

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JANUARY 12, 1887.

EDITORIAL NOTES.

—MISSIONARIES. Five Baptist missionaries (all colored) sailed from New York for Africa last week.

—A GOOD WORK. He who helps to put reading of a good quality into a home may thereby change the life of every member of the family. Some pastors and others seem to realize this fact.

—DECLINES. Lord Salisbury has asked the Marquis of Lansdowne, Governor General of Canada, to enter the British Cabinet, and the Marquis has declined. He evidently prefers the quiet and security of his present position to the anxieties and uncertainty of a seat in a not overstrong government.

—DON'T DO IT. Perhaps some reader is thinking of giving up his religious paper and taking instead a secular journal. Stop and think a little before you do it. What will be the effect on your own life and the lives of your children, of dispensing with the religious instruction and help that is communicated through the religious paper? If you have to curtail expenses, do not begin by stopping your religious paper so long as there is anything else to stop.

A REVIEW. On the first page we publish a condensation of the *Independent's* review of religious progress in 1886. There is much in it to inspire hope, and to quicken the zeal of the Lord's people. God is doing great things in these times amongst His people, and by their instrumentality. Let every Christian help forward the great work of the world's evangelization.

—A LOTTERY. The Roman Catholic priest at Sussex has been conducting a lottery in aid of a church building at Millstream. There is, we believe, a law against gambling. Why is not it enforced against church lotteries? It ought to be. Gambling is not less, but, rather, more an offence, when carried on under the guise of religion. And when a church, whether Protestant or Catholic, is the offender, the responsible parties should be prosecuted.

—THE REASON. If any papers (they are few, if any) were late last week in reaching subscribers, they will please remember that it was the first issue published from the new office. In a new place it generally takes a few days to correct the friction, and get everything running smoothly in the proper grooves. There will be no delays and subscribers will receive their papers regularly and promptly as always.

The dates on the labels of those who have paid recently are being corrected as rapidly as possible.

THE BUSINESS MEETING.

About this time of year many congregations have their annual business meeting.

Generally, the business meeting is not as well attended as it ought to be. The officers, a few of those who bear a large share of the financial responsibility, and a few others, among them, perhaps, a half a dozen or so good stewards who love the church and have an

interest in all its affairs, make up the meeting.

Reports, of finances and other things are read, a resolution or two is passed, a new plan is adopted or an old one is rejuvenated, some remarks intended to be encouraging are made, and some expressions of discouragement find utterance, and the meeting closes.

We have never been able to understand why the business meeting of a church should not be as interesting and as largely attended as any other meeting. No church whose business affairs are not carefully managed can have the best success. However full the Sabbath services and the prayer meetings, there will soon be weakness and the beginnings of disintegration if the business management is neglected or carelessly done. Neglect in this is, we believe, one cause of the weakness of many churches all over the country.

Every member of a church should take an interest in its financial affairs. He should not only contribute his part—that he will do, of course if he is worthy of being a member—but he must be anxious that the financial management be wise, enterprising, generous and energetic.

Why should a few members, any half dozen or dozen, bear all the responsibility of management? Have the others less interest in the life and work of the Church? How and by whom have they been absolved from responsibility?

It has been noticed that there is one duty—at least they seem to regard it a duty, and something of a pleasure, too—they are always ready to discharge, i. e. to criticize what is done. They remain away from business meetings, give no assistance in suggesting, maturing or carrying out plans, but they grumble about what the others do or fail to do.

Why not make the business meeting what it ought to be—one of the best, as it is one of the most important meetings of the Church? This can be done, by every one resolving to be present and giving all the assistance in his power.

It is your duty, brother, sister, to be there. After you have gone a few times you will regard it as a privilege of which you do not wish to be deprived.

Two More Rum Murders.

The facts concerning the murder of Rev. Mr. Haddock by rum-sellers of Sioux City, Iowa. They have not yet been punished, though it is still hoped they may be. He was foully murdered because as a faithful minister, he was a brave prohibitionist who made open and unceasing war on the rum traffic.

Two more murders have lately been committed by rum men.

