

TERMS, NOTICES ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

ITEMS of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, AUGUST 11, 1886.

THE BAPTIST CONVENTION of the Maritime Provinces is to meet in the Brussels street Church in this City, on Saturday, 21st inst.

WOULD YOU honour Christ? Then give yourself to Him. Failing this, all you may attempt to do will be vain. The giving yourself must be first. "Son, give me thy heart."

GENUINE LOVE seeks to express itself. It always finds a way. Does one love the Lord Jesus Christ? It works as well as words it will be manifest. "He that hath my commandments and keepeth them, he it is that loveth me."

HOW FICKLE is popular favour. The man who is to-day the idol of the people, is to-morrow execrated by them. The crowd that cried, as they followed Jesus on His entry into Jerusalem, "Hosanna!" in less than a week either joined in the cry, "Crucify Him!" or listened to it without a word of protest.

THE DIFFERENCE between the pretended offering of Abnanias and the contribution to the Lord's treasury of the poor widow, is just the difference between many offerings of the present time. Some are made with great ostentation, and have a lie behind them; while others, unseen by any but God, are the expressions of sincere love.

THERE WAS a wide difference between the honour conferred on Christ by the shouting crowd, and that conferred by Mary who anointed Him with the spikenard. There was, in the main, the unthinking hurrah of popular demonstration, her's was the expression of an appreciation of His character and mission and a deep love for Him as the blessed Redeemer. They thought they were doing something great and perhaps flattered themselves that they were doing it well; she did not highly esteem her service, she merely obeyed the prompting of her love and did "what she could."

RECENTLY the teachers and students of a Protestant school, visiting Ems, were introduced to the venerable Emperor William of Germany. In his talk to them he said: "Religion is the basis of all human order, and I rejoice that it is growing firmer among us. Revolutionists, however, who cherish confused notions of right and wrong are still busy all over Europe. If they should undermine faith and morality, a general upheaval of right and justice would follow. Your task is to guard this basis and remain strong in right." These are wise words and timely. Happy the land whose ruler is imbued with such sentiments.

REV. G. F. CURRIE, of the Canada Baptist Mission in India, died there a few days ago. In 1884, after having seen eight years at work as a missionary, he came home with his wife and children for rest; but when last year Fr. Timpany died and some one was needed to take his place in the mission field at once, Mr. Currie volunteered to return, though the time he had intended to stay at home was not up. Fr. Currie and the children remained in Nova Scotia. And now they have the sad news of his death. There are,

as yet, no particulars, but it is quite probable that having re-entered the work before he had sufficiently recruited his strength, he was unable to stand it. He was highly esteemed by his denomination, and was a faithful and successful missionary. He was a native of Fredericton, and was 42 years old.

WE WISH to give most emphatic endorsement to the following sound and Christian counsel addressed to good citizens generally by the Canada Presbyterian:

Now is the time for good citizens of all political parties to make their influence felt in putting men of good character and clean record in the field as candidates for the House of Commons. Nominations are being made, or are being quietly arranged for, in many constituencies. Little or nothing can be done in the way of bringing out good men when the elections are brought on. The party candidates are then in the field, party lines are drawn, party feelings aroused, and there is little time or opportunity to scrutinize closely the character and record of candidates. The good men of all parties should make a peremptory demand of the party managers, Give us a clean candidate. There is little use in this country, we fear, in asking electors to vote for good men irrespective of party considerations. Party feeling runs high, and when the election comes on, the majority of the electors will vote on party lines. It is quite possible, however, to find good men within the lines of all parties. Party government may or may not be a necessity, but it is an absolute necessity that this country should be governed by honest, patriotic men. If the rank and file of both parties should tell the caucus—for we suppose it must be admitted that the caucus does generally make the nominations—that none but men of good character and clean record would be supported, then good men as a rule would be put in the field. Let the watchword of every Tory be, "A Tory, but a good man," and of every Liberal be, "A Liberal, but a good man," and the caucus will soon nominate none but good men. The people have the matter in their own hands. If they refuse to support political scoundrels, the party will immediately refuse to put scoundrels in the field. And, by the way, we think that the character and record of a man are of more importance than any pledges he may make when before the electors. Pledges are easily made, and quite often the man who makes them most readily will break them most readily. Once more we say to every reader, Use your voice and influence in securing the services of men of clean record and pure character.

