

TERMS, NOTICES, ETC.

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

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New subscriptions may begin at any time in the year.

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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 confusion and mistakes.

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

The "Intelligencer" for 1889.

A New Year approaches. Following the custom of many years, it is now the time to say something about the INTELLIGENCER's future—its plans and prospects.

Its thirty-six years of life and an established character make it necessary to say but little.

It is our purpose to not only keep the paper up to its standard, but to improve it in every way possible. We are planning to do this. By devotion to the work, with the co-operation of its friends and the blessing of God we confidently hope to accomplish our purpose.

WHAT IT WILL BE AND DO.

The INTELLIGENCER will continue to be a christian paper. It will furnish its readers the choicest religious reading; it will provide the best helps for Sabbath school Superintendents and teachers; it will give ministers and lay christian workers food for thought, mental and spiritual stimulus, and timely illustrations of truth; it will convey comfort and solace to the aged; it will be the friend and counsellor of those who are devoting their strength to God's service; it will seek to strengthen the weak against temptations and discouragements and to win the wayward back to faithfulness; it will interest and instruct the young, endeavouring to influence and mould them for the best living and to lead them to Heaven. It will be such a paper as may with positive profit be taken into any home and read by any person of any age.

A FREE BAPTIST PAPER.

The INTELLIGENCER is a christian paper in the broadest and best sense. It loves every branch of the church of Christ, is ready to contribute in any way to their true success, chronicles the triumphs of truth by whomsoever furthered, and rejoices in the prosperity of any and all who pray and labour for the extension of Christ's kingdom.

It is at the same time a Free Baptist paper. It was established by a Free Baptist, one who loved the denomination with all the fervour of his great heart, who laboured for it in season and out of season and far beyond his strength, who sacrificed for it to the last dollar and more, and who went to his grave prematurely because of excessive toils and struggles in behalf of the denomination of his choice and love.

The design of its founder was to make it a help to the Free Baptist denomination, and he succeeded.

The management since his time has kept the same object in view. And proof is not lacking that a good degree of success has attended the efforts made.

The paper is not likely now to forget its mission, nor to fail in any degree to be faithful.

The Free Baptist denomination in these Provinces is of God. He had a

prospered the work. That work is not yet finished. God calls us to use the place and influence He has given us for the spread of the truth as He has led us to understand it.

The INTELLIGENCER will continue to stand for this understanding of truth, and will be its advocate and defender.

It is the only Free Baptist paper in Canada—the only journalistic advocate of the principles and methods of the denomination, and is the only paper through which the ministers and people of the denomination may freely communicate with each other and the public.

IT WANTS TO GO TO EVERY FREE BAPTIST HOME.

We desire to have the INTELLIGENCER go every week into every Free Baptist home in this country. They need it to know what their ministers are doing and their successes; to learn of the cause generally and how it is prospering; to get information of the mission and other undertakings of the denomination; to know how the work of the Lord in all countries and by all bodies is succeeding; and to be kept in touch with the christian spirit of the time and interested in the christian activities that are blessing the world; to be instructed in Christian truth and strengthened for christian work. We merely repeat what many ministers and others of all denominations are constantly saying when we say that a member of a church cannot be as good and useful as he ought to be if he does not read his church paper.

Their families need the paper. It need not be surprising if the children have little interest in and weak attachments to the denomination of their parents if they do not see and read its paper.

It ought to go to them all. The price is now so low (only \$1.50 a year) that it is easily within reach of every one.

HELP US GET THEM.

Now is a good time to try to get as subscribers for the INTELLIGENCER the many hundreds of Free Baptists who are not receiving it. So persuaded are we that they need it, that, if it were in our power, we would send it free to them all. We know, though, that it would not do them nearly so much good received in that way as if they paid for it.

It is possible, we think, with proper effort, to reach, if not all, a large majority of the non-subscribing and persuade them to subscribe.

A vigorous canvas all over the field, conducted with patience and prudence, setting forth the claims of the paper and its benefits to Free Baptists especially, would, we believe, secure a thousand new names before the New Year.

It can be done if the ministers and all others who are interested in denominational work and success will each do what he can.

A CASH PREMIUM TO EVERY SUBSCRIBER!

Our dependence for increase of circulation is almost entirely on those who are, like ourselves, interested in the denomination and christian work. If each one, so interested, does a little, the aggregate will be a grand success.

To make the work easier, and at the same time remunerate those who devote time to the canvass, we have concluded to offer a cash premium to every subscriber. It is, we think the best offer yet made. Here it is:

To each present subscriber is given the chance to get his paper and at a reduced rate, if, with his own subscription, he will send also a new subscriber, we will furnish both copies one year for \$2.50

We hope every subscriber will be interested, both for his own sake and the paper's sake, to secure at least one

neighbour or friend who can be induced to subscribe.