Mr. Head, an attorney in Kansas, was murdered within a short distance of his home. All the circumstances point to a rum-seller, whom he had prosecuted, as the assassin.

And, immediately following these two, comes the report from Kentucky of another deed of the same brutal and bloody kind by men of the same brutal and bloody class. The story as given in the papers is as follows:

W. T. Clarkson, a workman in a stove factory in Junction City, called on Christmas day at the house of the foreman, Dan Twaddle. Clarkson had been all his life a temperance man, and Twaddle was an anti-Prohibitionist. Twaddle asked Clarkson to drink some egg-nogg with him. The latter refused and pleaded his temperance principles, but Twaddles insisted repeatedly, and said, "You know I've kept you in a job at the factory, and to show your friendship for me you ought to drink with me." Thus goaded on, and forced by repeated tenders of drink, Clarkson yielded and took one, two, and more glasses, which soon began to tell on him. Twaddle soon saw that Clarkson was his victim, and it was not long before they adjourned to the bar of G. W. Ball & Co., and when the dreggery was reached drink after drink was poured down until Clarkson lost all consciousness and sank to the floor.

While on the floor, a grand jubilee was gone through with by those who had been taking delight in his fall. Time and again Clarkson was raised from the floor, and liquor poured down his throat until he could contain no more. During all this time, the motley crowd in the bar-room were celebrating the fall of Clarkson, who has always borne a good character and enjoyed a reputation for sobriety, uprightness, and honor, in drunken songs and harangues upon temperance and the fall of their victim. When Clarkson became dead drunk, or as some say, when he was lying on the bar-room floor dead, he was picked up and placed in a wagon, from which "was raised a banner, bearing the inscription, 'Prohibitionist, died Dec. 25th.' After the body had

been placed in the wagon, some of those who had been instrumental in the unfortunate termination of this spree, got on the wagon and drove over Junction City, making a most disgraceful exhibition of themselves. All this time Clarkson was lying a corpse in the wagon.

We have nothing to say in extenuation of Clarkson's weakness in yielding to the solicitations of his murderers to drink. His weakness, however, was no indication of any lack of his honesty as a prohibitionist; indeed it may have been that his knowledge of his weakness made him all the more anxious to promote prohibition, for the protection of himself and others like him.

But what shall be said of the brutes who enticed him to death and then gloated over their bloody accomplishment. Words are too weak to characterize such creatures. And yet they did only what rum-sellers everywhere are doing. It is the nature of the rum trade to do such things; and it does them everywhere. In this city it has done equally brutal things, and would do them still if strong public opinion embodied in law did not restrain. The most hideous, conscienceless, cruel, murderous thing known in the rum traffic; and the men of the trade, as in the instance given, are like it.

A WORD TO THE LAITY.

There is too much a disposition to regard ministers as chiefly, if not exclusively, responsible for the planning and carrying forward of Christian work. It is true that ministers must be leaders in the undertakings that are for building up the church and the salvation of men. But it is a grand mistake to put the whole responsibility on them. The well-arranged plans and earnest efforts of many pastors are frequently made of no avail by the failure of the laity to assume the responsibility that belongs to them. The *Independent* deals with this matter in a way that ought to produce conviction:

"The bulk of laymen, so far as our observation goes, do not consider or recognize their responsibility for the spirituality of the Church, or for the spiritual results of the ministry of the Word. The tendency and the practice of the large majority is to remit all personal responsibility and lay it over upon their pastor, or at best on the pastor and deacons. It would seem that their theory is that the Church and its ministry is a spiritual provision for their comfort and convenience alone, and that instead of being agents in the work of God, they are but the beneficiaries of his grace. We doubt if there are in any of our larger city churches as many as ten per cent. of the laymen whom the pastor relies upon for active spiritual work. We all know the little series of brethren who 'take part' in the prayer-meetings, and who are in very close counsel with the pastor in regard to the spiritual interests of the Church. Is it not time that the lay element in the Church should be aroused and made to feel that God requires it of them that they be a spiritual force in the churches to which they belong, as well as a social and financial power? Is it a sufficient excuse for a Christian man to say, 'I have no time to attend to these matters,' or 'I am too tired when night comes to go out to a meeting of the Church for prayer or conference?' Has any Christian man any right to be so engrossed in his business as to leave no time to give thought or personal service to the spiritual work of the Church? Has any Christian man, who has the ability successfully to conduct business affairs of this world, the right to say that he is not qualified for the personal work of instructing the young Christians and leading the unsaved into the way of life? Will not Christ hold these able laymen of ours, who are the 'ornaments' of the Church, because of their ability, wealth and culture, responsible for the right and due use of those gifts for spiritual ends? The business man who can take an hour or two during the week from his particular business to attend the meeting of the board of directors of some bank or company to which he has been elected, ought to be able to arrange his business, so as to give some personal attention and time to the interests, spiritual and temporal, of the church of which he is a member; and the Church ought to insist on this part of the covenant, which all have subscribed to, being fulfilled.