Not till this course is followed will the best men of all political parties be put in representative places; and not till then will the country be saved from the humiliation and injury of having men in authority and those ambitious for places of trust and power rolling around the country drunk and guilty of other unseemly and disgraceful things.

OF CHURCH MEMBERSHIP.

In every congregation there are people who attend church regularly whose home and interests are all in the congregation and community where they live, but who hold their church membership somewhere else. This we find is a very common thing. Now, the question arises, are such people discharging their duty as church members by not uniting with the congregation where their home is? Are they not standing in their own light as well as in the way of others coming into the church? Is it not a plain duty that where they live and have every other interest there also should be their church-home? These people know it to be their duty to attend regularly upon the means of grace, and they love the church to which they belong, but it is not necessary under these circumstances to sever old ties and form new alliances. Especially is this so when they belong to the same household of faith. Here there is no such sacrifice to make, and doing their duty here, they may be the means of bringing in many more. It is a bad example to set, and instead of doing good as they may think, they are evidently doing harm. The pastor would like to see them come in and feel at home, yet all he does seems of no avail, and he finally fears to approach them, thinking that he might be regarded as proselytizing.

We would be glad if people would ask themselves the plain question about their duty, and consider where they might accomplish the most good. In this way much material is lost to the church, both in point of members and relation. Members standing in this respect very seldom pay anything to the church where they belong, and often nothing to the one they attend. Hence, there is a loss of both means and members. This should not so be. Let every one standing in this peculiar relation meditate and come to a wise conclusion in our wish.

The British Parliament consists of 670 members. England elects 465, Wales 30, Scotland 72, and Ireland 103.

ONE OF HIS SONS.

Many of our readers in this Province will remember the late Rev. Yerxa White, a devout man of God who laboured much and with much success as a minister of the Free Baptist denomination in this Province. Those who knew and loved him will, we are sure, be glad to hear good of any of his children. We have before us a Florida paper containing an admirable temperance address delivered recently by Mr. J. W. White, a son of Rev. Yerxa White. The occasion was the organization of a Grand Temple of Honour for Florida, and Mr. White being the Deputy Grand Templar for the State gave the chief address on the occasion. It is too long to be published in full in our columns, but we give some extracts which indicate its character:

From all over the continent of cultivated States, in the homes of millions of human beings, there is to-day a great swelling of hearts, a gushing of songs of mirth, of joy and of thanksgiving.

This is the glorious age of temperance advancement, and the workers in this great cause of all mankind are rejoicing from the Atlantic to the Pacific. Amid prosperity unparalleled, amid wealth, happy homes, green fields of growing harvests, the scenes of busy and smiling industry and the marts of a rich and thriving commerce; amid schools and colleges, asylums and churches, and innumerable moral and religious associations; amid all the elements of national prosperity and individual peace and comfort, do temperance people hail this joyous period in their existence. The movement to-day, what is it? As noble, as proud, as prosperous and as mighty as the world has ever known, beloved, the admiration, the pride, and boast of every son and daughter of temperance. Temperance work in America years ago, what was it? Hard and earnest, with a mighty work before it, and a host of obstacles in its pathway to success. How great the contrast! Well may the advocates of temperance rejoice and make the welkin ring with their joyous shouts. No one will prevent it. Let them ring out their joy, and if it should be so loud as to wake up the whole world and trouble the sleep of tyrants on the night side of the globe, it would do them no harm.

