

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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EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, MARCH 24, 1886.

TALMAGE has three brothers in the ministry, each one wearing a D. D., and successful in his work.

MR. SPURGEON has returned from France greatly improved in health, and has gone vigorously to work again.

DILIGENCE is the genius that wins success. "The hand of the diligent maketh rich." And in things spiritual "the soul of the diligent shall be made fat."

CANADA has its first Cardinal. The announcement is that Archbishop Taschereau, of Quebec, has been appointed to that position. The ceremony of "enthroning" him is expected to take place in June.

AN EPISCOPAL minister in St. Louis died recently by his own hand, as was generally believed. A Chicago Church had what they call "a solemn religious mass" for the repose of the dead man's soul. This is what a branch of this so-called Protestant Episcopal Church is doing.

THE LAST sentence uttered by John B. Gough in the address in the midst of which he was stricken with death, was, "Young men, keep your record clean." Would that young men everywhere appreciated the importance both for time and eternity of making a clean record. "Where-withal shall a young man cleanse his way? By taking heed thereto according to Thy word."

THE ONTARIO Legislature has passed a bill admitting to the Law a Mr. Davis, a coloured man of Windsor as that province. It appears that he had passed all the examinations, but the statute requires that any person studying law must serve as an articled student in a law office for a term of years. Davis was unable to get any lawyer to take him into his office, hence he being compelled to seek relief at the hands of the legislature. The legislature has done itself credit in giving the unworthy spirit that wouldn't permit a coloured lawyer to dine with the barristers of this city a few weeks ago.

THE NEW JERSEY Legislature is endeavouring to deal with the nuisance of the publication in the newspapers of the details of scandalous trials. A bill to forbid such publications has been introduced. It is to be hoped that a power can be found somewhere strong enough to deal with the newspapers which now set at defiance the moral and Christian sentiments of the communities in which they exist. It is high time the law intervened to save individuals and communities from these purveyors of idle gossip and moral poison.

IN ANSWER to a question, Joseph Cook names the following as "the twelve best books on revivals."

1. Luther's lectures on "The Saving Truths of Christianity."
2. "Finney's Lectures and Autobiography."
3. "Whitefield's Life, Journals and Sermons."
4. "Wesley's Life, Journals and Sermons."
5. "President Edwards's Narrative of a Work of God," etc., and "Thoughts on a Revival of God."

6. "Tracy's Great Awakening."
7. "Nettleton's Great Awakening."
8. "Lyman Beecher's Autobiography."
9. "Earle's Bringing in Sheaves," and other works.
10. "Moody's Life, Sermons and Readings."
11. "Fish's Handbook of Revivals."
12. "Hervy's Handbook of Revivals."

THE CHATHAM World gives the following account of the death of a man named James Bernard:

He was found Saturday morning on a sled, in front of Mr. Charles Cassidy's barn, dead. He was lying on his side. His hands were purple, and there was blood around his mouth. Dr. J. S. Benson held an inquest, and it appeared by the evidence that the deceased entered the Adams House bar about 10:30 the evening before in an intoxicated condition, and obtained more liquor. Mr. Adams came in, saw him, and ejected him from the house. Then he closed the bar. A few minutes afterwards he saw Bernard lying in the yard, and helped Thos. Fitzpatrick and Thos. Sullivan lead him out to the gate. He told them to take Bernard home, and returned to the house. They placed him on Mr. Cassidy's sled, and left him, thinking he would wake up and go home. The night was not cold enough to freeze a man.

There is no word of pity for the poor unfortunate; and no word of censure of the heartless creatures who left him to die by the roadside.

The chief design, apparently, of the paragraph is to whitewash the guilty. The men who would thrust a helpless man out into the cold and leave him there to perish deserves to be indicted for manslaughter.

REFERRING to the constant conflict between labour and capital, and the frequent strikes and other threatening demonstrations, the N. Y. Advocate regards these as "perilous times." It says that cool determination and calculating recklessness of consequences characterize the situation, while in every city there is a number of wild beasts in the guise of men who would rejoice in universal havoc and ruin; and adds:

We regard the elements at work in the United States to-day as more fraught with peril to our institutions than all the merely political and personal discussions, conflicts, and agitations, which culminated in the late war. For that divided the country into two general contending factions, of which those desiring the maintenance of the Union were the more numerous, more fortunately situated, and the stronger. But these proceedings, unchecked, must surely, in the end, compel a radical change in the methods of preserving order; and when that change has occurred, and the military spirit shall have crystallized, whether the mind that controls it be called Governor, President, King, Caesar, or Czar, matters not. As yet, who sees any light on the horizon? What practicable method promising better relations is suggested?

