an eight paged monthly of an issue of 500 copies could be issued at an average cost per month of about \$12.

That its name be Church and Home, and that to form an issue they suggested the publication be entrusted to the following committee: Revs. W. W. Rainnie, J. S. Sutherland, Dr. Macrae, J. Burgess, Willett, Coburn, St. John, Robinson, A. W. Malton, Jas. Ross, ministers, and John Willett, Judge Forbes, C. H. Doig and MacLean, elders.

Adopted, 10 to 6.

The call from Rev. Mr. Mullin to the action of the Presbytery taken on the 3rd of September last, upon his case, was received and referred to a committee for reply consisting of Revs. Dr. Macrae, Rev. Mr. Robinson and Rev. Mr. Rainnie.

He was placed under the docket and taken up by request of Rev. Mr. Mullin, who also wished to enter for consideration sundry papers of a synodical nature, and people of the Stanley congregation, but the Presbytery thought they might be considered later on, when action would be taken upon the reply of the committee to the protest.

The call from Rev. Mr. Thomas Miller was accepted by him, and induction was ordered to be held on Nov. 19th at McKenzie Copple at 7 o'clock p. m. Rev. Mr. Law suggested that Mr. Ross and Mr. Fiske to address the minister and Rev. Mr. Corbett address the people.

The Presbytery adopted a strongly worded recommendation that Rev. T. Fotheringham be appointed to one of the two vacant chairs in Knox college, Toronto.

The call from Springfield to Rev. Mr. McLean was sustained and ordered to be for-mal. The call from St. James and Scotch Ridge to Rev. Mr. Peacock was ordered to be laid upon the table, and Rev. J. Ross, Rev. Mr. McLean of Harvey, and Rev. W. Malton will fill the field.

The afternoon session of the St. John Presbytery meeting here Tuesday, was opened by prayer by the Moderator, Rev. James Burgess.

The session of business was the Dickinson matter. A lengthy communication from W. R. Robinson was read complaining of the wording of the resolution of the last Presbytery meeting, which exonerated the deceased Mr. Dickinson, and placed Mr. Robinson's aid light. He looked to the Presbytery to put him right in the matter.

Mr. Rainnie explained that he had not intended Mr. Robinson's aid light, but never disputed his debt of \$200, and was willing to pay Mr. Robinson when able. He said that in his opinion the Presbytery was not responsible to settle the dispute, and that a court of law could decide it.

Mr. Ross was prepared, on behalf of Mr. Dickinson, to pay the money if the Presbytery took action on the matter of the debt.

The committee on the part of Mr. Robinson, to pay the money to Mr. Robinson, and so clear the conscience of the Presbytery in the matter.

Mr. McNeill moved that the Presbytery explain the letter and direct the clerk to explain that the matter of which complaint was made, Mr. Dickinson, and placed Mr. Robinson's aid light. He looked to the Presbytery to put him right in the matter.

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Mr. Ross was prepared, on behalf of Mr. Dickinson, to pay the money if the Presbytery took action on the matter of the debt.

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