

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year. New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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, JUNE 15, 1887.

**METHODIST CONFERENCE.** The Methodist Conference of New Brunswick and Prince Edward Island meets at Marysville today (15th inst.) We trust our brethren may have a good session.

**CONGREGATIONAL.** The Congregational Union of British North America is now holding its annual meeting in Toronto. There is a large attendance, and a good meeting is being had.

**PRESBYTERIAN.** The general assembly of the Presbyterian Church of Canada is now in session in Winnipeg. There is a large attendance. Rev. Dr. Burns of Halifax was elected moderator.

**A GOOD SIGN.** The Grand Lodge of Masons of Missouri having adopted measures condemnatory of members engaged in the rum business, and looking towards their expulsion, the rum men are thoroughly stirred up. A split is threatened. The fact that such a step has been taken by a state masonic body is a good indication of strength of temperance sentiment. The good work is going on; the rum fellows are being driven to the wall; the end—their utter defeat—is inevitable. May the Lord hasten it.

**RETIRED.** Through ill health, Hon. Edward Blake has been compelled to retire for the present from active politics. His physicians have advised him that complete rest is necessary, and he is contemplating a trip to Europe. His enforced retirement is a thing to be regretted, and it is regretted by good citizens, independent of their political views or feelings. It is expected that his retirement is only temporary; and we hope the rest he is about taking may restore his health, and enable him soon to again take his part in the legislation of the country.

**HOW WISE.** The Legislature of Michigan has passed a law making it a misdemeanor to manufacture oleomargarine in that State.

And yet only a few weeks ago the State of Michigan voted against making Prohibition of the rum traffic the law of the state. Oleomargarine is a poor substitute for butter; it interferes with honest butter-makers and deceives many buyers; it must, therefore, be made a misdemeanor to manufacture it. How wise and good and brave those men are who are filled with holy horror over the vast evil of the bad butter business, and proceed to provide pains and penalties for those engaged in it, but who cannot find it in their hearts to interfere with the rum traffic. Fools!

**DISTRICT MEETINGS.**—The editor intends (D. V.) being at the Second, First, Fifth and Sixth District Meetings, which are to be held in the order in which we have named them. Subscribers whose payments are due, who expect to attend any of these meetings, will have a good opportunity to make payment. There are some too, who, not intending to be present, may find it convenient to send by ministers or delegates. We shall regard it a favour if they will arrange to renew their subscriptions then. We are also expecting

to get a good number of new subscribers at these meetings. Will the ministers and other brethren do a little canvassing for the paper prior to the meetings? They may be able to bring names of those who will not be present. We thank you for all you have done, brethren, and, relying on your good will, make bold to solicit a continuance of your good offices in behalf of the paper—your paper.

**NEW NAMES ONLY.** The following conversation is reported to have taken place between a physician and his wife:

Wife (to husband, an eminent physician.): "What wonderful advances have been made in medical science during the past few years, my dear!" Eminent physician. "Wonderful, wonderful!"

Wife: "So many new names to old diseases!"

It well illustrates some things in theological circles. Doctrines are so named and theories so stated that many are puzzled to know what it all means. They think wonderful progress must have been made in theological science, and chide themselves that they have not kept pace therewith. But the apparently new things, those of them that are good, are really nothing more than old facts and teachings in the guise of new names. The new names would not be objectionable did they make truth clearer and help to a readier acceptance of it and a better experience of its power. But, unhappily, they mystify the truth, and keep many honest seekers after it in semi-darkness and the consequent distress. The old gospel of God's grace, stated in the old and simple phrases which make the way of Salvation and godly living so plain that "wayfaring men, though fools, shall not err therein," is what is needed.

**PASTOR AND PEOPLE.** Pastors are sometimes neglectful, but as a rule they are more than glad to perform any and all the various ministries of their office. Sometimes people are quite unreasonable in their requirements of their pastors. This is especially true in cases of sickness. The *Presbyterian Observer* has these wise and timely words.