The man who neglected to live at least outwardly a pure life, would not be tolerated in any true Church any longer than would be necessary to abolish him and win him back to righteousness and holiness. It would be a scandal to any man and to any Church retaining him as a member, if, being blessed with ample means, he should refuse to contribute toward the maintenance and general beneficence of the Church, yet we allow them without number to shirk and utterly repudiate all responsibility for spiritual work. This evil is seen alike among the rich and poor laymen, but more conspicuously among the busy, well-to-do and rich men. Their wealth and high position in social and commercial circles, shield them to a large extent from criticism and rebuke; but it is of paramount importance that the Church should take a stand here, and insist that membership in the organized body of Christ, involves responsibility as well as privilege. We suggest to those laymen who are most anxious for the prosperity and usefulness of the Church, not to look so exclusively to the pastor. When the Church exacts of its lay members in the same ratio that it does from her pastors, than will we see the Spirit of God working in mighty power among us.

Correspondence.

Philadelphia Letter.

In accordance with my promise I write you a few lines for your valuable paper, and first of all, for fear I forget, please send the INTELLIGENCER as soon as possible to my address, 1403 Moymaning Avenue, Philadelphia, Penn. I am very lonesome, and it, dear old friend, is all the visitor I can hope to see from home for some time to come. I left Woodstock on Wednesday, the 22nd inst., and arrived at New York City, on Friday morning, 5 a. m. I stopped over there a few hours, and then came on to this city that afternoon, arriving here about 2.50 p. m. Found the brethren anxiously looking for me, and glad to see me. Elder (or Deacon, as Free Baptists would say) E. P. Riestin showed me through his place of worship and Sabbath School Rooms, which are in a spacious hall over their place of business. They are fitted up and furnished in a most magnificent manner, heated by steam and lighted by electric lights, both of which are generated on their own premises. They run an immense business in fine oil chromos, manufactured by lithography. They keep seven or eight presses running all the time; and make some very fine specimens of art. They export their goods to all parts of the world, and sell immense quantities through the United States. They are very wealthy men and were moved about five years ago to do something for the evangelization of the southern part of Philadelphia and they started what was then known as the "Riestin Mission." They commenced with 26 Sabbath School scholars, but they now have enrolled 1,000 scholars, and last Sabbath there were more than 600 children and young men and women present to take part in the exercises. It was a very fine sight to see so many of the children present on a Sabbath afternoon to be taught the way of life and salvation. I preached Sabbath morning to a respectable audience, composed of merchants, artists, lawyers, mechanics, etc., etc., with the usual proportion of ladies, some of whom were elegantly draped, which convinced me that this is no mean mission. They are organized now into what is known as The First Independent Church (undenominational) of Philadelphia. The brothers, Riestin, are Frenchmen, of Huguenot descent, and are excellent men, really anxious to honor God with the wealth he has placed in their hands. They have fitted up the building and all its appurtenances at their own expense, and bear the running expenses largely, which is no small amount. Their Sabbath School expended last year nearly \$1,000 and the minister received a salary of \$1,500. A few others have contributed, but the greater part of the whole expenses has been borne by them ever since its beginning.

