

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. Observance of this rule will prevent much copying and avoid 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, APR. 4, 1888.

TEN DAYS.

Now is the time.

Acting on representations made by some of our friends, we have extended the time in which payments may be made at the advance rate by those whose subscriptions are past due. Our offer to all such is that the payments they make prior to April 15th will be received on the same terms as advance payments.

This is a favourable offer, and we hope it will be taken advantage of by all concerned. We want to give our subscribers the best chance possible. We need now all the money due.

CHEERING PREDICTIONS.—Rev. Dr. Williams, having spent more than thirty years in China, expresses the belief that half a century more of missions will christianize the Empire. Mr. Burlingame, who knows much of China's best men, says that intelligent Chinese put no faith in popular religions, and Rev. Dr. Bartlett adds that "this Gibraltar of Pagandom may become its Waterloo."

THE CIGARETTE HABIT. It is proposed in New York to prohibit the sale of cigarettes to boys under sixteen. The Tribune says the use of them has been so general, and is so manifestly injurious, that such a prohibition will commend itself to the minds of all right-thinking men and women. Such a law would be on the same lines as the one forbidding the sale of liquor to minors.

NEEDED. Lord Radstock, who has been examining into the religious condition of India, says that country needs ten thousand missionaries at once. And yet there is often a struggle to properly support those already in the field. It is right always to pray the Lord of the harvest "to send forth more labourers," but there would seem to be necessity to pray that Christians be moved to more liberally contribute to the support of the work.

UNION. A delegation is now en route from Newfoundland to Ottawa on the union question. The feeling in favour of entering the Canadian confederacy is growing in Newfoundland.

McMASTER. A Baptist Convention held at Guelph, Ont., last week reached some important conclusions. Among the questions discussed were: (1st) whether McMaster university should enter the university federation scheme, and (2nd) whether the arts department should be located in Toronto or Woodstock. It was decided that McMaster university should be organized and developed as a permanent independent Christian school of learning, and that the arts department should be located in Toronto.

GODLINESS PROFITABLE. Paul says, "Godliness is profitable for all things." It has promise not only of the life which is to come, but of the

best things in the life which we live here. In other words, religion is good both for the body and the soul, both for time and eternity. It not only teaches men—says the Recorder—to govern their spirits, but also to take care of their bodies; not only to watch over their tempers and dispositions, but also to manage, in a prudent manner, their worldly business. If men were truly religious, they would not only have brighter prospects for heaven, but they would also have far more cheerful and happy homes on earth. Religion brightens everything it touches. It strengthens the weak, comforts the despondent, encourages the despondent, lifts up those that are bowed down, and fills the mind, even amid worldly anxieties and cares, with peace and joy and hope.

The Practical Side.