We are not frightened, for that is not our besetting sin; but in the darkest hours of the Civil War we never felt more sober than to-day, as we contemplate the future.

IN FURTHERANCE of the union feeling between the Free Baptists of the United States and the Christian denomination, a meeting was held in Boston a few days ago. The attendance was quite large and representative. We judge by the reports of the meeting we have seen that the effect of the Conference was good. The Star says, "The tone of the whole session was such that he who sat and received impressions could not fail, we think, to feel that, whether or not hereafter one in organization, these men are one in spirit and true brethren in Christ."

The following resolution was unanimously passed:

"That it is the sense of the informal gathering that the union of Christians is always desirable; also that the union of the Free Baptists and Christians in denominational union is desirable, if it can be accomplished without detriment to the interests of the cause of either body."

A committee to consider further measures looking towards and promoting of union was appointed. The Star's concluding comment is:

No one can yet see clearly what the end of this movement is to be. Let us prayerfully, conscientiously, with diligent investigation, dispassionately, and steadily, as God shall guide, find our way to its conclusion. If facts and convictions will not permit a union, we shall find it out soon. If they will—and we hope they will—we shall discover the way to effect it.

RECEIVED.—The Annual Report of the Department of the Interior for 1885; Annual Report of the Minister of Railways and Canals for the fiscal year ended June 30, 1885; returns and statistics of the Inland Revenues of Canada for the last fiscal year.

SUNDRIES.—A Michigan dentist advertises "Laffin Gas Ten (10) cents a Ha Ha?"... If reports be true, the Princess of Wales is an eminently clever milliner and gives finishing touches to all her own bonnets and hats... Sixteen thousand women hold shares in the Panama Canal... Baron Rothschild has become a total abstainer.

A SERIOUS NEGLECT.

"I was glad when they said unto me, Let us go into the house of the Lord." So said David, expressing his love for God and the services of His house. But how many alas! in this day, even of those professing godliness, have but little love for God's house. One of this class, said of himself: "I have not attended meetings very often for a year or more. And when the pastor of the church to which I belong, asked me why I had been absent, I told him I had several volumes of sermons at home, and that I was a pretty good reader and I thought I could get about as much good reading from them as to go and hear his."

Perhaps his answer to his pastor may be thought to have been very frank; it certainly was everything but courteous. But these things aside, was he right in staying away from the house of worship? Let it be admitted that his pastor's sermons are not equal to those he claimed to read, does he act the part of a Christian in absenting himself from the Lord's house? He is wrong, decidedly and emphatically wrong. And he is one of a class that is, we fear, quite large, and growing larger. And, then, we very much doubt whether it is their fondness for good sermons and their love of Bible study and holy meditation that induces them to remain at home on the Sabbath. If the truth were told, it would probably appear that they are more lazy than devout, and that the Sabbaths at home are spent more in lounging about and sleeping, than in Bible and sermon reading. If their minds are busy, it is more with thoughts of the coming Monday's business and work, than with thoughts of God's love in Christ Jesus, and their great indebtedness to Him because of it; and they have more anxiety about the success of their secular affairs, than about keeping from sin and honouring God. There is more business planning than religious praying. God is not pleased with such a course, and does not bless men in indolence and sin. Christians who through illness, or other causes beyond their control, are kept from the house of worship, may and will find the Lord precious present with them; but they who can go to public worship, but do not, need not expect his presence and blessing. Public worship is of God's instituting, and neglect of it is sin. God has expressly commanded his people "not to forsake the assembling of themselves together." They are enjoined to "reverence his Sabbaths," and "lift up their hands in his sanctuary," where he has promised to meet them and bless them. They gather together not merely for the purpose of receiving religious instruction from the preacher, but also for the purpose of worshipping God publicly and unitedly. Would an Israelite in the olden time have been held blameless, if he never attended the temple worship, just because he happened to possess a roll of the law at home? But the services of the sanctuary are, in a certain important sense, our temple worship. They are God's own appointed means for the development of the spiritual life. Let them be entirely abolished, and soon Christianity would become extinct. The church-member, who stays away regularly from the house of God, is not only depriving himself of the means of grace, but is doing what little he can to introduce practical heathenism. He is contributing his influence towards the secularizing of the community where he dwells. If his example were to become universal, a spirit of irreligion would soon prevail, and the great mass of the people would slowly sink back into practical atheism.