Will our friends begin the work at once.

REMEMBER! Your own subscription a year, and a new subscriber a year, both for \$2.50.

New subscribers will receive the paper to December 31st of this year free!

Religious Intelligencer.

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

WEDNESDAY, NOVEMBER 21, 1888.

—IMPERIAL FEDERATION. A branch of the Imperial Federation League was organized in St. John last week. Sir. Leonard Tilley and other prominent citizens, independent of political party preferences, participated in the meeting. Annexation nonsense did not find any favour in the meeting.

—UNCHANGED. Some people talk as though the Roman Catholicism of to day were different from that of the days of the Inquisition. It may appear different because it is policy to appear so, but the same spirit is there, as is shown whenever there is what the church regards as fitting opportunity. And everywhere it only waits the chance to work as of old.

—CABINET-MAKING. Now that the election is over, and Harrison safe for the Presidency, the papers are busy making a cabinet for him. Of course the worst they can do is guess, and they are doing that at a lively rate. It is quite probable that the President-elect will, at the proper time select his cabinet, without particular reference to the newspaper selections. But meantime, the conjectures of the papers afford them pleasant employment, and their readers plenty of chance for speculation and, later, disappointment.

—A JUST COMMENT. Christ's words, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves," is commented on thus by Dr. Broadus:

"A place of worship becomes a den of robbers: 1. When the worship is conducted by men who seek religious office for the money it yields. 2. When the worship is supported, or the house of worship erected, by such measures as extortion in fairs or covetous gambling. 3. When persons join a certain church in hope of gaining custom, or otherwise promoting their worldly interests. 4. When men wrong others through the week, and try to atone for it by worshipping God on the Lord's Day."

A more just and pointed comment on the Saviour's words is scarcely possible.

—JOS. COOK ON FAITH HEALING. Joseph Cook has opinions on everything. They are generally sound, and he usually expresses them in a plain way. On healing by prayer alone, as taught by some specialists in these days, he says:

"As I do not admit exegetically that the power of working actual miracles was promised to believers in all ages, so I am not as yet convinced historically that any actual miracles of healing have been wrought." "It is by no means denied that many functional diseases, especially those resulting from the multitudinous forms of nervous disorders, have been healed by the ministry of prayer. Skeptics affirm that these cases of cure may be accounted for by wholly natural causes. What is necessary for their conviction is a series of legally verifiable detailed cases of the cure of (1) organic disease; (2) pronounced such by competent physicians; (3) given up by them as hopeless; (4) cured by prayer; and (5) the cure attested by its permanence. In a large amount of reading on this theme, I have found but one apparent example of such healing."

—THE SCHOOL QUESTION.—In the Boston City Election, which is to take place Dec. 11th, the school question is the chief issue. Other questions are given a subordinate place. The city is mightily agitated, little else being talked of in connection with civic affairs. The agitation has grown out of the power exercised by the Roman Catholic Church in the management of the Public Schools. Women, who are assessed and register, have a right to vote for school commissioners, and about 25,000 have registered and evidently intend to use their franchise. It remains to be seen, though, whether about as many of them are not favourable to priestly authority in the schools as are opposed to it. It is feared the relative strength of the parties will not be changed by the women voters.

—THE PROHIBITION VOTE. The Candidates of the Third or Prohibition party, in the Presidential Election, are few, if any, who have not

considerable increase over the vote polled by the party in the election of 1884. It must not be understood that these figures represent all the prohibition voters in the country. As a matter of fact, they are but a small percentage of the prohibitionists. Some of the most devoted friends of the cause in the country are allied with one or the other of the two great parties—chiefly with the Republican party, and believe that prohibition can better and more quickly be promoted by acting with it, and infusing into it more and more the leaven of prohibition.

The great body of prohibitionists who voted with the Republican party in the recent election, have a right to expect from it a more pronounced recognition of the importance of the question than ever before, and more legislation to check and finally destroy the ravages of the ruin trade. If such recognition is not given they may very properly consider whether it is not time to abandon the party.

—PROTESTANT GROWTH. The growth of Protestantism in the United States in the present century is said to be quite remarkable. It is stated that from 1800 to 1870 there was a gain of 64,000 church buildings and of 45,000 ministers, while the church membership increased over 6,000,000. Still, the growth since 1870 has apparently been much greater than before that period. From 1870 to 1886 the gain in churches was 42,000, in ministers, 36,000, and in church membership, nearly 6,000,000. Thus, during the past eighteen years, the Church in members, has gained more than in the preceding seventy years. The statistics for Protestant denominations now show 131,000 churches, 87,000 ministers, and 12,000,000 members. Protestant Christianity is not losing ground surely in this land, but, on the contrary, its hold and reach were never so great and firm as to-day. For this let Christians be devoutly grateful.

