

TERMS, NOTES, 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 waste of confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

THE FALL ANNOUNCEMENT.

A Chance for New Subscribers

The "Intelligencer" will be sent free to the end of the present year to new subscribers who pay one year's subscription.

\$1.50 WILL PAY FROM NOW TILL DEC. 31ST, 1889.

The ministers are respectfully requested to kindly announce this to their congregations. And we hope all our readers will tell their friends about it.

We are desirous of getting a large number of new subscribers this fall. Hence the foregoing liberal offer.

Whatever service the friends of the paper can do in making the offer known and inducing new subscribers, will be highly appreciated.

Religious Intelligencer.

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

WEDNESDAY, OCTOBER 17, 1888.

—DON'T SCOLD: Scolding is mean business.

—ARE YOU a christian? Exemplify the doctrines of Christ everywhere.

—THEY NEED INFORMATION. There can be no doubt that the more fully christian people are informed about the progress and needs of mission work, the more liberally do they contribute to it. One reason, and a chief one we believe, why so many have small interest in the great work is because they know little or nothing about it. Pastors may do much to help such people. They can tell them much, and they can also put them in the way of reading more about it.

DON'T AGREE WITH HIM. The Russian novelist and reformer, Count Tolstoi, of whom a good deal has been said, and who seems a very peculiar character, is just now living a very simple and self-denying life. What he may do next year no one knows, but with his present feelings he is disposed to sell all that he has and give the proceeds to the poor. His wife does not agree with him in this extreme view, and threatens that, if he attempts to carry out his purpose of selling their home and everything, she will have an official examination as to his sanity. She is sane, anyway.

—THE SEMINARY. In another column is a letter from Rev. W. J. Stewart to the Messenger and Visitor, giving an account of the first prayer meeting in the Seminary. Read it, and thank God that we have a school which has begun its work with such manifestation of the Divine Presence. The work of establishing the school has, from the outset, been one of much prayer, and God has, often in

very marked ways, given gracious help. Now that the school work has been begun the same presence and help are being sought and had. To such an institution parents may safely send their children. We trust, too, that in all the homes of the denominations interested in the school, it will have a place in their prayers.

—TRUE. Meeting the complaints made by those who do not know much about what they talk of, that preaching is inferior to what it used to be, and that christian instrumentalities generally are much below the mark. "Christian Life" very truly says,—"as a matter of fact, never before were there so many able, accomplished, and earnest preachers in the pulpits of Christendom as there are to-day. Preaching never did more good than it is doing now. Sermon literature was never more widely read or more gratefully appreciated. If the croakers or dullards are unaware of all this, their ignorance is to be pitied."

—HE DIED. The death, recently, in Southern France, of "Bishop" David P. Patterson, removes the head of one of the peculiar sects. An account of him says that he founded the church called the "Children of Zion" about twelve years ago, and missions were established by him in several of the Western States and Territories, in Canada and in Scotland. He has kept them nearly all under his personal direction, but has been traveling in the Holy Land for three or four years, with occasional visits to his followers in Scotland. Bishop Patterson made astonishing claims to the possession of supernatural powers; he proclaimed everywhere that the handkerchief with which he wiped his face could be used with success in healing the sick. His votaries called him the "Eye of Jehovah," and held strenuously that he would never die. Blind devotion to him had caused more than one scandal. He was a Scotchman, and 44 years old last July.

A CHRISTIAN CONFERENCE. There is to be held in Montreal, from the 22nd to the 25th inst., a General Christian Conference, under the auspices and direction of the Montreal branch of the Evangelical Alliance. The programme announces papers and addresses from some of the most eminent christian workers on the continent. Such names as Sir William Dawson, Rev. Dr. John Hall, of New York, Rev. Dr. Josiah Strong, Hon. William E. Dodge, President, of the Evangelical Alliance in the United States, are a sufficient indication of the interest which will mark the coming gathering. Among eminent Canadians who will attend are Rev. Drs. McVicar, Burns, of Halifax, Chancellor Burwash, Rev. Dr. Williams, Hon. S. H. Blake, Bishop Baldwin, and many others. Among the subjects to be discussed are "Current Unbelief," "Capital and Labor," "National Perils," "Roman Catholicism in Canada," "Co-operation in Christian work," and "The Church in its Relation to the Evangelization of the World."