The practical side of a Christian's life is its best test, just as the taste of an apple tells more of its quality than the bloom on its cheek. It will be generally conceded we think that the founder of the christian religion is its highest type. His mission seems to have been chiefly expressed in work. One model prayer, one grand sermon, many personal addresses mark his life, but chiefly do we dwell on his works as a revelation of His character. Follow him through India, through Samaria, through Galilee and see the tendency of His life. Follow Him into the desert places and beyond Jordan and mark the tend of His character. Every footstep attended with mercy, every resting-place the rendezvous of those seeking help. "The Master is come," said Martha to Mary on that sad day when Lazarus lay in his grave and when Jesus in response to the cry from that home in Bethany had come to see the sisters. "The Master is come." What comfort these words carried to an aching heart that knew the Christ. No wonder that many arose quickly and hastened to meet Him whom she knew so well. "Will ye also be His disciples?" said the blind man on whose eyes the clay had been placed, and whose sight had returned under the ministry of the Son of God, to the Jews who were curious about the wonderful work. "Give ye them to eat," said Jesus to his disciples when surrounded by the crowd some distance from home and hungry. "Lord save me" cried Peter when he began to sink into the waters of blue Galilee that dark stormy night when Christ walked to them on the sea. And thus it was everywhere and ever. Finding the hungry, opening the eyes of the blind, putting strength into palsied limbs and withered hands, talking little, doing much, Christ showed in his life the true meaning of His Gospel. And to-day as then the best side of a life is the practical aspect of it. The prayer meeting is an excellent place to be in, and prayer and praise are helpful to him who engages and to those who hear, but he who pray, "Thy kingdom come" must give it meaning by working to that end. "The Queen, God bless her" is a noble sentiment, but it is nonsense and a falsehood whether one knows it or not, if shouted by one who is disloyal in his deeds. To fire one shot for his country may mean far more than to cry "God save the Queen" a thousand times, and to give a cup of cold water, to bind up one sore heart is a better proof of love than many forms of worship. Mark me I do not disparage the prayer meeting, nor the conference room, but unless the prayer in the one and the testimony in the other are supplemented, yes illustrated by deeds begotten by the spirit which they assert, they amount to nothing but mere literary efforts. Broken proceedings and stammered sentences, yea silence itself in the church supplemented by good deeds are better, more undeniable proofs of discipleship than an unflinching attendance on the means of grace accompanied by a callous heart to the world's great needs. The poor are always with us, the suffering all are about, aching heart and broken spirit abound, and a ministry to these born of a spirit of love is an unanswerable argument. "She hath done what she could," is a better commendation, than "Oh, how we shall miss him in the prayer meeting." "Be ye doers of the word," was the dictum of the great teacher not unworthy of attention to-day.

X.

GIVING UP THE RUM.—The Halifax Witness tells that one of the oldest wholesale firms in that city abandoned the liquor part of its business on the 15th of last month. This step, it says, "is taken, we doubt not from a sense of duty, and at a very considerable pecuniary sacrifice. It is a praiseworthy instance of principle carried into practice. We hope it will not be long till other firms follow the example of the firm to which we refer."

A Faith Cure Failure.

Rev. A. B. Simpson is one of the chief apostles of the Faith Cure idea. He has attempted to carry on an extensive work in New York City, but has, it seems, failed. Referring to this the Christian Inquirer says,—"Many excellent Christian people will not mourn over this failure, however much they appreciate Mr. Simpson's ability as a preacher and his motives as a Christian man. Mr. Simpson is one of the most marked representatives of the faith-cure idea and work throughout the country. The mania has been treated with great leniency by many Christian people, who did not believe either in the principles or practices of the organization. Mr. Simpson has 'Homes,' as a part of his work, where no doctors are permitted to enter and in which no medicine or other means of cure, except faith, are permitted.

We most heartily believe that God alone is the Healer. No name of God is more beautiful to our thought than Jehovah-Rophi, the Lord that healeth. The words of the Psalmist are as true as they are beautiful, when he says, "who forgiveth all thine iniquities; who healeth all thy diseases." But God works evermore through human instrumentalities, by the use of recognized means. The Word of God clearly shows, that diseases were most conspicuously cured by divine power, and that, in many instances, that divine power was exercised together with the use of appointed means.

As well might a man refuse to preach, simply praying for the conversions of souls, as refuse to administer proper remedies to diseased bodies, simply praying for their healing. Many excellent people have been misled by this Faith Cure craze.

It is a craze, pure and simple. It is having its day. Many persons doubtless have been cured by faith without the use of means; this we readily admit. Many persons also have been cured by the touch of men who did not pretend to possess God's help; men who did not profess even to be good men. Diseases which come by imagination may go by imagination. But to lay down a law that no prayer shall be offered by the bedside of the sick; except doctors are discharged and all medicines are discarded, is to assume a position whose stupidity is equalled only by its impiety. This position Mr. Simpson has frequently taken. It is known also that often at his meetings cures are attributed to faith alone, when it was known to some that the persons represented as cured never had the diseases which they were represented as having; and in other cases they never received the cures which it was claimed they had experienced. We trust that this silly and wicked mania, together with many other exhibitions of similar weakness and spiritual fanaticism, may soon pass away.

Letters From Rev. Dr. Graham.

CHURCH GOVERNMENT.

VIII.