The sick sometimes think that their pastor is neglecting them, when the truth is he does not know they are ailing. For days and weeks they deprive themselves of his consolations because they imagine that he ought to look after them, yet they have never notified him of their illness. They have themselves been un mindful of the Scriptural duty of calling in "the elders of the church" and complain of their minister's neglect when the fault is their own. God often shows His disapproval of such conduct by leaving them in spiritual darkness for a time. Honor God's servant by sending for him when you need his prayers and counsel. And when he comes do not be fault-finding, but welcome him. In the quiet of the sick chamber tell him your state, and he will gladly administer suitable instruction and comfort. The devoted pastor prizes these interviews, and the spiritually-minded draw from them cordial of the sweetest kind. Nothing so endears pastor and parishioner as the mutual giving and receiving in the times of sickness and trial.

## Among The Churches.

No. 1.

It has frequently been suggested to the editor by the ministers and other brethren that he ought to visit the churches as much as possible. With double duties, as editor and pastor, his goings to and fro are necessarily limited, and it has not yet been possible to obey the urgings of brethren beloved, though he has felt and acknowledged the force of the advice given. He is hoping (D. V.) to be able to make arrangements by which he can, during the present summer, do more of this kind of work, than ever before. If the contemplated arrangements can be made he will visit as many points in the denominational field as possible, giving the preference to those places where he has been least or not at all. Several objects will be had in view—to make the acquaintance of the brethren, to learn, from personal inquiry and observation the condition and needs of the cause, to assist pastors, and churches without pastors, in any way he can, and to encourage the missionary and other interests of the denomination. He wishes also, so much as he can, to further the interests of the INTELLIGENCER as the organ of the denomination.

In pursuance of this plan two days and part of a third were spent in Blissville and vicinity.

The country always looks well in June; it has rarely, if ever, looked better than in this June. It was so long since our last visit there that we had forgotten that the valley is

so beautiful a place and the surrounding country so attractive. There was something of blessing in the privilege of seeing it all; and we thanked God for His ministries in green fields, rich foliage, singing birds and glorious sunshine.

The freshet did some damage in the valley, carrying away portions of some of the bridges and so interfering somewhat with travel. These, however, will soon be repaired, and at not very heavy cost. The oldest men agree that they never before saw so high a freshet as that of this year.

Getting off the train at Blissville station, walking to the church we could not but think of our first visit there. Next month it will be twenty years since that first visit. The general Conference session was held there that year. A little more than three before that, the founder and till then editor, of the INTELLIGENCER had died.

The responsibility of the paper's management had fallen on us, and we were not without due appreciation of the duties involved in the trust, with a burdened heart, but prayerful and trustful, we went. The action of the Conference in its attitude towards the INTELLIGENCER greatly helped us, and we went home, at the close of the session, with a good deal of heart and hope and courage. And now, looking back through the score of years, our heart goes out to God in devout thanksgiving for all His help, and for the measure of success He has given the paper as an instrument of Christian work.

It was the monthly conference at Blissville. We were glad to happen there at that time. Though a busy time of year, there was a very good attendance at the meeting. It was a good meeting; it was better than the average conference, in that every person present reported to the meeting according to Covenant obligation. There was also a heartiness in the testimonies which was cheering.

The pastor, Rev. T. O. DeWitt, received one young man into the church; he had been baptized a few days before.

Bro. DeWitt's pastorate includes Blissville, Mill Settlement, Patterson Settlement, and Tracey Station. He is now in his third year in this field. He has seen much good done. There have been extensive revivals in all parts of the field, a large number has been added to the churches, and the religious interest generally has been much helped.

On the Sabbath we preached in the morning at Blissville, afternoon at Mill Settlement and evening at Patterson Settlement. The day was pleasant, the congregations, especially at the last two places, good, and the services enjoyable throughout. We trust good may result. At Patterson Settlement a good revival has been in progress for some time. Bro. DeWitt has baptized a number of converts, and the work is still going on.

At Mill Settlement a new house of worship has been begun. It is up and enclosed; the work done has been paid for, and a small amount is in hand to continue the work. Probably as soon as the busy season is past, work will be resumed, and we hope to hear of its being pushed forward to the speedy completion of the house. It is nicely situated, is of suitable size, and when finished will be both a convenience and credit to the community.