I find the spiritual condition of the church very low, and but very few take part in the social meetings; but they are hopeful and desirous of seeing better days. Philadelphia, so far as I have seen it, is a very fine city. It is laid out in squares, and nearly all the streets run and intersect each other at right angles. It contains about one million people. It is built almost entirely of brick and stone, and each family has a house by itself, three stories high, with cellar. It may be very narrow, with only one room on each flat, or with three or more on each flat, but all are built after this manner, each with its own front and back entrance. These facts give it a home-like appearance that most cities have not.

The great absorbing topic of conversation everywhere is the celebrated Messaros' trial, which is now going on here. No trial since the unfortunate

Beecher scandal has so agitated the public mind as this. The Rev. Waldo Messaros is an eminent and very eloquent Free Will Baptist Minister, who has been preaching to a successful Presbyterian Church in this City. He is one of Philadelphia's most brilliant pulpit stars, and has gathered around him a large and wealthy congregation. In my next I will give you some account of the trial and its results. It will probably be finished to-morrow. I have just returned from listening to the plea of the counsel for the defense. I believe Mr. Messaros will be acquitted, as, in my opinion, he deserves to be, for I believe the whole thing was a most wicked and vile conspiracy to ruin the man.

WM. DOWNEY.

DENOMINATIONAL NEWS.

CHARLESTOWN, C. Co.—A correspondent writes us that the people of Charlestown are about completing their church building, sealing and seating it. They are now without a pastor.

REV. C. T. PHILLIPS, of Woodstock, has been spending a few days in Boston. He needed a short vacation, and we hope will be in better health for it.

FROM REV. A. SWIM.—I have been kindly remembered by friends of Barrington Centre and others. We spent a very pleasant evening together, and they left us the better off by a good donation, for which I wish to express my thanks.

Albert Swim.

FROM REV. T. O. DEWITT.—Despite old Mr. "Hardtimes," on Christmas eve the friends of Blissville and some from Mill Settlement met at my house and, for all the rain had done its worst, they came to enjoy themselves. I think they succeeded. They left us a tangible expression of their regard and helped to make us enjoy the holiday. One good sister made me a present of a fine turkey, the best I ever had. The friends are not slow in sending in little things from their supplies to supply our table, such as a roll of butter, quarter of veal or lamb, or a nice roast of beef, a piece of fresh pork, or a barrel of turnips or carrots. These kind acts help us to know that we are remembered. I wish on the commencement of this new year to tender my thanks for all past favors, and I hope the giver of all good will abundantly bless all the generous givers.

T. O. DEWITT.

Jan. 3, 1887.

UPPER BRIGHTON, C. Co.—The new Free C. Baptist meeting house in Upper Brighton was dedicated to the worship of God on Christmas day. I have called it a new house, for it is practically that. Part of the frame, a few boards on its sides and the wall are all that remain of the old building. It is 36 ft. long, 26 ft. wide, and 15 ft. high. The roof has a good pitch; the windows are all new and of modern style. It makes a very handsome appearance, situated near the bank of the St. John River, its entrance fronting the highway, and also looking upon the N. B. Railway. Internally the house is very neat. It is wainscotted all around the room; the sills are built in the same manner, with heavy mouldings on top; the work is done in ash, and neatly varnished. The inside arrangements are well proportioned, substantially finished, and reflect great credit on the builder, Mr. James G. Campbell. The church and community are to be congratulated on having so beautiful and convenient a house of worship; and the few brethren and friends who willingly gave of their substance, and pushed on its erection to completion, certainly deserve the thanks of the community, and the respect of all who may have the satisfaction of worshipping under its roof. The Ladies too who wrought so diligently procuring the means to furnish the house deserve the highest meed of praise. They carpeted the pulpit platform, supplied the three pulpit chairs, provided the matting for the aisles and space before the pulpit platform, adorned the windows with beautiful blinds, and procured an elegant Chandelier, two wall lamps for the pulpit, two wall lamps near the door, and a small communion table. This furnishing is in excellent taste and makes the house very attractive. We trust that besides being an ornament to the community it may be a blessing.