—THANKSGIVING. Thursday, Nov. 15th has been appointed Thanksgiving Day, by the Governor General.

INSANE. It is reported that Rev. Joseph Parker D. D., the eminent and well known London preacher, has become insane. If the report is true, the insanity is doubtless the result of overwork. We hope, however, the statement may prove to be greatly exaggerated, if not wholly incorrect.

The Free Baptist Conference of New Brunswick

The fifty-sixth Annual Conference of the Free Baptists of New Brunswick is now in session at Blissville, S. C. The session began with the Ministers' meeting on Friday last.

It was the first really bright day for a long time. It was good to see the sun. Many predicted fine weather during the session. Though scarcely daring to be confident in view of the extraordinary uncertainty of the weather during the season, and the failure so often of all the "signs" of the weather-wise, all hoped the prophecies might be realized.

The freshest which did so great damage in so many places was felt much in the valley of the South Branch of the Oromocto. The water, so the old inhabitants say, was never before so high there at this time of year. It began to fall the day Conference opened, but is still high, making the crossing of the stream difficult, and quite cutting off some of the homes which were to entertain members. This made the taking care of Conference more difficult than it would, otherwise, have been, but the people have shown themselves equal to the

extra demand, and are doing their part with hearty good-will.

The early train from Fredericton took some half dozen members, who, having a couple of hours of waiting before the opening hour, had time to look about them. They found that the church building had been newly painted within and without and put in order generally for the session.

By 10 a. m. a good number of ministers were present. There were warm greetings, for many had not met since the Conference of a year ago. Rev. T. S. VanWart, Chairman, promptly called the meeting to order. After singing "And are we yet alive," prayer was offered by Rev. John Perry. After roll call and the reading the minutes of last session the election of Chairman was proceeded with. Rev. Jos. Noble was elected. He thanked the brethren for the honour given him, as did the retiring Chairman for their co-operation during his occupancy of the Chair.

There was some informal discussion of questions of doctrine and practice, and a resolution was passed reaffirming the action of the Conference last year on the question of sanctification. (See Year Book, 1887, pp. 45 & 46.) Revs. T. S. VanWart, J. N. Barnes and E. B. Grey were elected members of the Elders' Conference Executive. Rev. W. C. Weston of the N. S. Conference, who arrived in the afternoon, was welcomed and voted a seat. Rev. G. T. Hartley sent word that, on account of poor health, he would not be able to be present, and asked to be excused from attendance. His request was granted.

The Elders' Conference met again Saturday at 8 a. m. Rev. G. A. Hartley resigned the Secretaryship. The resignation was accepted and the thanks of the Conference given him for his efficient services. Rev. J. T. Parsons was elected Secretary. A resolution was adopted expressing the deep sense of loss experienced by the ministers in the death of Revs. A. Taylor and J. E. Reid, and the high esteem in which the deceased brethren were held both for their Christian character and the abundance and success of their labours in the cause of Christ. In the meetings frequent reference was made to the beloved brethren who have passed away, and the sadness that we should no more see nor hear them in Conference was very manifest. Rev. Dr. Phillips and Rev. E. N. Fernald arrived during the morning and received hearty welcome. The case of S. H. Weyman, a member of the Conference, who was suspended by the Executive during the year, was brought up. The action of the Executive was approved. He being absent the further investigation of the matter was deferred, and he was officially communicated with and requested to be present on Monday. The Elders' Conference then adjourned to meet at 8 a. m. Monday.

Friday evening there was preaching by Rev. W. H. Perry. The attendance was good, and it was a meeting of interest.

SATURDAY.—The predictions of good weather failed, much to the disappointment of all. Saturday was wet and cold.

At 10 a. m. the usual social conference or testimony meeting was held. The church was well filled. Rev. G. F. Currie, pastor of the Blissville church, presided. He was assisted in the opening services by Revs. J. Noble, W. Downey and A. C. Thompson. It was an excellent meeting. There were as many testimonies as were possible in two hours, and fully as many others testified their faith and love by rising in response to the request of the moderator. The spirit of the meeting was tender and sweet, the Spirit's presence was very manifest, and the Lord's people were made glad and received spiritual strength.