Mentioning church building reminds us that the pastorate is much in need of a paragonage. The pastor has to rent; and just now, the house occupied by him having been sold, he is put to the inconveniences of moving, and it is not easy to find a suitable house. It would not be a heavy undertaking for the communities included in the pastorate to unite in the purchase of a suitable residence for the minister. The present is a good time to undertake, and we make the suggestion hoping it may be acted on.

At Patterson Settlement we were glad to meet Mrs. Roberts, mother of B. B. Roberts Esq., merchant of that place. Though 87 years old, she is still clear of mind, and interesting in conversation. She was one of the original fifteen members of the Waterloo st. church in St. John. It was interesting to hear her tell of those early days, of the "upper room" meetings before the organization of the church or the erection of the church building, and of the seasons of religious interest and power then enjoyed. She has pleasant recollections of the old ministers, especially those who have passed away.—Father Hartt, Rev. Ezekiel McLeod, the first pastor of the church, and others.

Monday was spent driving about with the pastor, seeing old friends and making the acquaintance of new ones. During the day, thanks to the good words of Bro. D., the INTELLIGENCER's list of subscribers in that section was considerably increased. We hope the

new subscribers may enjoy and profit by its visits.

To those whose hospitality we enjoyed, as to all whom we met, we wish to express thanks for their kindness. We hope to see them oftener in the future, and keep fresh the pleasant acquaintance formed.

## The Use of Lesson Papers and Lesson Cards

[The following paper was read before the Primary S. S. Teachers' Union of Yarmouth a few days ago by Rev. E. Crowell, pastor of the Yarmouth F. B. Church. It contains valuable suggestions for S. S. workers.]

A wise management of any productive industry involves the utmost attention to the machinery by means of which the work may be done, and especially in times of keen competition, when the expense of producing must reach the minimum to make remuneration secure to the investors.

In our endeavors so to train the children that they may exemplify the peaceable fruits of righteousness, we will not go far astray in comparing our methods with those of the wise men of this generation.

The topic assigned me has to do with the implements at the service of the S. S. teacher; and suggests a comparison of their merits.

Thanks to a christian civilization, the workman in the field of religious instruction has the word of God, the great and only authoritative text book, so largely and cheaply supplied that every child may have a copy, through the gift of school or teacher if the parent should be unable or unwilling to provide it. All comparison then must be instituted between the Bible and the separate lesson leaf or paper containing the lesson for the day with notes, questions, and arrangement of the truths of the lesson.

It needs to be borne in mind, however, that our mechanical illustration does not apply fully to the cultivation of the mind or soul, for there is no royal road to learning; and the most elaborate and unlimited machinery, even taking that of the best universities for example, is not sufficient to supply instruction of itself. I knew a man who sent his son to college to learn "common sense." The machinery in that case would evidently not accomplish the task. It seems to me that the prevalent use of "helps" in Sabbath Schools demands a cautionary protest on this account; viz., a tendency thereby to trust in the conveniences of study rather than in the truth itself. For the assertion may safely be made that the truths of any science, as geology, may be better and more thoroughly learned by practical field work than in the best arranged Cabinets; and we find generally that the explorers are the authorities at the last.

This does not ignore the fact that the leaflets contain the word of God which is the instrument for converting the soul; but affirms simply that it is questionable policy to save teachers and pupils the trouble of study, especially when so large a part of the information is already within their reach. I take it that the careful perusal of, or reference to some of the many works describing Palestine and ancient customs, as the "Land and the Book," would outweigh all the apparent advantages of cut and dried papers. The tendency of the system so much in vogue is to foster special cramming, if any study is given, rather than to explain the book by the book.

It is a question perhaps worth asking, how far the pupils look upon the text of the lesson paper as the Bible; and if in that form there is any diminution of authority. Suppose, in the public school, arithmetic to be taught from separate leaves or pamphlets containing the work of the day or month, would not the separation of lessons produce harm in the minds of pupils concerning the importance of arithmetic as a body of study? Such a result may follow I think in the estimate in which the Bible is held as a body of spiritual truth.

