

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, JULY 21, 1886.

— ABOUT the best thing Christians can do to make known and commend their religion to others, is to live it.

— NOVA SCOTIA has more sons of Temperance and Templars, in proportion to its population, than any other province of the Dominion, and probably more than any State in the American Union.

— ARCHDEACON FARRAR is, in his broad fraternal spirit, the true successor of Dean Stanley. Recently, he addressed a Presbyterian meeting in London, and in the course of his remarks said:—"I am a sincere and convinced Episcopalian; you are sincere and convinced Presbyterians. For my own part I do not believe that either the Episcopalian organization or the Presbyterian organization is essential to a church; I believe that God has many tests, and I believe that the organization of a church must remain with the members of that church, and that they must form it upon Scriptural principles in that way which seems best for the common edification."

Cannon Farrar's views are regarded as "broad" and "fraternal" simply because in his church there is so much that is narrow and unbrotherly.

NOTES BY THE WAY.

NO. 2.

The Sixth District Meeting commenced at Penobscus, K. Co., on Friday, 9th inst. It was the third we had attended within a week. To reach them all required a good deal of travelling, but thanks to the present excellent arrangements for travel by trains and steamers we were able to accomplish the desire to be at them. Between the Fifth and Sixth we had the opportunity of tarrying part of a day and night at Sussex. Red coats and blue ones were numerous. For more than a week the volunteers had been in camp at Sussex, undergoing the usual drill. We heard it remarked that there was less bad conduct this year than during any previous camp. The great majority of the men are always well-behaved. They are intelligent and industrious young men from all sections of the Province. Among so many it is not surprising that there are some reckless fellows; but it is pleasing to hear it said that this year the number of such was smaller than usual. Perhaps they may all be weeded out by and by. We hope so. Friday was the great day at the camp—the day of final review and the awarding of prizes. Early in the day the people from the surrounding country began to arrive, and there was in attendance a large number of visitors, all of them more or less interested in what was going on. Hon. Geo. E. Foster, Minister of Marine and Fisheries, was there and received hearty greeting from hundreds of his constituents. He presented the prizes to the winners, and made a much appreciated address.

The first meeting of the District began at 2 p. m. Friday. There was a good attendance, and there was a deep interest in the service, which was well-sustained throughout. It is, we think, a good plan to have a District Meeting that is to continue over Sabbath beginning at the Sixth does. Generally many of the delegates are anxious to start for home early Monday morning.

Where the Meeting begins on Saturday there is always business to be done on Monday, enough to require at least a half day. The absence of a number of delegates is then embarrassing. Beginning the Meeting on Friday all the business is done by Saturday evening, so that delegates may without hurt to the interests to be considered leave as early on Monday as they choose. It is better, we think, to have the Meeting in the middle of the week; but when it is not so held it is much better to begin on Friday than Saturday.

The ministers present were—Messrs. Babcock, French, McDonald, Phillips, Weyman, Colpitts, Thompson and McLeod, and Licentiate Nobles, McLeod, Wiggins and Perry. Licentiate Perry preached Friday evening.

Saturday was begun by a prayer meeting at 6:30 a. m. At 8 a. m. the reports of the churches were heard.

There are in the District 28 churches, 25 of which reported and were represented by delegates. Twenty-one of the churches have had pastoral care during the year. There are nineteen Sabbath-schools. \$3,453.00 were contributed for the several branches of the denomination's work. The baptisms during the year were ninety-five. The total membership of the churches that reported is eighteen hundred and thirty-three. There were in the reports many encouraging things.

The District is pretty well organized—quite as well if not better than any of the others. There is an increasing realization of the great work to be done, and a growing purpose to do it. We have a feeling, from the spirit of the meeting, that the year now begun will be a good one, better we trust than any of its predecessors.

In the afternoon session the business was completed. A committee appointed last year to visit and adjust a difficulty in the Lewis Mountain church, reported that reconciliation had been effected. It was voted that the District Meeting believes it the duty of every Free Baptist family to subscribe for the INTELLIGENCER. The brethren said kind words of the paper, for which they have our thanks. A resolution concerning the pastorate system and making recommendation to Conference about the rotation of ministers, was passed. It elicited a good discussion. It was voted that the churches make contributions to a fund to be used in providing needed help for weak and destitute churches in the District. The chairman, clerk and treasurer of the District are a committee to disburse the money. Licenses were granted to Brethren W. B. Wiggins, A. H. McLeod and W. H. Perry; Brethren Nickerson and Grigg were referred to their churches.