At 2 p. m. the first business meeting of the General Conference convened, the moderator, Rev. Wm. Downey, in the chair. The opening prayer was offered by Rev. J. Perry. After roll call, the Corresponding Secretary, Rev. G. W. McDonald, read the annual report of the state of the churches. The following are extracts from the Report:

"Twenty-one years have passed away since the Conference met in this place. It would be impossible for me to even hint at the very many changes that have taken place during that period—changes that have influenced the world's life history, the growth and enlargement of the Christian church, our denominational interests and our individual experience."

We who were the young men of that time are now among the middle-aged; those who were the middle-aged have become the old or have passed away.

Of the 34 ordained ministers comprising the Conference of that year, thirteen have passed away. Among the deceased are also the Recording Secretary and his assistant of that time, Brethren B. J. Underhill and E. M. Truesdell.

Some of us remember how truly the

Corresponding Secretary in his report of that year spoke the feelings of our hearts when he said, "The last year has been a most trying one. Never before did we assemble in an annual meeting where our hearts were so full of heaviness and mourning. Never in the history of the denomination has the annual report contained so solemn and sad an announcement as must be made this day. Death—cruel death, has invaded our sanctuaries and broken our ministerial ranks. Yes, brethren, it is really true that Elder's Hart and McLeod, to whose labours we are so much indebted for our present prosperous estate, will meet with us no more."

In the year now closing death has also done its work on our denominational life. We miss those today who were with us last year. Rev. A. Taylor, always present, always active in the worship and business of our Conference, and who preached in the closing service of last session, has passed away to rest. And Rev. J. E. Reid who preached the last annual sermon, has also been claimed by death and has gone to his reward. We miss them today, as they have been missed in their churches and homes. To them it is given to rest. Our work lies before us. A distinguished layman, a member of this Conference, and beloved by all who knew him, Robert E. McLeod, has also gone home.

What is death To him who meets it with an upright heart?

A quiet haven, where his sheltered bark Harbours secure, till the rough storm is past.

Perhaps a passage over-hung with clouds

At its entrance; a few leagues beyond Opening to kinder skies and milder suns,

And seas pacific as the soul that enters them."

Then follows a detailed statement of the churches in these seven districts as reported to their annual meetings, concluding with this summary:

"There have been added to the churches in the District by baptism 381, by letter 80, total 461. Decrease in various ways 339. Net increase, 122. Seventy-one churches have regular weekly prayer meetings; ninety-four have regular Monthly Conference; and eighty-five have pastoral oversight some portion of the year. There has been paid for support of Ministry \$11,195.65; for current church expenses \$2929.49; for buildings and improvements \$3112.81; total \$17,237.95. * * * Perhaps some would have been better pleased with a more extended notice of work done; and others may be disappointed by the absence of information they may suppose ought to be given. But I have given what I received, and with as little comment as possible."

Rev. John Perry moved the adoption of the Report. He remarked upon what he regarded the pleasant character of some of the facts set forth, and thought there was much reason for gratitude and encouragement. Referring to the serious losses from the ministry he sought to impress the fact of the increased responsibility resting on those who remain.

Rev. F. Babcock, seconding the motion to adopt, said that while thinking something of the past, he was thinking more about the future. Great things have been done, but greater possibilities are before us, and he would have us all appreciate the situation and its possibilities, and go forward courageously and in the strength of a godly faith to the work appointed us of God.

Rev. G. A. Hartley spoke of the educational work in which the denomination is engaged, and urged it upon the thoughts and sympathies of all the people.

