

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.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, MAY 5, 1886.

— IF A MAN will not give to the cause of the Lord when he is poor, he is not likely to do so if he becomes rich.

— WE ARE NOT quite sure that the letter of Bro. Wiggins was intended for publication. But it contains things that need to be said, and he says them so well that we take the liberty of putting it in type.

— THE DOCTORS did well in the elections. Five of the six who were candidates were elected, and the other, Dr. Gaudet, came very near it. The health of the Assembly ought to be well looked after. There were only two doctors in the last House.

— "TO PIOUS DEALERS in Ardent Spirits" was the title of an article in a religious paper of less than fifty years ago.

Some of them of to-day must begin to think they are a very pious lot, the pulpits have spoken so strongly in their behalf.

— IN THIS day when the demand in this part of the world is for short sermons, it strikes one a little strangely to read that a German Lutheran congregation of Austria insists that the sermon shall be at least one hour long.

Whether they wish the sermon to continue an hour that they may get the more truth, or whether it is because they think less than an hour too little time for the salary paid the preacher, does not appear. We hope the former is the reason.

— THE CRUELTY of the child-marriage system is illustrated by a case which is just now before the courts. It is the sorrowful case of Rukhmi Bai, a talented Hindu lady, who was betrothed at the age of eleven to a youth of nineteen whom she now loathes and declines to join as wife. The Full Bench of the Bombay High Court have just reversed the decision by which a single judge, applying English law, declined to grant the husband restitution of conjugal rights. Rukhmi Bai has, of course, an appeal to the Judicial Privy Council, and it is to be hoped that she will be furnished with funds to prosecute it.

— THE CHAPLAINS of the U. S. Senate and House of Representatives have been getting some notoriety lately by the style of prayers offered. As one paper puts it "their prayers seem to be part of the debates." But whether their utterances are in the best taste or not, they have given occasion for some religious papers to say some timely things about real prayer, and to rebuke the habit of referring to prayers on notable occasions as "fine," "eloquent," &c. The Standard well says "there is in point of fact no such thing as either a 'logical,' or an 'eloquent' prayer: by so much as it is either of these it ceases to be prayer."

— IN AN article concerning "People that can't be put down," Knoxonian, the Canada Presbyterian's racy contributor, describes a number of such people, including the man in politics, the man in business, the man in the pulpit, &c. His conclusion is—and it is worth remembering—that the man who can show first-class work is rarely put down. The man who cannot do anything is easily toppled over. In

fact, he is down already. Sensible people have no sort of use for a man that stands to one side, and does nothing but find fault and criticize and scold and curse.

Moral: If you want to be among the class that cannot be put down do something and do it well.

— THE FOLLOWING is from the Telegraph:

The reverend editor of the RELIGIOUS INTELLIGENCER, having been asked to explain the reason why the Scott Act was defeated in St. John, among other things says:

"The attitude of the city papers had its effect. The Sun came out bravely in favor of the Act, and did excellent service. It deserves the thanks of all temperance people."

Now, if some one were to write that "the Sun came out bravely in opposition to the Blair government in the recent Provincial election, did excellent service and deserves the thanks of all opposition people," the words would be thought to be more sarcastic than complimentary. Does the editor of the INTELLIGENCER mean that the Sun's advocacy was the cause of the defeat of the Act?

If our readers will refer to paragraph 5 of our article "After the Battle," in last week's issue, they will see at once the thorough-going meanness of the Telegraph's note. But what else can be expected?

— TWO CHRISTIAN men were contending about an obscure point of faith, one claiming that it must be admitted, and thus giving it a large importance; the other declaring that it should be denied, and in his way making it equally prominent. The argument waxed warm and threatened to become stormy. The looker-on would have concluded that they were determined to stand or fall upon their beliefs upon this question—that all else was unimportant in comparison with it. A third person coming along, listened, took in the situation, and finally, using a friendly opportunity, asked what they were driving at. They explained, but he directed them to a point beyond the simple issue of their argument, and wished to know their aim. They agreed that they wished to live good lives, to honor God, to do good, and to receive the Lord's approval. His advice was—and it was advice that hundreds of disputants need—to just do what they knew they ought to do, and the difference of opinion between them would either disappear or cease to be a trouble. It is doing the will of God that brings a knowledge of doctrine.