A Foreign Mission Meeting was held Saturday evening. There was a large audience, and a good collection was taken. Rev. A. C. Thompson presided, and speeches were made by Messrs. McLeod, Boyer, Phillips and McDonald. Bro. Boyer made a good impression, as he did also at the other three District Meetings he has attended. The people are evidently glad that they are to be represented in India by some of our own members; they regard the missionaries-elect as the answers to their prayers, and they will doubtless heartily support them. There was also a meeting of the Woman's District Mission Society. Our sisters lose none of their interest in the work; indeed it is deepening and widening steadily. In their meeting addresses were made by Mrs. Babcock, Mrs. Weyman, Miss Hooper, Miss Weyman and Mrs. Hartley; there was also a recitation by Miss Heine.

The Sabbath was a fine day, and there was a very large attendance at all the services, which were as follows: Prayer-meeting at 8 a. m.; preaching at 10:30 by Rev. C. T. Phillips, at 2:30 by Rev. Jos. McLeod, and at 7 p. m. by Rev. A. C. Thompson. The ordinance of the Lord's Supper was administered to a large company of believers at the close of the afternoon preaching.

Rev. S. H. Weyman preached in the Penobscus Baptist Church at 2:30 p. m., Rev. C. T. Phillips in the Sussex Free Baptist at 3 p. m., and Rev. Jos. McLeod in the Sussex Baptist at 7 p. m. We trust the seed sown may bear fruit in the more faithful service of the Christians who listened, and so to the glory of God.

Rev. A. C. Thompson was elected chairman of the District. He discharged his duties acceptably. The people of Penobscus took good care of all who attended, and received the thanks they merited. The next meeting is to be held at Millstream.

The meeting throughout was good. Harmony prevailed. Anxiety to be more fully the Lord's and do more for Him was manifest. May this year be the best in real spiritual progress the churches have ever enjoyed.

During the past 20 years nearly \$66,000 has been expended in the survey of the Holy Land by the Palestine Exploration Fund Committee.

A WILLING OFFERING.

The story of the erection of the tabernacle in the wilderness, as related in the Book of Exodus, read now in the light of present needs and urgent appeals, both "official" and otherwise, may be turned at once to practical service, by considering the simple principle which underlay all the work of the people that was then accomplished.

No gift to aid in its erection was to be taken that was not willingly offered. "Of every man that giveth willingly with his heart ye shall take my offering." (Ex. xxv. 2.) There was not to be in it a reluctant thread or bar.

No sooner was the proclamation made than the material began to flow in. No one had to go round with a subscription paper. No solicitor was appointed to buttonhole people, until they should give just to get rid of him. None made excuses that they had no money. They gave even though it was not convenient. They stripped themselves of their gold and silver ornaments. The poor vied with the rich, and the rich with the poor. They gave until there was actually more than enough, and they had to be checked. Ex. xxxvi. 5.

Now such giving is inspiring. If people now were to give after that fashion there is hardly a place in the land where the aid of a Home Missionary Society would be needed. The illustration may be applied to all projects of church endeavor to the erection of buildings, the extinguishment of a great debt; to any Christian enterprise which requires effort, contribution, enthusiasm, and prayer. The spirit of the people was thoroughly devoted. This expression is repetitious and intense—"An offering unto the Lord,"—"An offering of the Lord."

To attempt to manage the Lord's interests in a merely mercenary and marketable way will result in no success whatever. Anything short of the salvation of lost souls is simply waste of money and zeal. The spirit of the people was self-sacrificingly liberal. It had to be. In our times we imagine church building and church enterprise expensive; but this tabernacle could not have cost less than a million dollars of our money. These Israelites poured forth all they had. It makes one think of the 5,000 church members in Jamaica a few years ago, who gave \$35,000 to Christian work, and they were emancipated slaves and their children. Not very long since the poor converts in Marash sold the copper dishes from which they ate, to build a church edifice. "The liberal soul shall be made fat." It is a great mistake, and positively fatal to any man's piety, to say that he can do nothing for God. The poor are summoned, as well as the rich, to give out of their poverty. The great want is simple surrender of everything, trusting in God.