Rev. W. C. Weston, Delegate from the N. S. Free Baptist Conference, was introduced. He referred to a former visit as a delegate. Though not equal, physically, to all the duties required of a delegate, he was not sorry his brethren had appointed him; he wanted to come. It gave him pleasure to convey to the Conference the christian greetings of the Free Baptists of Nova Scotia. He gave the statistics of his denomination, and spoke of their work and the progress being made. He mentioned, as a gratifying fact, that their people have developed more in the disposition to liberally support the institutions of the Gospel than in any other way. They are more and more recognizing their stewardship as Christians. Alluding to work for the young, he said they never before, did so much nor so good Sabbath School work as now. He told how much they enjoy the N. B. Delegation, and are helped by it, and desired its continuance. Rev. G. A. Hartley reported his attendance as delegate at the last session of the N. S. Conference.

Rev. E. N. Fernald, of Boston, being introduced, spoke of the deep satisfaction it gave him to be present. Glad to meet all christians, he could not deny that to meet Free Baptist Christians, affords him more pleasure. He spoke of some of the things which, from the start, characterized us as a denomination, and thought we ought to be at pains to emphasize them. Urging the importance of the right raising of the young, he referred to

the S. School publications of the Free-Will Baptist Publishing House of which he is the head, and hoped he might be able to introduce them to our churches.

Rev. Dr. Phillips did not need much introduction. He told how glad he was to be in the Conference again after an absence of ten or eleven years. He referred to his first visit during the Conference of 1864, held in Fredericton, of his being adopted as the missionary of the Conference, and to the ready and hearty support given him during the ten years he remained our missionary. He rejoiced that N. B. Conference has now one of its own sons in India. Though he had not met him, having left India before Bro. Boyer arrived there, he knew that he was making a good missionary; every report he had received of him is most cheering. If you support him with prayers and payments as you did me, he said, his work will be a great success. Dr. Phillips speaks in the earnest, effective way which so many in our churches remember.

[This report has to be closed, for this issue, with the Saturday afternoon meeting.]

"Faith Cure" Absurdities

There are so many absurd things taught and claimed to be wrought by the professional "faith-cure" people of the present time that one gets ashamed that so many fanatics are able to masquerade as christians, and mouth their silly and sometimes blasphemous pretensions in the name of Christ.

There are few, if any, intelligent christians who do not believe that the Divine power is sometimes, perhaps often, specially exercised in healing disease. But their common sense faith forbids toleration of the worse than nonsense of which the professionals are guilty.

There are constantly coming under our notice the statements of alleged wonderful things wrought through the instrumentality of those who make a business of what they irreverently call "faith-healing." We append some illustration of the craze gathered from exchanges.

Here is an incident which seems to show that the possibilities of "Faith Cure" are enlarging. In Jersey City, the story goes, a city policeman says that he found he had rented a house that was infested with roaches and other vermin; he prayed for them to go elsewhere, and they scampered out "like an army overwhelmed by its foes." Another member of the church was plagued by mosquitoes. He applied the same cure-all, and away they went, "and now pester his neighbors, while his family sit out-of-doors in peace." Christianity must be true, for it survives priestcraft, hypocrisy, and such driveling folly as this.

The people who believe these things have never any difficulty in explaining difficulties, as witness this:

At a meeting a day or two ago a brother claimed to have been entirely healed of paralysis. Said a person, "Are you entirely well now?" "Yes," was the reply, "all but a little lameness in my side." Whereupon a sister cried, "Praise the Lord, brother. God left that spot there so that it would remind you of what He has done for you. Glory to God, I say." Another, a woman, appeared before a congregation with her face covered with pimples. She was an advocate of faith-healing, and gave testimony that the Lord had relieved her of headache that morning that she might be able to speak. When asked why the pimples were not removed at the same time, she said that it occurred to her while praying that perhaps it was the will of the Lord that she should be willing to appear with the pimples on her face!

The "N. Y. Sun" publishes an incident which has in it a good deal of philosophy. It might be recommended to such as are mentioned in the foregoing incidents; but they would probably pay no attention to it. A wealthy lady of New York broke one of her legs last winter. It was properly set, but while it was healing she used a pair of crutches, and the habit of using them grew upon her until she felt unable to walk without them. One day last week she started out upon her crutches to visit a neighbor, living a block or so away, and met a distressed, ragged-looking man who had lost a leg, and was hobbling along on a pair of old stilt. Her sympathies were aroused. Grasping her crutches in one hand, she stood erect for a moment, asked the man if he would take them, gave them to him, and walked off with perfect ease, and in this way learned for the first time since she broke her leg that she had no need for artificial aid in walking.

