

TERMS, NOTICES, ETC.

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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. Observation of this rule will prevent much copying and confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, JULY 11, 1888.

—THINK OF IT. How true, that "he never was as good as he should be, who does not strive to be better than he is; he never will be better than he is, who does not fear to be worse than he was."

—THE BEECHERS. It is said that the widow of the late Henry Ward Beecher and other members of the Beecher family are identified with the opposition to Dr. Lyman Abbott the new pastor of Plymouth church, and that Assistant Pastor Haliday was expressing his feeling as well as his own when he took strong ground against Dr. Abbott's settlement. It is further said that all the Beechers absent themselves from the church.

—THEY WON'T SPREAD. In giving the charge to a newly-settled pastor, a minister cautioned him and his church "not to spread themselves over too much ground." There are cases of ministers needing this caution—they have to spread themselves from "Dan to Beersheba" to get a field that will yield even a meagre support. Their efficiency is greatly lessened almost, nullified sometimes, by this spreading process. But there are churches that are very careful "not to spread themselves." The "Christian Inquirer" very truly says, that all they are concerned about is their own little corner of the vineyard. They live and move and have their being only for their own comfort and apparently care for nothing beyond.

—SPEEDY IT. We have again and again, says the Independent, urged our readers to become systematic students of the Bible. We shall continue to do so. Those who have not tried the experiment have no idea of the effect which, in the course of a few months even, would be produced in their minds and hearts. If one will study the Book until he really acquires a taste for the study, he will be very sure to continue it during the remainder of his life. He will feel the need of it just as much as he does of his daily food.

—"PERFECT LOVE." A good deal is said in these days about "perfect love." It is a scriptural phrase, and it indicates an experience highly desirable. It does not need to be proclaimed; it is sure to show itself in the blessed effects it produces. The Central Methodist says of it,—"It cements, it does not divide. It brings God's children more closely together; it does not separate them. It casts out all fear of man, but does not produce bitterness. It thrills the soul with the highest joys, and neither complains nor murmurs. It is ever bright and cheerful, though not exalted or proud. It is the essence of humility, and says: 'I am less than nothing in my sight; and God is all in all.'"

—WHAT THEY LIKE. When one who has been a professing Christian does wrong, the fact is quickly heralded abroad. If only the facts were properly stated little objection could be made; but often the case is given the most sensational setting. The statement of a New York reporter throws some light on this kind of work. He heard that a wealthy member of a church had been drunk in a prayer meeting, had risen up to ad-

dress the minister, and was so much under the influence of liquor that he fell to the floor. He hurried to the church for the facts and when informed that the brother was subject to epileptic fits, and had been merely seized in church, expressed great disappointment, stating that he "could have gotten \$25 for a case of drunkenness in a church member at prayer meeting, but could not hope to get over five for a simple case of fits."

—THANKS. We have to thank those friends who have sent us new names on the special offer now made. We have received a good number. But still there is room. We hope to receive many more.

—CONFERENCES. The Methodist Conferences of New Brunswick and Nova Scotia, which have just concluded their annual sessions, were meetings of much interest. The brethren are cheered by success, and are planning in a large way for the future.

—THE CONVENTION. The Prohibition Convention held in Montreal closed on Thursday. From the reports that have reached us we judge that it was a lively meeting of earnest men. The proposition to organize a "Third Party" was voted down. The report of the Committee on political action which was adopted, recommends that the friends of prohibition organize in each constituency for the purpose of preventing the re-election of any member who does not favor prohibition in the house of commons, and for the securing of the nomination and election of candidates who are proven and publicly avowed prohibitionists; that where the nomination of such prohibition candidate is not otherwise secured, an independent prohibition candidate be nominated and supported at the polls; that the central political committee be elected; that a standing legislative committee be appointed from among the members of the house of commons and senate.

Silly Superstition.

If Paul were living now, even in the end of the nineteenth century, he might, with much correctness say of many people as he said to the men of Athens "I perceive that in all things ye are too superstitious."

In New York city a revival of large proportions has been going on for some time in a Methodist church under the ministry of Evangelist Harrison. Several hundreds have professed conversion. Recently it was reported that "a great white cloud in the form of an angel" floated with snowy wings through the sky and paused over the church in which the revival services are being held, that it remained motionless for a few moments, and then faded away. The report says that a crowd of five hundred persons—excited and awe-stricken, watched the cloud with solemn wonder. Those who believed the story found it easy to regard the cloud as a special divine manifestation, and an omen of still greater blessing about to be bestowed on the church; and those who have been anxious that the number of converts should reach 2000 think the cloud is the promise of the fulfilment of their desire.