TEACH THEM.

Every member of a church should be a contributor to its support, and to the support also of general Christian work. The not making this duty plain was one of the serious mistakes of earlier times. The same mistake is too generally made yet. It was not made in the beginning of the Christian church. The first members of the Church of Christ understood their duty and privilege in this regard. The church of to-day should speedily return to primitive principle and practice.

It may be difficult, in some cases impossible, to teach those the right way who have for many years walked in the wrong way. But the young may be taught, and should be for their own good as well as for the strength and furtherance of the cause of Christ. Many hundreds have within a few months begun the Christian life and been received into Christ's Church. These all have received, in some form, the Church's welcome and counsel. Have they, amongst other things, been instructed to "honor the Lord with their substance?" If not, they have not been faithfully and kindly dealt with. The omission should be supplied at the earliest opportunity. To pastors belong the duty of instructing their flocks in this Christian duty. As plainly and faithfully as they teach the duty of Bible study, prayer, and public worship, brotherly love and helpfulness, testimony to the love and power of God, &c., &c., just so plainly and faithfully they should teach the duty of contributing, as the Lord has prospered them, to His treasury. It is not enough to mention the matter of cash offerings to the Lord semi-occasionally when, perhaps, a special collection for some purpose is called for. References that are made on such occasions only are generally hesitating and apologetic, and in the long run do more harm than good. Teaching, Bible teaching, wisely, lovingly and steadily given, is what is needed.

Some of those who are not very liberal nor very willing payers to the Lord's treasury, especially the old, are what they are because when their habits were being formed they had little or no definite teaching. Allowance must be made for them.

The Christian teaching of this time should make similar excuse impossible for those who are now being trained for the best Christian service. If men and women are not taught to give when they are young in years and in grace,

the chances are that they will never learn the lesson well.

The statement about the boys and girls of the Woodstock church in the letter of Bro. Phillips a couple of weeks ago is suggestive. The teaching they are receiving, not only from the lips of pastor and Sabbath school teachers but from what they are doing, will never be forgotten by them, nor its good effects be lost out of their lives.

Pastors, especially, have great responsibility. As they teach or fail to teach the truth in this matter, the churches to which they minister will be stronger or weaker. Churches are, as a rule, about as broad in their sympathies, as self-sacrificing as liberal, as progressive and as devoted in every way to Christ and His cause as their ministers, in their teaching and lives, are.

Sometimes churches are far behind their ministers; but they are not often in advance of them. Churches do not lead; they follow. How important that they should be wisely led and instructed.

INDIVIDUALISM.

This is the age of associations; individual effort is, in a large manner, superseded by corporate action. We do nearly all our good by committees and societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish, mechanically, as it were, what can only be done effectually by individual effort. Such organizations, no doubt, accomplish a vast amount of good, and it is not easy to see how in the present state of society, they could safely be abolished; but it must be acknowledged by all who have thought deeply on the subject that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent individual action.

What the world needs more than anything else—more than gifts of money, rules, speeches, theories, organizations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all-healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact, with the evil of the world, to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering humanity; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian who is a debtor to all men to come home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there be a real crucifixion of the flesh in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case would rejoice together in the harvest.

Correspondence.

OTTAWA LETTER.

Mr. Editor.—Summer has returned from her southern wanderings. During the past ten days the thermometer has registered 80 and 85 in the shade. Natives tell me that this heat is uncommon for the season. The lawns around the government buildings are fresh and green. At eventide the walks are filled with pleasure seekers, and the seats around the summer house are occupied by those who have tired in the stroll. From the seats they have a glorious view of the sunset and the mellow beauty it casts over the woodland and river and the crystal spray of the Chaudiere Falls. The edge of the bluff is encircled with an hedge of cedars, and down its side it is clothed with trees and shrubs of various kinds, through which runs a walk called "Lovers' Walk." We should judge the surroundings to be conducive to the tender passion and many matches be made here. We hope none of your dear old readers will object to this reference, for surely at some period of their lives they have loved; if not we pity them. "To have loved is a liberal educator," someone has said. Human nature is much the same as it used to be, and if anything a little more so; and the idea so beautifully expressed by the poet is sure still to be carried out,—

"And when with envious time transported
Shall think to rob us of our joys,
You'll find your girls again be courted
And I'll go wooing in my boys."