I would not however abolish helps, but rather insist that they be not exclusively used, and would assign them a subordinate place to the Bible which should always be in the hands of pupils for reference, by which the harmony and unity of truth may appear. This place of subordination must be found again in the actual class work of the teacher, who must not be a slave to his "help," but a master of the truths and lessons of the hour. The divisions of an ordinary lesson are very artificial, mostly mnemotechnic in character and make not the slightest permanent impression on the mind unless there be in some of the headings a principle of doctrine which finds illustration in the lesson. Take, as I do at random, from S. S. Times, May 8, the analysis, (1) The child hidden, (2) discovered, (3) nourished. These are catch words for recitation, but barren of nutriment. I consider it a mistake to dissect the word of God in such a

mechanical way as that, and my own recommendation is that the short time for class work be given to drawing out the doctrinal and practical truths of the lesson without anything in the hands of the teacher except the Bible; although I would place no limitation on the freedom of a teacher in the hours of preparation. Then let the showers of information in the helps be filtered through the consecrated soul of the teacher and poured through the living voice upon the thirsty plants. In a word, the papers and cards are useful, but not in the exercises of the class. The suggestions for home-reading, the contributions and selections from the ablest christian writers, the references to books treating of the current subjects, and the hints innumerable for S. School work—all which may be found in a first class S. S. paper—make it indispensable to the earnest teacher, and to him is given the privileges of distributing the truth, and it may be wise to lay down this rule, that whatever is worth teaching is worth knowing, a maxim that will relieve the teacher's hands of a burden of books, and load his mind with the choicest treasure.

It appears then, if what I have said is reasonable, that the machinery at our disposal is invaluable for the acquisition of a fund of knowledge on the teacher's part, but is too cumbersome to be employed for distribution, since the condition most favorable to successful teaching is that of immediate personal converse in which the whole word is at hand, at once our authority and our judge.

## Twenty-five Years.

It was twenty-five years ago on August 16 last that Radama II was proclaimed king of Madagascar in the place of his mother, Kanavalona, who for thirty-three years had used all her authority to crush out the Christian religion within her kingdom. One of the first acts of Radama was to assure his people that they might openly profess the Christian religion, and multitudes of people, many of whom were supposed to be dead, began to come from their hiding-places, and the joy of the people was unbounded. The whole night was spent in prayer and praise. The Rev. William E. Cousins, of Antananarivo, in an article in *The Chronicle* of the London Missionary Society, traces the progress of the twenty-five years since Madagascar was reopened, and the story is exceedingly interesting. When the first mission was broken up in 1836, the communicants were supposed to number about two hundred. Shortly after the re-opening (1862) there were between five and seven thousand "Christians"; five years later there were 92 congregations, 101 pastors, besides 437 preachers, 5,255 church members, and somewhat more than twice that number of adherents. A very rapid increase occurred within the next two years, the number of the congregations increasing to 468, the church members to 10,546, and the adherents to 153,000. According to the last annual report of the London Society there were 761 pastors and 5,226 preachers not ordained, 60,781 church members, and 199,283 adherents. The progress is most extraordinary. Twenty-five years ago, on the arrival of the great missionary reinforcement, after the re-opening of the country, there were but three city congregations and twenty small gatherings in different towns and villages. Now the province of Imerina, which is the central and most populous province, is dotted with chapels and school houses, many of them of brick and some of them very attractive architecturally. The improvements in the external appearance of the cities and towns is most marked. It was in 1820 that the Malagasy began to read and write their own language, which the first missionaries had reduced to writing. Twenty-nine octavo pages are now required simply to give the titles of books in the Malagasy language. Most of these publications are school books and religious manuals, but there is quite a large selection of miscellaneous publications. Educational work in the island has progressed with great rapidity. There are now 140,000 scholars enrolled in the Protestant schools. In these missionary institutions a large number of the higher officials of the empire have received their education. Madagascar is indeed a signal illustration of the power of the gospel to elevate and save a people.

Dr. McGLYNN, the deposed Catholic priest, in a public speech delivered in Cooper Institute N. Y. on Thursday evening, said: "While I am not here to defend the assassination of the Czar, I am here to do honor to the man who feels it his duty to kill the Czar." Unless Dr. McGlynn is taking a short cut to a lunatic asylum, he is certainly cutting across lots to unite in fellowship with the most murderous of Anarchists.