—PREPARATION OF SERMONS. Mr. Spurgeon says of his methods of preparing sermons,—"I am always preparing my sermons—reading and thinking. But the specific preparation I always begin at six o'clock on Saturday evening. His great trouble, he says, is to find a text. So many of his sermons have been published that the Bible in which his texts are noted has comparatively few verses unmarked. A text having been fixed upon, the next step is to see what the commentaries say about it. A few notes or an outline are then made, for which a half-sheet of paper is quite sufficient.

On the same subject a contemporary says,—"One secret of health, comfort and efficiency in the ministry is found in beginning sermons early in the week. Many pastors trifle during the early part of the week; much time is also lost in the effort to decide upon texts and upon the method of their treatment. There can be no doubt that the preacher who very early in the week selects the ground of his next Sunday's discourses, gathers and plants the seed thoughts, and sets them to germinate and fructify from day to day, has a vast advantage over him who lets circumstances prove too strong for him, and leaves everything for a supreme effort at the very end of the week. Other things being equal, the mind of the first will often become so active that his last and most difficult work will be largely one of selection and arrangement from a plentiful store, while the latter is in danger of finding himself compelled to feed his flock from a granary very scantily supplied."

In this connection it is fitting to quote Dr. Clark, who in an admirable article in *Zion's Herald* on "Ministerial Methods and Habits," says,—"If I were asked what three things most insure success to one called of God to preach the gospel, I should, without hesitation, answer, the first is character, the second is character, the third is character."

Wrong Statements and Insinuations.

"The Free Will Baptist denomination in this Province would seem to be in a delicate condition. Five leading and active members are expelled from it for heresy, and a number of other active members appear to have formed a kind of 'trust' in order to make it more easy to deliver over the remainder of the denomination, or so much of it as they can control, to the Calvinistic Baptist denomination. Probably the whole Free Will denomination will not be snuffed out, but there is every likelihood that the greater part of it will be. The more ambitious members and leaders, who have reached the highest positions in the church, appear to have discovered that there is no real necessity for its separate existence, and that amalgamation with and absorption into the powerful denomination of which the *Messenger and Visitor* is the able organ, will be the better thing for the interests of religion and piety as well as for their own interests. Of course the desirability of this union does not appear plain to every Free Will Baptist the moment the idea is promulgated, as many of them cling with tenacity to the theories and practices in which they

have been instructed and which make them what they are. But the union idea is being worked up with a skill and adroitness which would do credit ever to politicians, and in the end is very likely to prevail."

The foregoing is the principal portion of an article which appeared in the *St. John Globe* on the 18th ult. We read it at the time, and noted its gross inaccuracies, its spirit of antagonism to the denomination, and its imputation of selfish and base motives to at least some members of the Conference, but concluded that it was not worth while referring to it.

We would not now refer to it, but that we find, from various sources, that the same wrong statements and unworthy insinuations are being quite freely circulated in places where they are expected to create prejudice against the Conference, and especially against some members of it.

We have no thought that they originated with the *Globe*, though it was very ready to be used for an unworthy purpose, was evidently delighted to have the chance to attempt to do an injury, and did not seem at all concerned that its charges and insinuations were without any foundation in fact.

It is not necessary to our present purpose to express an opinion as to the inspiration of the *Globe's* article, further than to say that it is quite clear that it and the like statements which are just now being so freely and diligently circulated have a common origin. We have to say, also, that we are compelled, regretfully, to believe that they who are responsible for these things are not so ignorant of the facts as they are dull in moral sense or blinded by unreasoning prejudice, or both.

While we are sure that the majority of the people who are concerned about this matter know the facts too well to be affected by the things alluded to, there may be some who, not suspecting inaccuracy of statement in their informant, may be misled, especially if the wrong statements are unchallenged. Besides, many outside the denomination may wonder if such things are true, and seeing no contradiction, may conclude that they are true. For the sake of all such we here make explicit denial of every charge and insinuation of the *Globe's* article and of similar statements by whoever made. There is not even a tittle of fact on which to base them.

1.—There is no plan to deliver the Free Baptist denomination over to the Baptists. All the agitation looking towards a sometime possible union of the Baptist bodies has been done openly, and all the negotiations seeking a possible basis of union have been carried on in the full sight of both bodies, or have immediately been spread before them. The action of the Free Baptist Conference in Oct., 1887, when the further consideration of the question was deferred indefinitely, for reasons then plainly stated, is the last action taken in the matter, except the appointment then and a year later of a Committee to have the question in charge. That committee has done nothing but send a fraternal letter to the Baptist Convention, which letter was approved by Conference, and has been published so that everybody might read it. Beyond that the committee has done nothing, has had no meeting, and so far as we know, no two members of it have even had conversation on the subject. So much for the "trust" which is charged has been formed to make it more easy to deliver over the denomination.