Enough of sentiment. At the west end of the building stands the statue of Sir George E. Cartier, which calls to mind many notable incidents in Canadian history. Close to the summer house at the edge of the cliff are to be seen two Russian cannons (36 pounders) taken from Sebastopol, one of which carries the scars it received at that memorable siege; along its side is an indentation half an inch deep in places, and another at its muzzle. What a tale it could unfold were speech given it. At the other end of the grounds stands another cannon of a different mould, which thunders forth at mid-day and at ten A. M., on Sundays. At Napain Point, a short distance away, six or seven more frown across the river at the City of Hull. Ornaments and relics these that we hope will see no more active service. Excuse these desultory thoughts, and at another time I will give you some more. For here, of all the places I've seen, variety abounds the most. Variety has been termed "the spice of life," well, the variety here is not all spice.

ANOTHER SUGGESTION.

Dear Bro. McLeod.—When I saw Bro. Baker's "Suggestion" I thought I would like to suggest to all the tobacco users belonging to our denomination, who do not take the INTELLIGENCER, that if they would only deny themselves that nasty and injurious weed they would have plenty of money to take the INTELLIGENCER and to spare, and they would be the gainers both body and soul.

I doubt not there are many F. O. Baptists who live in the back settlements, and in the front settlements as well, who waste more money every year in tobacco than would send the INTELLIGENCER to half a dozen families. And I am afraid some waste something in liquor too. And yet those are the very persons who, when you suggest that they ought to take the INTELLIGENCER, say: "Oh, I can't afford it," or, "Oh, it is too dear."

The Lord help such people. If the INTELLIGENCER would be able to save such people from such evils—and I do not doubt but it would help very much—it might be a good plan to send it to them. * * * * * Bro. Babcock and wife paid us a visit, quite unexpectedly, the other Sabbath, and he preached for me in the evening. I was very much pleased to see him and also to hear him. I learn he is not very well. He complained the Sabbath he was with me. Things are going along smoothly. We have dry streets and warm weather. W. B. WIGGINS.

April 24th.

Denominational News.

NEW BRUNSWICK.

HOME MISSION REPORT.—To Rev. J. T. Parsons, Corresponding Secretary of the H. M. Society: Dear Bro.,—Another month has passed away with its joys, its cares and its sorrows, and it becomes my duty to submit to you my monthly report. My last report was written from Upper Hampstead, with the outlook at that time being very good for a revival of God's work in the church and congregation. Since that report was written an excellent revival of religion has been enjoyed, and God has very wonderfully blessed the church and congregation in Upper Hampstead. As our good brother in the ministry, Rev. J. Noble, the pastor of the churches in Hampstead, has written and published an account of the revival so fully, it seems to be useless for me to say any more about it. Only I may fill up some places that my good brother has purposely left, as he appears to have thought it was more particularly my own concern to note those events of the work. And I may here say that it was simply out of the question for me to think of leaving Hampstead before I did, and I am even now afraid that I left a little too soon.

If the people at Grand Harbor and Seal Cove, Grand Manan, have been disappointed in not seeing me there as soon as I had intended to have been, they will now understand the cause of the delay, and I am persuaded that they will acquiesce in a matter in which the will of God was so manifested as it was by my remaining in Hampstead so much longer than than I had at first anticipated. Sunday, the 21st of March, I preached at Upper Hampstead in the morning and at Little River in the evening. As it was very stormy in the evening only a few were present at the meeting, but it surely was a good season to those who were present at that service.

The next week was spent for the most part in Upper Hampstead, and also the morning service on Sunday, the 28th. In the evening was at Central Hampstead again and preached the Word to a large audience, the pastor, Bro. Noble and Bro. L. Slipp being present, and took a part in the service. Indeed, I had to do the most of the preaching while I was in Hampstead, only if I except the times when Bro. Noble was in one place and I in another and also if I except a few times when Bro. L. Slipp led the way, and spoke in his clear, scriptural style for the glory of God and the benefit of the people.