To-night, my friends, we have assembled for the express purpose of banding ourselves more strongly together by the golden ties of Love, Purity, Fidelity and Temperance. We wish to proclaim to the world to-night that we are, and of right ought to be, free and independent men and women, disarding now and forever the reign of alcohol and pledging our lives, our fortunes and our sacred honors to maintain this freedom both for ourselves and our brothers and sisters throughout the land. Every gale which sweeps over the land brings us new notes of victory. Our brethren are in the field. Valiantly do they fight the cause of peace and freedom. \* \* \* We are pledged to victory, final and triumphant. Our advantage is great. We know we are right and our enemies know we are right. Truth, justice and freedom are on our side. Law, order and benevolence are with us. The good of the country, the hope of the world and the approval of God are with us, and our oppressors know it. We labor for human good. Our weapons are truth and love. We are brothers and sisters toiling for brothers and sisters. We want to save their souls, health, characters, lives and souls. We work as Christian freemen to set free human hearts, to increase the dimples of joy and dry up human tears—thus making happy human vendors. The drunkard and alcohol vendors are our brothers. We want to do them both good. We will work, and beg, and pray until we win our way to their hearts and set them free from the scourge of the demon. Our principles will do them good and will benefit the entire world. If they will only stop and consider all the misery and want, degradation and woe, they are bringing into the homes and hearts of our people they will be with us. They oppose us and do so on false grounds—grounds which they themselves will not approve if they take one calm thought upon our principles. But what are our principles, the principles by which we wage war against alcohol, and by which we pledge ourselves to the freedom of temperance.

The address describes the Temple of Honour, setting forth its cardinal principles—Truth, Love, Purity and Temperance at great length and in glowing language, and then proceeds thus:

If the wives and children of a hundred thousand drunkards were here to-day they would chide me for not telling half the good of temperance. How can I tell it? See troops of little children too numerous to mention, see young men and maidens thousands upon thousands, see men and women a great multitude rejoicing in a joy deeper than we can understand, and all because temperance in her mild way has come into their homes. See great States, full of human beings making the moral welkin ring with shouts of joy, that leap right out from their long troubled souls, like live glad lightning from the black clouds, and millions of other human beings from all over the civilized world responding to the uncommon joy with equal earnestness, and all because temperance is on the ascendant. See all moral men and women sharing in this burst of the good soul's life. See the church clothe herself in the garb of thanksgiving and the world making demonstrations of a mighty triumph! And hark, yes hark! for angels shout when sinners repent. The high arches of the celestial world ring with notes of joy. Temperance, how can we tell what it has done! Ask the millions it has blessed, they can tell you! Ask

suffering woman, poor weak ghastly shadow of what she was, ask the drunkard's wife, that embodied anguish, that skeletoned frame, that quivering soul, that sight of woe that has no equal, that most abused and pitiable thing that lives. Ask her; she can tell you in an eloquence no one else can utter what temperance may do. This temperance, this strong rock—virtue of the noble soul—is one of the great truth-based pillars of the Temple of Honour. Yes, Temperance, we rejoice that thou art a pillar in our noble edifice. Round thee we cling like ivy to the oak. To thy altar we bring human hearts and pledge them to eternal abstinence from the cup of liquid woe. Yes, from that cup whose very sparkle is deception; whose taste is a consuming fire; whose very dregs are poison. Death upon thee thou foul monstrous thing! Lightning vengeance visit thee until thou art burned from being! THIS IS OUR PLEDGE. What misery, what woe, what wretchedness, has not this cup brought upon our poor weak fellow mortals. The worn of heart, the noble of soul, the great of mind, have been its victims. Mother's bosoms, wives' loving hearts, children's souls have been torn in mirth by this poison-fanged enemy of human peace and progress. Come and let us pledge anew our faithfulness upon this temperance altar! pledged to ceaseless vigilance in the work till a final, a glorious triumph is gained, till the last drunkard is reformed. \* \* \*