2.—The disfellowship of certain brethren and the Baptist Union question have no connection whatever. They are quite as independent of each other, in the steps that have been taken in the two matters, as if each had been dealt with by a body not at all related to the other. It is a fact known to all the members of the Conference, and to many outside it, that a number of the brethren who have been and are most pronounced against the heresy that caused the disfellowship are quite as pronounced in their opposition to Baptist union. If Baptist union had never been suggested, the disfellowship would have taken place. It was neither retarded nor hastened by the union suggestion. It was caused entirely by the fact that the brethren disfellowshipped had ceased to be Free Baptists, and that their preaching and course generally were causing serious schism in some churches and in the body at large.

3.—The reference to certain men—"the more ambitious members and leaders," they are called—having "reached the highest positions in the church," and having now concluded that union will be best "for their own interests," is simply a gratuitous insult to men who have devoted years of toil to the work to which they believe God has called them. We are loath to speak of sacrifice in christian service, but we think it might be shown that

the men who are so coolly charged with meanly selfish motives have at least foregone opportunities of what some—perhaps their maligners, would call preferment, and all because of their devotion to convictions and love for the people of their choice. The same faithfulness to the principles of the denomination and the purpose to preserve it from discord and disruption made the members of Conference strong enough to stand for the denomination's understanding of truth, even when it necessitated the severance of ties that had been growing through years of intimacy and co-operation. It is more than a pity that the necessity ever arose, but when it did arise, and christian men were faithful to their charge, it ill becomes any one to attribute their courageous faithfulness to unchristian motives.

4.—We cannot understand how any person, conversant with the facts, can help to give currency to such charges and insinuations, seeking to make them have the importance and weight and effect of truth.

We are not at all uneasy about the ultimate outcome of this whole matter; and we meet the wrong statements in this way simply to allay any present feeling that might arise if they were not contradicted.

Letter From J. L. Phillips.

HOWARD, RHODE ISLAND, U. S. A.
Nov. 7th, 1888.

Dear INTELLIGENCER:—Your weekly visits are always welcome and bring to mind many pleasant experiences over the line, when I was visiting the N. B. and N. S. churches in the interests of our Mission in India. After ten years it was a real joy for me to meet so many old friends again at the Blissville Conference last month; and a still greater joy to find that the work of Missions has a warm place in so many hearts, and the hearty prayers and earnest efforts of so many churches.

Last Saturday the Cunard Steamship *Pavonia* left Boston with our reinforcement for the India field, consisting of Mr. and Mrs. E. B. Stiles of Massachusetts and Mr. F. W. Brown of Wisconsin. It was delightful to see how bravely and happily they bid us good-bye as they started out for their life work on the other side of the world. The farewell meeting on Friday evening was as bright and cheerful as a jubilee, and everybody seemed glad and thankful, particularly the young men who were about to leave us. They seemed eager to get into the work of God among the heathen and proud of the privilege of giving up home and friends for the sake of it. Mr. Brown is the son of an old chum of mine at the fitting school in New York, and a recent graduate of Hillsdale College. Mr. Stiles and wife are graduates of Bates College, and he of Andover Theological Seminary. Let them all be remembered in your prayers.

The most cheering feature of this case is the fact that all of these recruits are sent out and will be supported by our young people. Mr. Brown has the Hillsdale students back of him, or perhaps I should say above him holding the rope while he goes down into the deep pit of pagan darkness. Mr. Stiles is the chosen representative of our *Advocates of Christian Fidelity*, an organization of young men and women recently formed in our New England churches. To my mind nothing could be more promising in the line of missionary work at home than this rallying of our young people, the very flower and fruit of our churches, to the support of toilers in foreign fields. The hand of God is in it, and so far as I have been able to learn this is the first instance of the kind. Many such are sure to follow as missionary zeal grows in the home churches.

This brings me to speak of one or two points that I touched upon at Blissville. One is the *Monthly Concert of Prayer for Missions*. You have seen how much I have been saying about it this year in the *Morning Star*, and I am most happy to report that wherever a new concert of this kind has been introduced into the regular order of church service, it has brought blessing with it. Our pastors are writing me of much help and cheer brought to their own church work by this regular service of prayer for the increase of Christ's kingdom in all the earth. In our Rhode Island Ministers Meeting last Monday, after an address on "How to make the Missionary Concert successful," several pastors testified to the refreshing power it had been in their churches. Will our N. B. and N. S. churches begin this service in earnest and faithfully sustain it?

Another point is *The Weekly Offering*. Of course your readers have heard of the munificent gift of over one million dollars to one American Missionary Association from Daniel Hand of Connecticut the other day.