I discover that Brother Noble has made a mistake in his communication in the INTELLIGENCER of the 7th inst. He says he baptized four on March

the 31st, it should have been five he baptized on that day, making twenty-three in all baptized, and with eight more united to the church, making in all 31 who joined the church since the commencement of the revival, and it is very likely that before this time, or at any rate before long, others will be baptized and become connected with the church at Upper Hampstead. Truly the Lord has done great things for His people in this church and we can only say, all glory to His holy and blessed name. On Wednesday evening, March 31st, there was a short service, a short sermon was preached, a few exhortations were delivered, and then another kind of a meeting was held. The people are feeling very grateful to the H. M. Executive for allowing me to come and labor with them and with their worthy pastor, Rev. J. Noble, and wishing to express in a tangible way their appreciation of my labors, resolved to have a donation meeting, as donation visits are now the order of the day; and so this meeting was held for that purpose. Deacon Joseph Ebbett was called to the chair, and S. L. Peters, Esq., was chosen to act as secretary. The people then brought forth their gifts, (which was all in cash) and \$39.54 was donated. And surely this was doing exceedingly well, considering that they have the salary of their own pastor to provide for as well, and also they had before given a collection of \$7.43, making in all \$46.77. I ought to state here that the meeting voted that a moiety of the donation should be given to Mrs. Taylor, and a moiety to the H. M. Society. I tried to thank the meeting for their kindness in this matter; speeches were made by the pastor, S. L. Peters, Esq., and others who were present. Certainly an enjoyable season was being held. May God richly reward the donors on this occasion is our earnest prayer. Also, I may say here, that the people at Little River gave to the Mission in two separate collections \$17.64, and Bro. Noble gave \$2.00 also, making in all received in Hampstead \$64.61. May the good Lord abundantly bless them all for all their labors of love. And now we went to Central Hampstead and continued in the work of revival with Bros. Noble and Slipp, and a most heavenly season was enjoyed, but as Bro. Noble has written about it in the INTELLIGENCER of the 14th inst., I need say no more about it, only that I remained until the 6th inst., when, in company with Bro. L. Slipp, we left Hampstead homeward bound. Came that day to Prince William and was the guest for the night of Bro. William Slipp of that place. The next day reached the house of Bro. L. Slipp, our companion on this journey, where we spent the night and on Thursday, the 5th inst., at about sundown we reached our own home, feeling a good deal jaded and tired with our labors, and especially with our journey, but thankful to Almighty God for all His goodness and kind preserving mercy to me and to all my family. I necessarily had to remain at home a few days, and as the pastor of the church at Tracey's Mills, Rev. J. W. Clark, was in Knoxford on Sunday, the 11th inst., I preached to his people both morning and evening. Remained home until Friday morning when I left for McAdam; preached there on Friday evening and on the Sunday following. We hope something may be done for the benefit of the cause at McAdam before long, for we certainly believe it to be an inviting field for gospel labor. The first of the week came to St. John, thence to Grand Manan in the "Storm King," and a pretty rough passage we had down the Bay. And now we are here and shall commence a series of special meetings at Grand Harbor immediately. Found Rev. H. H. Cosman and the church at North Head hard at work, having seen very much good accomplished as they wrought for God in the winter just passed away. We hope to have an interest in the prayers of our brethren that our coming to Grand Manan, and our labor here for God may not altogether be in vain.

I remain your brother in Christ, A. TAYLOR.
Grand Manan, April 24.

REV. S. H. WEYMAN writing on the 23rd ult., said: "Have been sick for some time; was not able to attend to appointments at Millstream last Sabbath. Am feeling some better now, and will be able to attend appointments from this on, I hope."

MARYSVILLE, YORK CO.—Bro. Reud baptized six candidates last Sabbath, making in all, since the work began, twenty-four. The church has been greatly strengthened, he having added to it forty-one. He reports the work still progressing.