The spirit of the people was enthusiastically affectionate. Over and over again we are reminded that their hearts were in every case "stirred up," and their spirits were made "willing hearted." This was which at a later day actuated the nation when building the Temple—expressed—"The people had a mind to work." And here we have our best lesson for modern endeavor of all sorts in the Lord's work. This spirit among our people to-day would fill our depleted missionary treasury, send Dr. Bachelor, attended by the needed helper, to reinforce our half-supplied mission stations in the East; send gladness and cheer all over our Western and Southern fields of labor, make the seeming impossible possible to young men who hear God's call to prepare for the Gospel work.

In 1857, when the terrible days of panic were over the American nation, crippling every one of the great missionary societies, the cry of retrenchment was borne passionately across to the foreign fields of effort and workers were recalled and even so missions were closed. It is related that reports of the embarrassments here, in due course of time, came to a small band of Nestorian Christians in Persia. They instantly summoned an assembly to consider how they might act so as to bestow help the most quickly and with the most force.

The meeting was called to order by an aged believer, who began the conference by a distinct allusion to the costliness of their wedding ceremonies in those Oriental lands. He insisted that young people might be married in plainer costume. "Now here," he continued, "is the church, the bride of our Lord Jesus Christ, and she is compelled to go unprovided for to her Majesty's palace!" "Can we not join hands to-day and give her a fair outfit?" The figure seemed at once to arrest the attention of those simple-hearted and loving Christians, and they took it up.

One arose saying—"She ought at least to have a ring; and I am ready to offer the price of one now, just such as my wife received when she was

reduced to me." Another added,—"She needs a veil quite as much, and will see that the Lamb's bride does not set out on her journey to her husband's house without it." Another prang up with the exclamation,—"She ever can go on foot over the mountains; you may look for a horse she can ride." Still another caught the yubol in his grave, sweet way, and said,—"How beautiful are thy feet, O Prince's daughter! If she rides she will have to wear a richer pair of shoes; perhaps I might be permitted to clothe her feet." By this time their invention was sorely put to the test. One man spoke out somewhat awkwardly:—"Wedding guns are fired for joy; I will give two cannon, and will supply ammunition."

Then the women, who knew more of marriage necessities, began to whisper together. A maiden stood up modestly and said:—"Now for the ornaments; I have some of my own I can spare." At impulse of affectionate generosity moved every heart. One old man said, he had nothing but a mat, but "perhaps the Queen would deign to put her feet on it when she would alight."

Then said the leader:—"What is she to sit on the way?" One of the landholders answered:—"You may look to me for fifteen outside rows of my vineyard next the sun." During this exciting colloquy there had been sitting in the assembly no less personage than Mr. Yohannan, their ruler. The aged leader in the chair shrewdly asked the question:—"She is a King's daughter, and a Prince's bride; who is to give her a crown?" And then the royal guest took the hint and held up his hand. So the churches in America were thrilled with the news that the Nestorians were going to take care of themselves! Oh! when the heart is all tight and loving, what is there it will not do for the Bride, which is the Lamb's wife, on her way to her marriage? C. F. PENNEY.

A FAMOUS MEDIUM.

There died recently Home a somewhat famous "spiritualist." In his day he created a good deal of sensation. Many people were puzzled to account for the strange things done by him; and many accepted his own claims that he was under spiritual influence, and readily followed him. Of him the N. Y. Observer says,—His career was extremely like that of others in every generation who are wonderfully gifted in pandering to a perverted taste for the supernatural. Notwithstanding his brilliant success in matrimonial alliances and other influential associations with persons of wealth and distinction, he did not escape being denounced and suppressed by the English courts. His pretensions and impostures were treated with no more ceremony than if he had been the vulgar of charlatans. When gross fraud in some of a medium's performances is completely exposed, his followers will cling to the notion that the rest of his wonders are nevertheless superhuman. It is not at all uncommon to hear that though fraud was detected in one case, it could not account for another mystery wrought by the very same medium. This is one of the strongest phases of the spiritualistic lunacy. It is this which makes possible the career of such an adventurer as Home. In any other claim to the possession of supernatural powers the moral element is to a great degree decisive. It is easy for millions to believe the miracles of the Bible, because they are associated with moral influences which the believer recognizes as more than human. Though miracles, they are credible in their connection with other spiritual forces which command respect and influence the judgment. But these people accept miracles in themselves absurd and coming from sources which have been utterly discredited as worthy of confidence and respect.