This would have been heralded around the world as a marvelous cure if some patent faith-healer had only told her to lay aside her crutches.

Woman's Condition in Japan.

The Rev. M. C. Harris, a missionary in Japan, gives the following graphic account of the condition of Japanese women: "In Japan to-day there are 18,000,000 women under heathenism, who look out to their sisters in America and Europe for succor and aid. The religion of the Japanese women is Buddhism, and through this religion their condition, morally, physically and intellectually, has been made pitiful in the extreme. Japanese men, when they look for a wife, expect a servant, and obedience is the word which the women understand better than any other in the language; obedience in the most degrading and shameful sense of the term. If their husbands tell them to do a thing, no matter what it is, no matter if all their womanly instincts and virtues are sacrificed in doing it, they have to obey. They have no marriage ceremony in the sacred sense of the word; it consists simply in drinking a kind of beer made out of rice, the man taking a drink and then the woman, and then they are married, this being generally followed by a feast.

"Divorces are very common; but it is only the husband who has the power of divorcing, never the wife. A man can divorce his wife on the slightest pretext and the most frivolous cause. One great reason may be of her talking too much. She must blacken her teeth, shave off her eyebrows, and make herself as hideous as possible, as a token of her fidelity to her husband. She must always walk behind her husband, and that, too, at a respectful distance. She is made a slave, and without any warning or any reason she may be thrust from her home and her family to wander alone in the street, forsaken and disgraced. It is a very common expression there, when one Japanese meets another in the street, to say: 'Well, have you the same wife as when I last saw you?'

"Divorces occur only in six months, and run as high as sixty out of a hundred. Buddhism provides a paradise—somewhere away off in the West—for all souls; but a woman cannot reach it until after she dies and is born again into a man. Look where you will in the literature of the Buddhists, and you will see the sneers and contempt that are every-where heaped upon women.

The Japanese Government are now becoming more liberal in their views, and have instituted laws which in a measure are tending to improve the condition of their women. General Karoda, a Confucian philosopher and a very learned man, came to this country to learn the ways of our Government. His visit resulted in much good, especially for the women of Japan."

That First Prayer Meeting.

We do not mean the first one that was held by the disciples after the resurrection at which Jesus appeared and said, "Peace be unto you," and a little later in the meeting breathed upon them and said, "Receive ye the Holy Ghost," but we mean one similar to it except no absent Thomas, which was held in the Union Baptist Seminary, at St. Martins, the first Sabbath morning after the opening. It was the first gathering of faculty and students in that capacity which distinguishes a religious institution of learning from a college founded by the state, viz., for religious instruction and christian work. I should judge from what I heard a few days after the meeting was held that it was one never to be forgotten by all present. I said to a young man who sat opposite me at the table, "I saw in the Messenger and Visitor an account of the opening of the seminary." "Yes," said he, "but you saw no account of our Sunday morning prayer meeting." "No," said I. "Well, the reason was," said he, "it could not be reported. It is no doubt written on high, but could not be written on paper." This seemed to be the impression I received both from teacher and student. It was one of those precious seasons when Jesus appears in the midst and shows to his disciples his hands and his side, and breathes upon them the blessed spirit. This explains why the hearts of all who love Jesus in the seminary are knit together in the bonds of Christian love, and those who know him not are already seeking after this blessed experience. Oh that this first prayer meeting may be but the sweet foretaste of a blessed and continuous feast when Jesus has in store for our beloved school. I write these lines not only to preserve to history an account of this first prayer meeting, but also for the encouragement and comfort of parents whose children are at the institution and whose prayers are before the throne of God in their behalf. One word more. The students all say that the Lord must have directed in the selection of the principal, preceptors, Prof. Downie and all the teachers. We believe they are right in their prophecy. We believe also that the general superintendent (who is not on the teaching staff, and so we did not ask the students' opinions concerning him) is of divine appointment to the responsible work of general oversight; and we say to all the Baptist and Free