No doubt my views in favor of congregational church government were influenced mainly by my surroundings, rather than by independent study and thought, still after all my experience and study, I can not induce my mind to admit that any other than congregational government is that which the New Testament narrative assumes. Sure, I am, that I have seen times that I would have been glad to find another system in the New Testament, for the way congregational government is usually administered by the Congregationalists, Baptists, Disciples and others, is very defective and, often most absurd. It seems to me that usage is rather as if congregationalism is another name for no government, than a government by the people.

Our risen Lord has certainly commanded his church to accomplish an enterprise which, for mere magnitude, excels all human enterprises through all time: To disciple all nations and teach them whatsoever the Lord has commanded. Think of it for one moment; the training of the forces, the support of the forces as to food, shelter and clothing; and the various appliances in their work! certainly, such a work, the human side of it, demands combination of churches as well as of individuals. These vast forces need SUPERINTENDENCE as much as individual training. To accomplish this grandest of all conceivable conquests, as distinctly, as it was ever given to a general to conquer a given province.

I can faintly present any idea of superintendence by reference to an experiment of my own in the Cumberland Quarterly meeting to which the Portland Church belongs. I use Quarterly Meeting to signify the first combination of churches whether called association, conference, or other name.

When the Portland Church was reinstated in the Quarterly Meeting, I devoted myself with distinct aim and purpose to recover the Quarterly Meeting which was in a very low and divided condition, principally through the Portland troubles. Several of the churches were without pastors and by means of my large acquaintance with ministers these were supplied. Some churches that had become dormant were awakened; some new preaching places were established. At the sessions of the Quarterly Meetings, I made it a point to reach concerning ministerial support and gradually the salaries increased. The whole field became as the garden of the Lord.

Far be it from me, to assume that my over-sight, and labors in protracted meetings, and visits to churches on many extra occasions brought the great change, still it was permitted me to help more than most and because it was my set purpose to do it. The generous action of my church helped me to promote the increase of the salaries. For three successive years they increased my salary two hundred a year in advance, and wonderful to tell voted and paid two hundred each year on the past. My home was among a grateful people and grateful recollections of them shall I carry to the grave, now full in view. They seemed to sympathize with my Quarterly Meeting work though perhaps, they do not perceive that my labors in the other churches was a chief factor in the growth of the Portland church as all who came from those churches to the city knew me.

In my voluntary superintendence of the Quarterly Meeting, I think I was so free from ostentation that no one ever dreamed that it was my intention to be, in fact, the superintendent of the Quarterly Meeting, or that I sought to lord it over God's heritage.

Now suppose one, no better adapted to the work than I, had been appointed to the work I did, how much better he could have done it by authority than I could do it, as it were, by stealth. I most heartily believe each Quarterly Meeting should appoint a superintendent to the sort of work I then did. The election perhaps should be annually. The old one could be re-elected if thought best. There is no apostolic succession about this. He is appointed to do a certain work and that is all there is of it. But it gives play to the aggressive forces of the churches, a condition of life.

I believe with such official superintendence our growth from the days of Randall to this would have been a million, instead of a hundred thousand. In a hundred years the difference between the system of assigning a work to competent men and holding them to an account, and the no system of what is every body's business, is no body's business would be more than ten fold. During the last year under the system of superintendence of the Methodists their increase in the single year has been equal to ours for a hundred years. Give me any government that does the work rather than mere theory that does not do the work. The executive force of congregationalism should not be inferior to that of any other form of church government. But see the congregationalists, so called, with all the bearing, all the money, a boundless continent, and more than two hundred years to work in: less than half a million. The way they work out congregationalism is certainly very defective and many of their wisest men are frank to own it. Our own, though better than theirs, is defective in the main point, that of aggressiveness. When any of these bodies plant churches in foreign lands, they show much more wisdom in their foreign work, than in their work at home. It is fortunate that the foreign work is improving the system of their home work.

In concluding this long letter I will mention that I had reached the substance of my present conclusions before the General Conference of 1856, and in that Conference took part with others in striving to put the denomination on the track of superintendence. We failed then, but the seed sown will yet spring up and the denomination go forth with a new power in the conquest of the risen Lord.