P. O. ADDRESS.—The P. O. address of licentiate Gideon Swim will, until further notice, be Fair Haven, Deer Island, N. B.

PETITCODIAC.—Dear Intelligencer,—It is now sometime since I have written to you concerning the work in this portion of the Lord's vineyard. Though each week your presence gladdens my home, and I always turn first to the column of Denominational News, being anxious to hear from my brethren in the ministry, and the other parts of our denominational field, and if I find it well filled I am at once interested in that issue of the paper.

This intimates to me that it is my duty to contribute my quota of news towards filling that interesting column. I think I have up to date only reported what has been done in Petitcodiac, and as that was only the beginning of the blessings the dear Lord has bestowed upon us this winter, a

brief notice of the others may not be out of place in this connection. We commenced special revival services with Petitcodiac church November 9, 1885, and held meetings for nearly four weeks; the blessing of the Lord attended our humble efforts, the results being twelve baptized and fourteen added to the church. A father in the Gospel (Brother French) was with us here for several days, and rendered valuable assistance. After resting a few days we went down to Penobscot to try to assist Bro. McDonald, but we was of very little service there and only stopped a day or two.

On January 19th we commenced another series of meetings with Corn Hill church; and again the blessed Lord smiled upon us, and although the weather was very unsettled, and the roads were blocked up with snow and sleet once or twice, the power of God was manifested and this grand old church was thoroughly aroused and came up nobly to the work of the Lord. We were there about four weeks also; the results being ten baptized (one of these being a converted Roman Catholic) and eleven additions to the church. The power of God was most wonderfully manifested at our first baptism there.

On March the 7th we commenced another series of meetings with the Graves' Settlement church, this being the new church we organized there just two years ago, and again the dear Lord condescended to own our humble efforts to do good, and this church was very much quickened, and went to work in good earnest. A good number of the Corn Hill friends came nightly to our assistance, and salvation was speedily seen in this land also. Eleven were baptized and twelve added to the church as a result of the work there.

In last week's INTELLIGENCER you saw an account of the cry from Macedonia (or rather Dover) that now came to me to which I could not say nay, on account of the many tokens of confidence, esteem, and love that that dear people bestowed upon me when first entering upon the duties of a Christian minister. I found upon my arrival there, April 5th, that the people all had a mind to work, and as many of them were my warm personal friends, and hence somewhat blind to my weaknesses, they had strong faith that something would be done, while I readily understood that the ripened harvests now awaiting the gleaner was simply the result of faithful and wise seed sown by our dear Bro. Babcock, who, for upwards of two years, has been preaching the Gospel with power in that community, and I doubt not that our brother is rejoicing as now he was enabled to see the prayers and labors of those past months of discouragement bearing ripe fruit to the glory of God. Twelve were baptized and thirteen added to the church. We held twenty-five services, and in some of the meetings the power of God was wonderfully manifested. The friends there again manifested their kindness unto us, and at the close of the meeting Tuesday, 20th ult., presented myself and wife each a generous purse of money accompanied with the subjoined address, for which we are both very grateful.

Rev. A. C. Thompson:

Dear Sir and Brother,—We, the members and adherents of the Free Baptist church of Dover, highly appreciating your kindness in coming to our assistance in a time of need, and having profited as a church by your earnest and faithful labors with us the past two weeks, and wishing to convey to you some slight token of their esteem, herewith beg your acceptance of the accompanying purse of money, it being the free will offering of a grateful people.

We also recognize valuable services rendered us on this occasion by your faithful wife, and as a church we extend to her our best wishes for her continued health and prosperity, also coupling with the good wishes the enclosed sum of money, asking her to accept it for her own private use as a token of our regard.

But I fear this letter is already too long, so will simply say Amen, and close. A. C. T.

Petitcodiac, May 1st, 1886.

NOVA SCOTIA.

BARRINGTON CENTRE, N. S.—Since I last wrote I have held meetings with the church at Barrington Centre. The Lord has blessed the people there. Sunday, the 4th, I baptized two. Meetings were held during the week every evening with good results; the Holy Spirit pervaded the meetings. Sunday, the 11th, was a blessed day. At 2 o'clock a large number of people gathered at the water where I baptized thirteen happy converts. We were favored with the presence of Father Swim, who took a good part in the service. In the evening, after the sermon, I gave the hand of fellowship to fifteen,