Von Hartman's book on Spiritism includes these among "mediumistic phenomena," and they show how long "the Psychical Wave" has been rolling: Chairs slide up to the medium from a distance of from six to ten feet; arm chairs and sofas advance two or three feet. Cox saw the weight of an 8-lb. table vary between 5 lbs. and 85 lbs., according to wish that it should be heavy or light. Water rises unseen from a can standing apart, and descends in a drizzle on the spectators. Bells ring in a house at certain hours for days or weeks together. Flying is also reported of Jamblichus, Faust, of various witches and saints—the testimony being especially strong in the case of Joseph of Copertinus, pronounced a saint two years after his death, who is even said twice to have raised another in the air with him.

Such wonders need be only mentioned to show how vastly they differ in character from the supernatural which is revealed by the Word of God. They require no elaborate and scientific treatment when they come from persons who have been revealed to the

world as imposters, such as Blavatsky, Home, and a long list of equally successful jugglers. This man Home was compelled to disgorge three hundred thousand dollars which he had obtained from a lady by pretending that he received instructions from her deceased husband. Unless the judgment of the Court was utterly unjust, this miracle-worker was as great a swindler as he was an imposter.

FUNERALS.

It is hardly to be expected that so radical a change in existing customs as that suggested in the passage from a sermon quoted on our third page can be easily brought about, even on the assumption that such a change is desirable. As nearly as possible the suggestions here made were carried out in Dr. French's own funeral; but it was not possible to adhere to them in every particular.

We do not quote these suggestions as fully endorsing them. And yet we desire to call careful attention to them, because the matter is one of practical importance, and these suggestions seem to us to be at least in the line along which reform must come.

It is evident, it would seem, to every one who has thought at all upon the subject, that there is need of reform in our funeral customs. In the first place, as now conducted, they are needlessly expensive. The coffin—"casket" is the more approved name—is an elaborate and costly affair. It is a highly polished piece of cabinet work or it is covered with expensive cloth. In any case the screws that hold it together and the handles by which it is borne are plated with silver. Then there is a retinue of carriages to be provided, that a large company may take their way to the place of burial, "to show respect for the deceased." "Floral decorations" are procured, beside those that friends present, and they are costly.

The consequence is that the expense of a funeral is such as to appal any one of moderate means, and to give bitter point to the irony that the poor man cannot afford to die. It is expensive, moreover, which custom dictates must be borne. There are too many who would think they were not showing true respect for their dead if they departed in the least from what fashion—for it is that capricious mistress after all who rules in this matter—prescribes. It seems, moreover, that those who can least afford the expense are often the very ones to insist on a needless elaboration.

Glance a moment at some other aspects of the matter. In how many cases must the officiating minister stand on the stairway, the mourners in the rooms above and the friends in those below, and address—a blank wall! He is uncertain whether he is being heard by either part of the divided company. Late comers are straggling in. The light is so dim that he can hardly see the pages of the Scripture selection from which he reads. It is a hard position, as we know from personal experience, in which to place a man.

But harder yet is the custom that demands that an address shall be made. There are cases when this is not difficult to do. Over the dead body of the aged saint or of the little child it is not hard to utter words of comfort and triumphant hope. But it is different when the departed is not a Christian. The proprieties of the occasion must be observed. It is no more right than it is wise to wound the feelings of afflicted friends. And yet the minister must not prove recreant to the truth and give living sinners any justification for their course of life. It is one of the most trying of duties, under such circumstances, for the minister to be loyal to truth and yet refrain from needlessly wounding the feelings of those who have enough of sorrow already in their cup. The difficulty would be obviated if the funeral address, or, as in some cases, the formal sermon, were not demanded under all circumstances.

We believe in decent respect for the dead. We have had occasion to bury our own dead out of our sight, and we know whereof we affirm. The dead body is not the friend who has gone, but it is the casket that enshrined the immortal spirit. Therefore reverently and tenderly we will commit "earth to earth, ashes to ashes, dust to dust." We look beyond the body of corruption to the glorified resurrection body in the likeness of Him who is the first-fruits of them that sleep. But surely to this end there is no need of the artificial pomps of the undertaker's art. There is no need of the really enormous expenses which have no legitimate connection with the tenderness and reverence that are meet, but proceeds from a mere spirit of wordly display. The simplest possible coffin, and a few flowers in their natural beauty and sweetness, will better express our tender reverence than the elaborate preparations which fashion demands.