It is amazing that any number of people in this enlightened age and carefully taught in things of the Christian religion, should allow themselves to be guilty of the silliness of believing anything so absurd. The *Christian Advocate* commenting on the story says: "Peculiar forms of clouds are of frequent occurrence and infinite variety—castles, cities, churches, colossal human beings with arms stretched out, ships-of-war in full sail, forests, mountains. There is a little house in New Hampshire over which in a certain summer the forms of cherubs seemed frequently to hover. It was inhabited by a hermit bachelor ninety-one years of age, no 'omen' was suggested; but the explanation is quite simple. The trees by which the house is surrounded, and the mountain side near it, are in such a position as to break up the clouds that languidly float at a few hundred feet above the elevated valley in which the house is situated.

A revival which either depended upon or gathered force from omens of that kind would not increase the cloud of witnesses to the power of faith. God be praised that the truth needs no such accessories!"

District Meetings.

Friday, 29th ult., found us en route to District Meetings. It was a fine summer day, quite unlike many of the days preceding it. The fast train on the Gibson-Woodstock branch makes travel more a pleasure than when the running was according to the Winter time-table. There was a good number of passengers, a fair proportion being strangers on holiday sight-

seeing and enjoyment intent. The river view, and the Keswick valley seemed to give them much delight, as did the first glimpses of the river and hillsides seen as the train approaches Newburgh Junction. The country is looking very well; the recent rains have done much good. From Woodstock the drive up country in the early evening in company with Rev. C. T. Phillips, was very pleasant.

THE SECOND.

The session of the Second District meeting was held at Upper Brighton, and began at 10 a. m. Saturday 30th ult. Rain began to fall about nine o'clock, and it rained a good deal all day. The meetings were however, well attended. Probably some were kept away by the rain; but it was just as well, for they could not have found a room in the church which was full. And then the rain was just what the country needed, and was worth immensely more than the presence of a few more persons at the meeting.

The ministers present during the session were, Revs. Jos. Noble, J. Perry, R. French, T. Connor, T. S. Vanwart, E. B. Grey, J. Gravinor, H. Hart, C. F. Rideout, G. T. Hartley, S. W. Shaw, C. T. Phillips, J. W. Clark and Jos. McLeod. Rev. J. Perry, pastor, was leader of the first meeting—a conference. It was a meeting of considerable interest.

At 2:30 P. M. reports were received from the churches. There are twenty-eight churches in the District; twenty-one of them sent reports and were represented by delegates. The number added by baptism during the year was fifty-four. Sabbath schools receive much attention, and the reports of this branch of christian work are quite encouraging. One new church, that at Somerville, was received into the District. Rev. T. S. Vanwart was instrumental in its organization, and is its pastor. It has twenty-eight members, ten of whom Bro. V. baptized during the revival there which led to the organization. After the reports were read, remarks were made by Revs. C. F. Phillips, J. Perry and Jos. McLeod. Bro. Phillips spoke especially of the bad effects of the ministry of Mr. Blank, the reference being to those churches that have no pastors. Bro. Perry spoke of the weakening effects of divisions in beliefs and feelings. Bro. McLeod spoke of the importance of examining closely into the reports to ascertain the true condition of the churches, and of looking after the unreported churches.

.....Saturday evening, the annual sermon was preached by Rev. J. W. Clark. It was a very appropriate discourse, delivered in an impressive manner. We intended to have an outline of it for publication, but in the hurry of the session's work neglected to get it. Sunday was fine and cool. There was a large attendance at all the services.

The prayer meeting at 9 a. m. was a season of great interest and refreshing. The preaching services were as follows: at 10:30 a. m., Rev. Jos. McLeod; at 3 p. m., Rev. C. T. Phillips; at 7:30 Rev. Jos. Noble. The ordinance of the Lord's Supper was administered in the afternoon meeting; the number of communicants was very large, and the service was impressive. At Hartland Rev. E. B. Grey preached in the morning, and Rev. J. W. Clark in the evening. The Sabbath was a good day, and we cannot but believe that the seed of truth sown that day will bear much and good fruit.