## GENERAL RELIGIOUS NEWS.

—Fifteen of the sixty colored students at the Richmond (Va.) Theological Seminary are preparing for missionary work in Africa.

There were 90,000 conversions among the Sunday-school scholars of the Methodist Episcopal Church last year, 30,000 of whom are colored.

—It is said that the Church Army, of the Church of England, has brought three thousand recruits to the church, and has one thousand more ready for confirmation. They were mostly gathered out of saloons and the streets.

—Notwithstanding the political disturbances in Bulgaria, some of the missionaries of the American Board have interesting reports to give. A revival is in progress at Bansko, and the whole village is mightily under its influence. The Sunday morning congregation numbers between 250 and 300, and there have been several hopeful conversions. Drunkards, Sabbath-breakers and several bad men are among the converts. There is much opposition, but it rather helps to spread the work.

## DENOMINATIONAL NEWS.

REV. F. BARCOCK has, we are sorry to learn, been quite sick again.

FREDERICTON.—Rev. Wm. Downey preached in his church the last Sabbath, in the absence of the pastor. Bro. Downey is in good health and spirits. His sermons were enjoyed.

PORT MAITLAND, N. S.—Rev. S. H. Heyman, writes: "I am at work here, and hope I may be so blessed that my labour will help build up Christians in true holiness and bring sinners to Christ. The people here are very kind. I would like to do more for the INTELLIGENCER."

NOTICE.—The Second District Meeting to be held with the church at Third Tier, Jacksonstown, Carleton Co., on the last Saturday in June 1887. All the blank forms have been forwarded to the different churches, and it is to be hoped they will be promptly filled out and forwarded to Clerk of District.

JOHN A. OWENS, Clerk.

FROM REV. H. H. COSMAN.—Please allow me to acknowledge, through the INTELLIGENCER, the present of a baptizing suit and gown made me by the friends in the North Head Church. For their thoughtful kindness I feel very thankful.

I have taken charge of the church at Castalia in connection with the church at North Head. The church is in a healthy condition; two souls saved recently.

H. H. COSMAN.

LOWER MILLSTREAM, K. Co.—It affords me pleasure to state that the church in this vicinity has been revived and made glad in seeing some souls brought to Jesus. Our former Pastor, Rev. S. H. Wyman, held special services one week, which resulted in helping the church to greater activity in the Master's cause. On Sabbath, April 24th, three persons were baptized on the profession of their faith, and received into the fellowship of the church.

At this date the Pastor tendered his resignation, and accepted a call to Port Maitland N. S. The interest still continued. The church extended a call to Rev. G. W. McDonald by a unanimous vote. Bro. M. Donald accepted, and is now our pastor. A few special meetings were held by him, and on Saturday May 21st five more converts offered themselves for baptism, and were baptized. The pastor gave them the right hand of fellowship as members of the Church. The converts were nearly all young persons, and will be a valuable accession to our numbers as workers for the blessed Master. May the Lord bless and sustain them.

W. HAINE.

June 6th 1887.

## Denominational Notices.

FOREIGN MISSION FUND.  
A Maple Grove Boy, \$7.00  
WM. PETERS, Treas.

## DISTRICT MEETINGS.

FIRST DISTRICT MEETING to be held with the church at Arthurville on the first Saturday in July 1887. Ministers to attend: Revs. J. McLeod, C. T. Phillips, and J. W. Clarke.

SECOND DISTRICT MEETING to be held with the church at Third Tier, Jacksonstown, on the last Saturday in June, 1887.

THIRD DISTRICT MEETING to be held with the church at Lower Prince William, the third Wednesday in September, 1887. Ministers to attend: Revs. G. A. Hartley, J. E. Reid, J. G. McKenzie.

FOURTH DISTRICT MEETING to be held with the church at Fredericton Junction, the second Saturday in September, 1887. Ministers to attend: Revs. G. A. Hartley, J. E. Reid, J. G. McKenzie.

FIFTH DISTRICT MEETING to be held with the church at Upper Hampstead, on the first Wednesday in July, 1887.