If we do not follow the suggestion of the sermon we quote and make the funeral strictly private—and we see some good reasons why this should not be—yet let those services consist of the reading of suitable Scripture and of prayer—God's word to the mourners and theirs to him—with singing is desired, and let an address be spoken or not as may seem most fitting to the officiating minister. Then by all means let the burial be private, the immediate family only carrying the body of their beloved to his long resting place.

We repeat that we ask careful attention to this subject. We may not be ready to take the exact method suggested in the sermon from which we quote. It may not be our judgment that all those suggestions are practicable or best. But there is need of reform in many of our funeral customs, and therefore the matter is worthy of our study.—Chris. Weekly.

MR. SPURGEON.

Christians of all denominations have rejoiced in the good work that Mr. Spurgeon has been enabled to accomplish. Not only is he a great preacher of the Gospel in simplicity and power, he has also shown himself to be a most efficient organizer of men for Christian work. He has made his Metropolitan Tabernacle a great centre of philanthropic Christian agencies. It has therefore been with pain and regret that Christian people of liberal sentiments in all the churches have heard of the failure of his health and the frequent necessity that has been laid upon him to rest from his labors and go to the south of France. The great trouble is that as soon as he gets better, he takes more work than his strength can bear. We are sorry to learn that Mr. Spurgeon's health has of late been very much enfeebled, and that his generous responses to appeals for his help have been followed by bad results in regard to his physical condition. He evidently needs to take the advice that was once given to the gifted Summerfield by a friend—"Preach short that you may preach long; preach seldom that you may preach often." The *Sword and Trowel* for June contains the following suggestive paragraph:—"Once more the editor has been called to pass through the fiery furnace of pain. This sad state of affairs has largely resulted from the extra services which he has been induced to undertake lately. Nearly every day requests have come in, begging for sermons, addresses, etc., on behalf of all sorts of objects at home and abroad. Many of these have been refused with regret, but there were some to which a denial could not be given, and this is the consequence. After preaching the annual sermon for the Wesleyan Missionary Society, in Great Queen St. Chapel, the preacher returned quite exhausted, and suffering acutely. He has since then spent three Sabbaths at home, in pain and weakness, instead of ministering to the great congregation at the Tabernacle; he has had to be absent from the greater part of the College Conference and all the meetings of the Colportage Society, while all regular work has been thrown into confusion, and friends far and near have been made to suffer through the pastor's illness. The question continually comes up—Is not this too heavy a price to pay for the privilege of rendering occasional service to deserving objects outside our own immediate circle?"—*Guardian*.

Denominational News.

NEW BRUNSWICK.

NORTONDALE.—We learn from the *Gleaner* that on a recent Sabbath, eleven converts were baptized by Rev. G. B. Trafton, the fruits of a revival in Nortondale, York Co.

WOMAN'S MISSION SOCIETY.—The sixth Annual Meeting of the Woman's Foreign Mission Society of the Second District was held at Lower Brighton on Saturday, June 26th at 3 p. m. The President, Mrs. S. McLeod, opened the meeting by the usual devotional exercises, after which she made some very forcible remarks, appealing to the sisters to do all in their power to win others to the right. The following thirteen churches with amount given were reported:

| | |
|--------------------|---------|
| Hartland | \$11 25 |
| Jacksonville | 8 25 |
| Woodstock | 46 10 |
| Victoria Corner | 14 25 |
| Rockland | 8 70 |
| Upper Brighton | 1 00 |
| Mouth Presque Isle | 2 00 |
| Waterville | 2 00 |
| Brookville | 50 |
| Third Tier | 4 05 |
| Upper Woodstock | 7 25 |
| Lower Brighton | 10 68 |
| Knoxford | 4 00 |

Total from churches, \$120 03
Of this amount \$13.40 were raised for Home Missions. By request the President then read constitution. Vice-Presidents were appointed in connection with those churches in which were no organized societies. The election of officers for the ensuing