A BEAUTIFUL DEED.

"She had wrought a beautiful deed," said the Lord of Love—so we might read His word, when vindicating the love-offering of Mary, who poured forth the precious spikenard upon His sacred feet, six days before the Passover. And was it not beautiful, though to the keen eyes of the utilitarian critic it seemed purposeless waste? It was admirable, coming from such an one, and coming at such a time. It was good that His feet should be anointed with fragrant nard before they received that other anointing in the winepress, which he was to tread alone; and that He should taste of human love before He drained the cup of human hate. How, indeed, should any of us pass serenely through our keenest agonies, unless we were "prevented by the blessings of goodness!" And must not that human love have been comforting to Him which we, in our need, feel to be "like sacred wine to dying lips?"

We cannot watch Him stealing out of the city gates, evening by evening, to take His way over the brow of Olivet, to the village fourteen furlongs off, there to refresh Himself, after the labour, and heat, and controversy of the day, with the household sancti-

ties to be found in the home of Lazarus; there to surrender Himself to the sisterly hands which unbound the heavy burdens pressing upon His heart and brain; there to knit up afresh in quiet sleep "the ravelled sleeve of care," without feeling that He turned longingly to this one spot for that sympathy which He could find nowhere else, at a time when the craft and subtlety of the devil and man described around Him a circle as of fire, which grew narrower every day. The Lord is mindful of His own. Never yet was seer or prophet driven into the wilderness to be with the wild beasts, but who found the angels there to minister to him in his desolation. Did ever any lonely soul, who rested in the Lord and patiently waited for him, though fainting in the desert, fail of an angel to watch him while he slept, or to wake and bid him rise and eat, lest the journey be too great for him? Let us not doubt, should we be called to follow in the steps of prophets disowned and crucified, that we shall find the love, human or Divine—the Divine often revealed through the human—which shall strengthen us for the coming agony. In such dread hours, how grateful to us is even a little love, the affectionate attachment of a child, the sweet assurance of a look, a word of confidence, uttered in tones whose veracity we cannot doubt, or the opening to us of some rich and pitiful heart, which changes for us the face of all the world.

Such fine significance did the Man of Sorrows put upon this gift of spikenard. It was, therefore, beautiful to Him, and grateful, although he never craved, as we do, for sympathy, or received it as we do, greedily; for He was not self-centered and self-absorbed as we are, who crave the anointing of earthly love, too often because we fail of the heavenly. And was it not a beautiful deed because of its prophetic character?

In these days of the Passover, the world had no gifts for Him, save a reed and a thorn-crown, given in mockery. One timid friend brought Him sweet spices, but brought them late, and when gifts could no longer avail to comfort Him, it was in Bethany alone that love, and the gifts which go with love, were offered to Him when most He needed them, and offered, too, with a childlike spontaneity and enthusiasm. Yes, He had freely given of His best, in unmeasured largess, but He had not freely received, and His own experience seemed a grievous exception to the law which He was wont to emphasize—"With what measure ye mete, it shall be measured to you again." But the Scripture cannot be broken, although we must wait, as He did, for its fulfilment.

How could He who gave so much, receive in that age His full reward? That it would come He never doubted; that there would be a great rebound of feeling towards Himself He knew to be inevitable, when once the work of that black Passover was finished.

That reaction began "when the multitudes beheld the things that were done, and returned, smiting upon their breasts;" and it will culminate when in His Name every knee shall bow, and every tongue confess that He is worthy to receive—honour!

The gift of spikenard was prophetic of that day. We almost feel as if we owed the giver a debt of thanks for redeeming humanity from the disgrace of utter ingratitude; and for vindicating in a hard and material world the claims of the imagination, of the moral sentiment, and the higher aspirations of the soul. The fragrance of her gift has filled the world, as it once filled the house in which it was poured forth.

At a time when mere utility is worshipped, and when men are so careful to count their pence, and spend them wisely, an enthusiastic love like this, which, disregarding logic and arithmetic, and obeys its own high instincts, and pours out its best treasure in honour of all that is worthiest in the universe is an appeal which comes to us with rebuking and alluring power. And it is an appeal which we are never suffered to forget.