We make war upon everything that opposes the progress of temperance, a war of extermination, but it is a war of love. It seeks the benefit of those it opposes. The very best thing for every opponent of temperance is to come and be with us. We shall put a law upon their traffic. We will write "demon" on their liquors. We will brand with infamy their business and all who continue in it. We will write it among the crimes against the State of Florida—a treason worthy of fine and imprisonment. We give them due warning! We will not always submit to their remorseless scourge upon all that is fair and good. They have sent ruin enough into our homes. They have broken hearts, crushed hopes, and ruined souls and bodies enough. We will bear it no longer. We have pronounced its doom. Upon life's most sacred altar we have solemnly pledged to put a stop to their trade of death, and in the deep tones of a wounded but undying and unconquerable love, we call them to prepare for the hour of trial; it must come. An outraged world is upon them. If they would but come and be with us we would shout until the very hills would laugh for joy. We have not an unkind word for the vender and user of alcohol, but we loathe and abhor his business. We base our work on moral principles and call upon God to assist us. We call all heaven to witness the purity of our intentions and co-operate in our cause. We ask the world to judge if the liquor dealer is right or are we. We have a mighty army in the field. All heaven is with us, all Christ's followers on earth are with us, almost all women are with us—and we had better be anywhere else than opposed to them. All drunkard's hearts are with us. Very many liquor dealers are ashamed of their business, and if out of it would gladly be with us. A large number of States are with us with rousing majorities, and a dozen more are on the eve of joining us. Legislators all over the country are discussing our propositions and counting the votes that are to be polled for our cause. A solemn and determined earnestness is in all our ranks, so deep and powerful that all along our line, through all our States and country, its murmuring oath of victory in muffled but terrible majesty is heard like low rolling thunder in far-off clouds. The avenging judgment of ten hundred thousand widows and orphans, and ten times as many suffering families is at hand. The earth is growing ripe for the harvest. The heavens are marshalling for the triumph note of victory, and the reapers are going forth to put in their sickles. War unto those who stand in their way. The signs of the coming of the kingdom of temperance are appearing. Gird on the armor, oh ye people, and shout your victory strain in joy, for your redemption draweth nigh. Lift up your heads for the day of glory is coming in! The fallen sons of our land shall be clothed in their right minds, and our weeping daughters shall welcome their return to virtue with a great joy. All our States and towns shall grow bright with an uncommon gladness, and our whole country beam in the radiance of a splendid moral achievement.

Correspondence.

A RESTIGOUCHÉ LETTER.

Mr. Editor: Some time has elapsed since I have written you or seen the INTELLIGENCER. I sincerely hope the Doctor who prescribes so skillfully for his readers is well himself. \* \* \* When you heard from me I was at the Capital where many men of gumption convene, but now am by the shores of Chaleur ruminating. It must have been a day like this that the noble Champlain sailed into the Baie Chaleur or he never would have called it the bay of heat. The weather here is very erratic, some days the heat is intense but it "lasts quick," the mercury slides up and down the indicator as if it were greased. There have been some very heavy thunder storms here of late, with floods of rain. Night before last it poured for eleven consecutive hours. Two Rev'd gentlemen—a Presbyterian and a Methodist—from somewhere, have pitched a tent on a little island adjacent and are ruminating gloriously, but the storm mentioned drove them ashore. This is a charming spot to

those who love the beautiful in nature. Three small islands clothed with the forest primeval stand near the shore; three miles out is the Island of Heron, 5 miles long and from half to mile and a half in width, containing the best farming land in the county; 9 miles from that the Quebec shore is touched where stands the village of Carleton. The scenery over there is picturesque, the mountains tower and deep ravines in graceful beauty lie. This Baie Chaleur is the home of the lobster. D. W. Hoegg & Co. have a canning factory here, and eight or nine on the Quebec side, the proceeds of which are brought here for shipment. They put up about five thousand cases per annum, each case containing four dozen cans. Beside this company about twenty other firms north of Bathurst are in the business. If any of your readers are poorly send them here. Fresh lobsters, clams, bathing, boating and climbing the mountains will straighten them out.

New Mills, R. Co., July 29th.

Denominational News.

NEW BRUNSWICK.