Monday at 8 a. m. business was resumed, the chairman, Rev. C. T. Phillips, presiding. After roll-call and other routine, Rev. J. W. Clark was elected chairman for the present year, with Rev. T. S. Vanwart as assistant chairman. Bro. John A. Owens, being still in poor health and unable to attend the meetings, again tendered his resignation of the office of Clerk of the District, and asked that it be now accepted. It was accepted, and a resolution adopted expressing the District's appreciation of his faithful services during the many years he has filled the office. Bro. W. J. Owens, who has discharged the duties of the clerkship during the illness of his father, was elected clerk.

.....Several committees were appointed. The ministers, not members of the District, were invited to participate in the deliberations of the meeting. Bro. A. W. Rideout was elected Treasurer of the District in room of Bro. S. H. Shaw. A vote of thanks was given Bro. Shaw for his efficient services during his occupancy of the office. The following brethren were elected delegates to General Conference: Brethren E. W. Miller, S. W. Boyer, E. Crouse, Hugh Davis, Geo. Vanwart and G. C. Turner. A letter from members of Lower Brighton church, asking for help, was referred to a committee, which reported (1) condemning the disorganization of the church, (2) dis-

approving the action in the matter of the engagement of a pastor, and (3) suggesting that a committee be appointed to visit the church and adjust the difficulty, exercising the power of the District Meeting in such cases. The report was adopted, and the committee appointed. The same committee was instructed to visit Hartland church and act in a similar difficulty. It was voted that the annual sermon next year be preached Sabbath morning. Rev. C. T. Phillips was appointed to preach it. Bro. A. McNinch came before the meeting in committee of the whole on Licentiate.

He made a statement of his christian experience and call to the ministry, and was carefully examined. His statements and examination were satisfactory to the meeting, and a License was voted him. The necessity of a system of protracted meetings throughout the District was considered. There was a strong feeling in favour of more aggressive work. It was resolved to hold as many protracted meetings as possible during the year, and a committee, consisting of Revs. J. W. Clark, T. Connor, T. S. Vanwart, C. T. Phillips and H. Hart, was appointed to have this branch of work in charge, to correspond with churches and communities in which such meetings should be held, and to make arrangements for them. We are hoping that this form of work may result in rich and large blessings to the whole District. The vote of thanks to the Upper Brighton people for their hospitable entertainment of the many who attended the meeting was well deserved. They did all that any people could have done, they did it well and with evident pleasure.

The next meeting is to be held in Knowlesville the last Saturday in June 1889. The meeting throughout was a very satisfactory one. Judging from the spirit of the meeting we think it may be expected that the work entrusted to the denomination in that district will be pushed, in the name of the Lord, more vigorously than before. The meeting of the W. F. M. Society was well attended and interesting. There was a business meeting, and a public meeting. At the latter, besides the reports, there were speeches, readings &c. The receipts are in excess of those of last year, and the interest is steadily growing. A full report will be given by the Secretary, and so we refrain from anticipating the information it will contain.

Rev. E. Sippell, who lives in the Second District, and who has been present at nearly every session of the District meeting since its organization, was not present this year being confined to his home by illness. He was not forgotten, and prayer was offered in his behalf. We took occasion to visit him on our way home from the meeting, and enjoyed the brief interview with him. He has been very seriously ill, but was considerably better when we saw him. He is the oldest minister in the denomination; he will be ninety years old if he lives till next month, and has never had serious sickness till now. He is not suffering now, but is very weak. His faith stands strong, and he awaits patiently and peacefully the time of his departure, confident in the faith of Jesus whom he has loved and served so many years.

The report of the Fifth District meeting was intended for this issue, but had to be held over.

The Case of Rev. H. Coy.

The Western Baptist Association, at its late session in Cambridge, Q. Co. removed the name of Rev. H. Coy from the list of ministers of the denomination. This action, and the reasons for it, are set forth clearly in the following report which we clip from the *Messenger and Visitor*:

The case of Bro. H. Coy was then considered. A committee last year recommended that if our brother was still determined to preach the doctrine of "Entire Sanctification," thereby unsettling the faith of some and causing discord, the Association at its next annual session will be compelled, though painful the duty be, to withdraw from him our friendship, by causing his name to be erased from our list of ministers. A committee composed of Dr. Saunders, J. H. Saunders, P. O. Rees, and C. Goodspeed had been appointed to confer with Bro. Coy, to find out his present views. These brethren report:

"We had a conference with Bro. Coy, and, after a long and full discussion of the whole subject of the doctrine and practice of the people composing the holiness conventions, Bro. Coy informed us that he has not changed the views he held at the time of the meeting of this Association last year; and that he held the belief of the holiness convention on the doctrine of holiness; and moreover, he does not see it to be his duty to pledge himself to this association to abstain, in future, from co-operating with the said convention or fraternity." On the reception of the report, it was carried, with one dissenting, by a rising vote that "having heard the report of the committee appointed to confer with Bro. Coy, to the effect

that he still retains the view on the doctrine of holiness taught in the so-called holiness conventions, and does not feel at liberty to withdraw from co-operating with these conventions and preaching the doctrine of entire sanctification; therefore resolved, that we, with much grief but with the most hearty good will to Bro. Coy, confirm the action of the Association of last year and drop his name from our list of ministers."

Several brethren spoke, deeply regretting that Bro. Coy could not see his way clear to keep in full sympathy with the tenets of our denomination, and the earnest hope was expressed that he might soon be able to return to us again without any violation of conscience.

This is a very painful case. We believe Bro. Coy is perfectly sincere. So, also, is the Baptist denomination. He thinks he cannot do otherwise and not violate his conscience, with his present view. The denomination cannot countenance what they believe a hurtful and disruptive error without violating their deepest convictions. So no other action could be taken on either side than was, he holding the views held. While the action is thus rendered necessary, let there be nothing but the kindest feeling with mutual respect and love. We very much hope that our brother may go on to the sure word of God for instruction rather than to an uncertain inner experience.

Letters From Rev. Dr. Graham.

No. X.

Dear INTELLIGENCER:—When Rev. Wm. Downey was in this city I noticed in his correspondence in your columns he spoke of Rev. Waldo Messaros. So it will not be altogether new to your readers that I speak of him.

Six years ago there was in this city a dying Presbyterian church. It is said the regular attendants on the Sabbath, numbered less than two scores. At this juncture they invited a young Free Baptist preacher to occupy the pulpit for a few Sundays. The people turned out and soon filled the house to its utmost capacity. This was Rev. Waldo Messaros.

The church then called upon the Presbytery to sanction him as pastor over them. Naturally, the Presbytery declined to make a Free Baptist minister pastor of a Presbyterian church. But the church determined to employ him at some rate, and, finally, withdrew from the Presbytery without a dissenting vote. They, however, made an agreement with the eloquent preacher to remain with them for five years in case of their taking the independent position. To this, extraordinary excepted, he agreed.

Instead of five years he has preached with them six years. In his sixth annual sermon, he stated to his flock that he would remain no longer in their capacity as an independent church; that he would, however, remain at a less salary than they have paid him hitherto, provided that they should become a Free Baptist church; that on the first of the coming August he should go to another church if they did not comply with this condition.

On Monday of this week, they met in the evening, having given the matter full consideration, and, by vote, of 114 to 9, resolved themselves into a Free Baptist church, took the Free Baptist covenant, re-elected their former officers, and gave Mr. Messaros a unanimous call to the pastorate of the new church.

With an overflowing house, with prosperity in gathering in numbers, so that they number over three hundred, with all ordinary signs of prosperity, as to salary, friends and so on, why did he resign? As I gather it from all quarters, he felt he was not doing his life work, that upon his departure the superstructure would fall to pieces; that the members and Sunday school pupils would be dispersed. This is not the way to build for the generations. The isolated church gets no training in home or foreign missions, has no part in building colleges, and no part in the extensive use of the press in promoting the growth of christianity. It is an age of organization. To do some of the most important things for the spread of the Gospel requires the force of numbers, as, before hinted, with the press, with colleges and theological seminaries, and with missions at home and abroad.

He had found that it is not a good thing for a pastor to be without denominational associations; that he is likely to be misunderstood and assailed with none to explain or defend.

Much more he said, speaking from his own experience, not always the pleasantest. We may certainly add, his reasons are ample and are well founded. And, easily we may infer that the divisions of denominations into hostile attitudes are worse than the isolation of individual churches.

But you may wonder what about the church property, during these changes, for it is a most admirable property both as to location and adaptation to the wants of a worshipping assembly of a thousand. The simple reason that no trouble has arisen about it is this: It is mortgaged for all it is worth. At a

low rate of interest, it costs \$1000 a year to pay the interest on the mortgage. It was thus, or worse, when Mr. Messaros came to it. The new church is quite willing to leave it to any one who wishes the luxury of paying interest. So one important element in making changes from one church to another, is quite out of the way.