The noblest things done on this earth are wrought in the spirit in which the spikenard was given—for a mere sentiment, as the cold critic would esteem it, for the honour of a bit of tattered silk, fluttering in a forlorn hope—in reverence of an unseen goodness which bows the soul in love and worship. There is purpose in this apparent waste; no true soul can express itself thus without unconsciously ministering to needs wider and deeper than the doer is aware of; some one needs that service; that, and not another; and even should it be, as some might deem it, an useless sacrifice, He to whom it is rendered, fails not to put His own gracious interpretation upon it: "She did it to prepare Me for burial." It would be a vulgar and dreary world if there were no room in it for such affections and desires as those which prompted the gift of spikenard, if only that which is undeniably practical were allowed; but there is room; and when the "beautiful words" of the man who is intolerant of sentiment, have crumbled and vanished, those memorials remain, which sainted, but perhaps unpractical souls, have raised through deeds of simple love. "Whosoever this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

A beautiful deed! yes, and wrought by a rare spirit; for are not they rare who recognize a great occasion where others see only a common occurrence? "The poor ye have not always with you, but Me, ye have not always." When at last, that which we have always

longed for, is arrived, and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical, and to treat such a visitant with the jabber and suspicion of the streets, argues a vulgarity which seems to shut the doors of heaven... When that love which is all-suffering, all-aspiring, comes into our streets and houses, only the pure and aspiring can know its face; and the only compliment which they can pay is to own it.

Too often we fail to recognize the angels who are sent to us, until they rise up to depart; and with hearts encumbered with much serving, or much getting and spending, we miss the Christ, even when He comes to our door.

THE RELIGIOUS WRITER.

A country minister, writing in the N. Y. Evangelist, says: For many years the writer has had his attention directed to the influence which the reading of a family has upon its members. He has been a school-teacher, and after that a pastor in charge of different churches. There are the same general facts in different congregations. Ignorance and intelligence are contrasts which appear in pastoral intercourse, and suggest the different work to be done in the different families. I have found by long experience that the reading families require far less attention of the pastor than those that don't read. They are far less complaining and fault-finding, for the good reason that they have something to read about and think about and talk about, other than the village gossip, or whether the minister visits them less than the family over the way. I have come to regard the introduction of a religious paper into a family as the best thing I could do for it socially and morally as well as spiritually. And nowhere does a little scattering of good seed show such large results, as when some thoughtful member of the church takes the pains to introduce a good religious paper into a family that has not had one before. The present of a religious paper for a year, is the best gift that you can make to a family that is without it. The influence of the kind of reading is soon manifest in the home life, by the increased refinement of old and young. And the reading family is sure to be more interested in the work of the church than the non-reading family. There is no material harder to work upon than an ignorant man, who is often obstinate (or, as he is sometimes called, "pig headed") in proportion to his ignorance.

I know of two farmers in the country who live side by side, who are equally prosperous in worldly things, both out of debt and well-to-do in the world, and both members of the same church, but the two men are of very different value in society. One reads a Sunday sensational newspaper, which he takes because it is cheap, but its influence is to turn him away from everything of a religious character. It is the dime novel for an older class of boys. The other farmer has long had the Evangelist in his family, and most of the time some other leading religious paper. The value of each of these farmers to the church is as diverse as their reading. The sensational Sunday paper is not an aid to family religion. There is no family altar in that house, and not one of the family—parent or child—is in the Sabbath-school. The other home takes its character from its reading. The family altar is never neglected; the children go with their father and mother to the house of God; they take their places in the Sunday-school; and the pastor, as he sits at the communion table, has before him the beautiful sight of a whole family united as members of the same church.

The way these two men support the gospel shows the same influence. One gives three times as much as the other, and in benevolent contributions to the various boards of our Church, ten times as much! Much of this difference is owing to the different papers that are read in their families.

Denominational News.

NEW BRUNSWICK.

WOODSTOCK.—The special meetings in Woodstock are being continued, and much blessing is being received. On Sabbath, 14th inst., Bro. Phillips baptized seven converts.

CORRECTION.—Rev. John A. Robertson writes that the announcement that he would be in Kars on the 18th was a mistake. He says: "If I wrote 18th I did not mean that time; I meant that I would be there Sabbath the 28th inst."

TRACEY STATION.—We had a good day here Sunday, 14th inst. Two converts—a young man and a young woman—were baptized. I expect to have a baptism at the Mill Settlement soon; some have come forward there and have been waiting for a chance, and the snow blockade has prevented. We hope to see quite an ingathering among the churches here.

T. O. DEWITT.

PORTLAND.—Four persons, two men and two women, were received into the fellowship of the Portland F. C. B. Church last Sunday evening. The pastor expects to go to Deer Island this week to hold a series of meetings. Licentiate Swim supplies the pulpit at Portland during the absence of the pastor.