Rev. G. W. McDONALD has received and accepted a unanimous call to remain another year with the Sussex and Penobscot churches.

MONCTON.—One young woman was baptized Sunday, Aug. 1st, and a young man on Thursday evening, the 5th inst.—these, with others, were received into the Free Baptist church on Sunday evening, the 8th. The interest is good. F. BARCOCK.

MISS HOOPER and Bro. Boyer have for the past two weeks been holding missionary meetings in Carleton Co. Miss H. writes that she has felt that she should work there for the present. She will, probably, conclude with this week. She has been anxious to visit the Fifth District, but is not now sure just when she can do so, if at all. She will, though, if at all possible.

DELEGATES.—The brethren (for names see Year Book, 1885, p. 46) appointed delegates from the F. B. Conference to the Baptist Convention are requested to meet in the vestry of the Waterloo St. Church, St. John, at 9 A. M., Tuesday, 24th inst., thence to go to the Convention. Tuesday is named because an earlier day would necessitate brethren being absent from their churches on Sunday. J. W. CLARK, Moderator.

WOODSTOCK.—The Missionary Meeting in the F. C. Baptist Church, last Friday evening, under the auspices of the Women's Foreign Mission Aid Society, was well attended. The pastor, Rev. C. T. Phillips, presided, and the meeting was opened with singing and prayer by Rev. J. Noble. The speaker of the evening was Miss Hooper, returned missionary from India, who spoke for upwards of an hour of her work among the natives of that country. The interest in the address was enhanced by the exhibition of heathen gods, such as the natives worship; also by clothing in the fashion of the natives, in which, to make the exhibition more perfect, she arrayed several children in the audience and placed them on the platform. The address throughout was interesting. A. B. Boyer, B. A., who with Mrs. Boyer intend leaving for that foreign field of labor in September, also addressed the meeting. The collection in aid of the foreign fund amounted to \$9.50.—Woodstock Press.

MISSION CONCERT.—The Women's Missionary Aid Society of Upper Gagetown held a concert on the evening of Monday, July 26th. The church was filled with an attentive and appreciative audience. By request of the ladies, Mrs. Z. B. Grass presided over the meeting, which was opened by reading of Scripture and prayer. An excellent programme had been prepared for the occasion consisting of musical selections interspersed with recitations and dialogues. The choir rendered the several pieces with excellent effect and the audience was evidently moved with deep feeling. Much credit is due to Miss Ada Coy, of the Baptist church, who volunteered her services at the organ and whose playing afforded invaluable assistance to the choir. Among those who took part in the exercises of the evening may be mentioned Miss F. L. Chase, Miss Laura Coy, Miss Hetty Coy, Miss Maud Cruthers, Miss Hetty Stevenson, Mr. Bradford Currier, Miss Claudia Coy and Mr. Frank Currier. A remarkable feature was the singing of a solo by Maudie Peck, of Boston, a little girl of only eight summers. After the programme had been exhausted Mrs. Grass addressed the meeting, referring particularly to the work in the Fourth District, and noticing the favorable feature that the number of Mission Societies in the District was increasing. Then followed Bro. Z. B. Grass, pastor of the church, who referred to the heathen and their needs, the duty of the

Christian church to send them the gospel and our duty as a denomination to do all in our power to support our own mission work in India. He also noticed with thankfulness that God had called two missionaries to our own foreign work who, with Miss Hooper, were expected to go to India in a few months. Thus would our F. C. B. Church join hands across the sea and work unitedly for Jesus and for souls unsaved. Altogether a profitable evening was spent, the minds of the people were turned toward missionary work and a good collection was taken in aid of the Society's funds. F. B.