D. M. G.

Philadelphia, 22, '88.

Psalm XXXII—2.

Dear Bro. Coy—Quite recently I listened to a discourse on the subject of "entire sanctification," in which it was stated that "sins of infirmities and mistakes are not chargeable to the christian." The passage indicated at the head of this note—"Blessed is the man unto whom the Lord imputeth not iniquity"—was, quoted in proof. In the use made of it, I think it was misconstrued and misapplied. The Psalm commences thus: "Blessed is he whose transgressions are forgiven, whose sin is covered;" then follows the passage quoted. To me it appears very plain to whom the Psalmist refers. See Rom. iv—7-8; II Cor. v—19, 21; Heb. vii—22. With the question of "entire sanctification" I have nothing to do in this writing, except to say that when preachers mount a hobby they should not ride it to death, nor use passages of scripture in attempted proof of it, which have nothing to do with it. One effect of resort to such measures in support of a doctrine is to lead one to doubt its correctness.

S. K. W.

New Brunswick Sunday School Association.

DEAR SIRS,—Will you kindly allow me to say to those who are interested in Sunday School work in N. B., that the Executive Committee of our Provincial S. S. Association have arranged a plan of campaign for the Summer which we wish to call attention to.

First—We have arranged with the County S. S. Associations that all of their annual conventions shall be held in consecutive order as per plan below.

Second—We have secured the services of Col. Robert Cowden, of Galion, Ohio, one of the most successful Sunday School workers in the United States, an accomplished S. S. Institute, Normal class, and Assembly conductor, who will be present at all of our County Conventions, and also at the Provincial Association. Col. Cowden will give his most interesting and instructive addresses on such subjects as "The Teacher's Preparation," "The Art of Questioning," "The Teacher's Qualification," "The Principle of Teaching," or "The Seven Laws of Instruction." He will show methods of conducting "Primary Class," "Teachers' Meetings," and other phases of S. S. work. After working these lessons out on the blackboard step by step, he presents each one with a printed fac simile of lesson to take home for study and review. We have had letters from Mrs. W. F. Crafts and many others who have been with the Colonel, while at work, and they speak in the highest terms of his ability, and congratulate N. B. on having secured his services.

With the assistance of such a noted helper, we wish now to have the greatest possible number of Teachers and Superintendents present at the meetings. While we especially urge the Teachers and officers to come, we will be glad to welcome all who have any interest in Christian work. We venture the suggestion that day-school teachers will find much in Col. Cowden's work of practical interest to them.

As ours is an inter denominational association we welcome all, and hope much good shall come of the effort to instruct. We have arranged that Col. Cowden shall be in our largest towns over Sunday, when he will speak as arrangements may be made.

Our plan is as follows:—
Sunday, July 22d—Col. Cowden will reach St. John, and remain there Sunday, Monday, and Tuesday, the 22d, 23d and 24th.

Wednesday, July 25th—He goes to King's County, remaining to the Convention at Apolonia on Thursday and Friday, 26th and 27th.

Saturday, July 28th—He will go to Moncton, remaining there Sunday, 29th, and then attending Westmorland Convention, at Shediac, Monday and Tuesday, 30th and 31st.

Wednesday, August 1st—He will go to Albert, remaining to the County Convention at Hopewell Cape, Thursday and Friday, 2d and 3d.

Saturday August 4th.—He goes to Campbellton remaining Sunday and attending Restigouche Convention at Dalhousie, 6th and 7th.

Wednesday August 8th.—Goes to Gloucester, remaining to the Convention at Bathurst, Thursday, 9th.

Friday, August 10th.—Goes to Northumberland County Convention at Chatham, remaining Saturday, 11th, and spending Sunday, 12th at Chatham.

Monday, August 13th.—Goes to Kent County, remaining there Tuesday and Wednesday, 14th and 15, attending the Convention at West Branch, and leaving Wednesday, 15th.

Wednesday, August 15.—Goes to Fredericton to attend Queen's County Convention at Gagetown, on Thursday and Friday, 16th and 17th.

Saturday, August 18th.—Goes to Fredericton, where he remains Sunday, 19th and attends York Convention at Fredericton, Monday and Tuesday, 20th and 21st.

Wednesday, August 22d.—Goes to Centreville to attend Carleton County Convention there, remaining over Thursday, 23d.