HOME MISSION REPORT.—Rev. J. T. Parsons, Cor.-Sec. of the H. M. Society: Dear Brother.—Another month has passed away with its sorrows, its cares, and its joys, and it becomes my duty to send to you my third monthly Report.

At the time of sending my last report, I was at McAdam, and the walk that I had to take from Vanceboro to McAdam (as noticed in my last report) not only tried me very much, but in fact made me so unwell, that I concluded it was best to leave for home. I had intended to remain over the Sabbath, but not feeling equal to the work before me, I left on Saturday, came to Woodstock, and remained there over the Sabbath. I preached for Bro. Phillips in the morning service, and in the evening had the privilege of hearing our respected brother in the ministry preach an excellent sermon, as well as seeing him baptize eight converts in his new baptistry in the church. Of course baptistries are a new thing among us as a people, and each one will have their own opinion as to its propriety, but I was satisfied with what I saw in our meeting-house in Woodstock, and consider that a baptistry is a necessity for any church in a city or large village.

On Monday, went to my home, remained there for two days to get ready for a longer journey, and on Thursday left home for a visit down river. Friday morning found me in Jacksonville, at Bro. Elisha Slipp's, and a snow storm increasing in violence all the time. In the afternoon went to Bro. David Smith's, and was here snow bound for about five days. I do not know that I ever witnessed just such a snow storm as this, or one that held its own as long—the high wind driving the snow into such drifts as to render travelling out of the question. However (as the sailors say) we were in a good harbour; and as the storm raged without, we were comfortably and pleasantly situated within; being kindly cared for by our brother and his excellent family.

On Wednesday, came to Woodstock, and attended meetings Wednesday and Thursday afternoon and evening with Bro. Phillips. Our brother is, we should think, doing a good work here in Woodstock, and we wish him and the church there every success; but I concluded it was not the place where we could be of any use, and so we left on Friday morning, having been detained on our journey for just a week. Came that day as far as the Barony, and was the guest for the night of Bro. George Ebbett, and enjoyed an interesting session with him and his family.

The next day came to Prince William, and found a home in the family of Bro. Everett Peters. The next day was the Sabbath, and concluded to have no meeting of our own in the morning, but to meet with Rev. B. Hughes, pastor of the Baptist Church in Prince William, having an appointment there for the morning service. Bro. Hughes insisted upon our preaching for him in that service. We complied, and enjoyed a very good season, and was pleased to meet with him and his people, and surely we could say, it was good for us to be there. In the afternoon we preached in the Free Baptist Church, to Bro. Reid's congregation, and enjoyed a very pleasant season with them in God's service, for which we praise His name. At the close of the service a collection was taken for the Mission, amounting to \$1.65. This was a very good collection indeed, especially as no notice of it had been previously given. We spent the night with our much esteemed brother in Christ, Wm. Slipp and family, and was glad to associate with our old friends once more in the land of the living. We were in hopes to have met our respected brother in the ministry, Rev. J. E. Reid, the pastor of the church, but in this we were disappointed. We learn he is talking of removing to Nova Scotia, and I sincerely hope the report is without foundation; for we should be loth to lose our brother from the N. B. ministry, as we are satisfied that his labours are as much needed here in this country as they can possibly be in any part of Nova Scotia. If our dear brother is considering any such resolution, as it relates to his removal from this Province, we hope he may come to a proper conclusion and not be led astray, but conclude to remain here where he has always lived and laboured, where the people know him well enough to appreciate his character, and where his labours, to say the least, are as much needed and as highly prized as they could possibly be in N. S. or anywhere else.

We left Prince William on Monday morning, and came to Fredericton, and was the guest of Rev. J. McLeod until the next morning, after which we left Fredericton and came to Upper Hampstead, the place for which we were bound. The next day we met with our brother in the ministry, Rev. J. Noble, who preaches to the church here a part of his time. Bro. Noble appointed a meeting for Tuesday evening, expressed himself as being gratified with our visit, and I preached to the people Thursday and Friday evenings, and with him attended the church Conference on Saturday afternoon. These were very good meetings, and the Lord's presence was in our midst. Sabbath morning, Bro. Noble attended his appointment in Upper Hampstead, and I preached in the morning in Lower Hampstead (Little River), and in the evening at Upper Hampstead, and a very good meeting was enjoyed. At the close of the evening service a collection was taken up in behalf of the Home Mission work, amounting to \$7.83. Monday evening, preached again at Upper Hampstead, and the