THE SECOND DISTRICT MEETING convened with the F. C. B. Church at Lower Brighton, C. Co., on June 26th. Social Conference at 10 o'clock A. M.; a good number took part, and it was a good meeting, long to be remembered for its power and the Christian fellowship exhibited by the brethren. God grant that much good was done. . . . At 2.30 P. M., the regular business of the District Meeting began, Bro. Taylor, chairman of the District, presiding. On roll being called the following ministers residing in the District answered to their names: Revs. A. Taylor, E. Sipprell, J. Noble, J. Perry, W. Kinghorn, T. Connor, G. T. Hartley, T. S. VanWart, G. T. Phillips, E. Garrity, B. Colpitts, J. W. Clark, H. Harit, G. W. Foster, Wm. Deware, S. W. Shaw, G. B. Trafton and Bros. L. Slipp and Joseph Noble, Jr.; visiting brethren, Revs. R. French and C. F. Rideout. The reports of the churches were called for and out of a possible twenty-eight churches in the District twenty-five reported by letter and verbally, showing a membership of 1,893; added by baptism during the year, 92; moneys raised—support of ministry, \$2,666.00; church expenses, \$565.50; buildings, \$1,035.00; Home Mission, \$33.00; Foreign Mission, \$63.75; Educational Society, \$10.00; Sabbath school, \$253.37. Several of the brethren spoke to the reports, after which adjourned to meet at 8 o'clock A. M., Monday. . . . The services on the Sabbath were well attended and appreciated by all. Rev. J. W. Clark preached in the morning, Rev. J. Perry, afternoon, Rev. J. Noble, evening. . . . Met on Monday morning according to adjournment, Bro. Taylor in the chair.

After roll call the District Meeting proceeded to elect a chairman, the choice fell on Bro. Perry for chairman and Bro. T. S. VanWart, assistant. A request from first Bridgewater church was handed in asking for dismissal from the District Meeting to join the Free W. Baptists of Aroostook Co., Maine. After due consideration it was decided to grant the request, thinking it would be for the best interests of the church. . . . The committee appointed last year to visit Jacksonville church reported that they had attended to that duty and failing to make any reconciliation between the parties concerned had referred the case to General Conference to deal with as they saw fit. Report was received and committee relieved from further duty. It was also moved and seconded that the minority in the Jacksonville Church be sustained as the church that is loyal to the denomination. Carried. . . . It was also noted to request the Home Mission Board to send their missionary, Rev. A. Taylor, to visit the churches at Knowlesville, Bristol and River Bank. . . . The meeting went into committee of the whole on Licentiate, Bro. VanWart in the chair. Bro. Sharp Baker, being the only candidate before the committee, he gave a statement of his faith and doctrine, and after an elaborate discussion the vote resulted in granting him no license. . . . On motion a vote of thanks was tendered the friends of the community for their unbounded hospitality in caring for this District Meeting. . . . I would not close my report without referring to the good and wise counsel given by our old and esteemed Bro., Rev. B. French, in both our social and business meetings; also to the deep interest taken by the brethren in and for the RELIGIOUS INTELLIGENCER. Adjourned to meet with the church Third Tier, Jacksonville. . . . The missionary meeting having been fully reported by Miss Alexander, I omit any report of it here. J. A. OWENS, Clerk.

FROM REV. T. O. DEWITT.—I am glad to be able to report some prosperity and blessing. On Sabbath I baptized one young brother in the morning at Blissville; it was a good season. In the afternoon at Mill Settlement I baptized two more—a young man and a young woman. In the evening at Patterson Settlement the power of God was present to heal and a good number were helped and made to rejoice in the Lord. We have had some quite serious drawbacks here. Diphtheria has been amongst the people and has carried off quite a number of the young children, but at present it seems to have abated, for which we desire to thank God.

T. O. DEWITT.

Aug. 2nd.

DANGEROUS FANATICISM.

The latest fanaticism in the name of religion has its headquarters in Cincinnati. The Inquirer of that city has given a very full and detailed account of the movement, a summary of which we quote from the Montreal Witness. The adherents of the new religion are known as "The Perfect," and their God is a certain Mrs. John B. Martin who exercises inexplicable power over her followers. The so-called "spiritual Christ" is well-known on Walnut Hills. She was before her marriage a