At 2 o'clock P. M., Christmas, the opening exercises were commenced. The audience room was well filled by an interested congregation. The Ministers present were Revs. J. Perry, T. Connor, A. Taylor, E. B. Gray, H. Hartt, and Rev. [Mr. Young (Baptist.) Rev. A. Taylor, read the 706 Hymn, Rev. E. Gray read the Scripture lesson, and Rev. Mr. Young

offered prayer. Rev. A. Taylor preached the Dedication Sermon, taking for his text, Psalm 98:5 "Holiness becometh thy House, O Lord, for ever. The object of the sermon was simply to show the necessity of holiness to the upholding of God's House among men. At the close of the sermon Rev. T. Connor offered the Dedication prayer; giving the house as an offering to the Lord for his worship. A few of the Ministers spoke each a few words for God, a collection was taken, and the services closed with Benediction by Rev. J. Perry. At 7 P. M., Rev. J. Perry preached an excellent sermon from Psalms 132:13, 14, "God has chosen Zion; he has desired it." The object of the sermon was to show the purposes for which God had chosen his church among men. A very good meeting was enjoyed, and a goodly number spoke for the Master. The next day (Sabbath,) at 10.30, A. M. Rev. A. Taylor preached on Prosperity, and the way to obtain it; at 2 P. M., Rev. H. Hartt preached on Salvation, its source, and its conditions; and at 7 P. M., Rev. E. B. Gray preached on "Behold the Lamb of God,"—his character,—his mediatorship and in his Intercession. All these meetings were very good, the preaching was to the point; and we hope that good was done. Revs. Mr. Jewett and Mr. Young were present and took part in the services, and their words we think had an excellent effect. A number of lay members also spoke, and all appeared well pleased with the opening services. May God bless his people in the place, and convert many sinners.

A. TAYLOR.

REV. JOS. NOBLE went down river last week, intending to spend last Sabbath in Hampstead and vicinity. He may be absent two Sabbaths. He has no permanent engagement this year, finding it necessary to be much at home this winter.

JOHNSTON, Q. C.—Bro. W. H. Perry, Conference Licentiate, is engaged with the first and second Johnston Churches for one-half his time for the Conference year. The churches have increased his salary fifty per cent. over last year.

T. O'D.

WOOD'S HARBOUR, N. S.—Bro. Richan, (Baptist) and I, have been holding special meetings at Woods Harbour with good results. The churches have been blessed, wanderers reclaimed and souls converted to God. Bro. R. baptized two, I baptized three. Others I trust will go forward in that ordinance soon. We have appointed two deacons, three helps, which gives us a good staff of workers in the Free Baptist Church.

W. MILLER.

FROM REV. WM. MILLER.—I wish through your paper to say that we, as a family, have been kindly remembered by our friends on this circuit at different times. We were especially visited last week by our friends of Shag Harbour and others, who made us a good donation, not forgetting the pocket-book.

I wish to express my thanks for their kind remembrances.

W. Miller.

Dec 31st 1886.

CARLETON.—The church in Carleton is healthy and hopeful; ever since the recent meeting of the General Conference there has been a growing interest. Backsliders and careless members have been helped, and a number of unconverted persons have repented and turned to the Lord for pardon. Last Sabbath seven were baptized and received into the fellowship of the church. At the Lord's supper in the evening, there were present a larger number than for some time past, and a most blessed season of Communion was enjoyed. The year has begun well. No special meetings yet.

H.

DONATION.—Rev. J. W. Clarke of Tracy Mills, C. Co. was recently the recipient of a donation from the people of his pastorate, amounting to \$61.00. The meeting for the purpose was at the house of Mrs. Z. B. Miller; they had tea and a pleasant time. Bro. Clark wishes to express his thankfulness to his friends, whom he has found a very kind and good people during his residence and labour amongst them.

MISSIONARY CONCERT.—The Ladies of the Kemptville N. S. Foreign Mission Society, held their first concert in the F. B. Church Dec 23rd.

At an early hour the friends assembled. The meeting was called to order by Mrs. J. J. Barnes, President. The following Programme was carried out: Singing, "From Greenland's icy mountains"; "Scripture reading," "Psalms II, by Miss Lily Hurlbert"; Prayer by "Mrs. Lemuel Hamilton,