D. M. G.

CONDOLENCE.—The Provincial Farmers' Association held its annual meeting in this city last week. The President, Mr. S. L. Peters of Hamstead, occupied the chair. There was a good attendance. The following resolution concerning the late Robert E. McLeod was adopted:

Resolved, That this association having learned with deep regret of the death of its late treasurer and member, R. E. McLeod, Esq., desires now to place on record its appreciation of Mr. McLeod's character as an advanced agriculturist and useful member of this organization, and

Further Resolved, That the sympathies and sincere condolence of this society is hereby respectfully tendered to his family.

Temperance in Truro.

The temperance "boom" in Truro has not lost its force. An INTELLIGENCER subscriber writes of it as follows: It is still a grand success. At the start, almost, of the Society Mr. Wynans, who keeps Wynan's Hotel and ran a bar-room, agreed to give up the sale of liquors and joined the Society, promising to keep a strictly temperance Hotel, and last night Duncan McKenzie who has for some years kept a saloon, joined the Society solemnly agreed to give up the business and work with us.

You will remember as I wrote you before the Society was started on the moral suasion principle, and it still works publicly on that line, but it is "the power behind the throne" which within the past month has closed up every bar and rum-shop in Truro.

About two months ago an inspector, Mr. H. T. Lawrence, was appointed under the Nova Scotia Act and it was decided to work under that Act as the rum party (which appear in this town to be the dealers only) were contending that the Scott Act was not in force or no good, so the only way they can escape conviction under the N. S. Act is to prove that the Scott Act is in force which will be only "jumping out of the frying pan into the fire," because they will find themselves in just as bad a pickle or worse, for the Temperance party have \$10,000, pledged as fighting ammunition, and will fight the rum fiend to the death. The first blow was struck about three weeks ago when their places were searched and all the liquors confiscated that could be found and locked up in the town jail (which by the way has scarcely had an occupant since this crusade began, such a great change has taken place here.) Two of the saloon keepers skipped out which finished their dens and all the bar rooms have kept locked up ever since, but have been selling on the sly, (not all, however, for several have told us honestly that we need not proceed against them but that if we meant business they would close up, and appear to be acting honestly in the matter.) However this week warrants are out for three more of the most determined ones and they have small chance to get clear. It is amusing to see the discomfited and completely dumb-founded state the rum sellers are in now. When we remember the defiant tone they have kept up for years back when they thought they had the Temperance workers in such a hobble by demanding a scrutiny after the Scott Act election and then getting the trial of it balked so that we could not tell whether the Scott Act was in force or not. But the wretches carried their terrible business and triumphant boasting a little too far, for the climax of endurance was reached last fall with a midnight murder, disgraceful scenes on our streets and finally, the awful dynamite horror which occurred two days before Christmas in which one of our leading business men was blown into eternity and several other were maimed for life, all caused, it is claimed, by the rum curse. That that irresistible power when united as one man, "the people," rose up in their strength and indignation and demanded that the traffic in intoxicants and curse of our beautiful town should cease. The dealers laughed at them and their moral suasion and said the "big raft," as they christened them, would soon tumble to pieces, ha! ha! you'll see."

But the people with set teeth and Spartan determination have marched on in solid phalanx, and victory is ours. In the first place their business has become unprofitable as not enough drinkers are left them to pay their expenses and now they dare not open their bar room doors for one moment, for the eyes of our vigilant Inspector and of hundreds of others are upon them and they fear the consequences.

It is marvelous the great change for the better here since this great heart movement was started; and it still goes on. The Society numbers now about 600 and so far as we can discover only two have fallen out of the ranks. Is this not an example of what can be accomplished all over our country by united and patriotic action?

A. J. Cox.

Texas Letter.

Dear Editor:—I see by the papers that there is an abundance of snow and ice in New Brunswick. So I write to let the readers of the INTELLIGENCER know that we are not snowed under, down here in Texas. The time of snow and frost is past, and every thing in nature seems to say, "winter has gone and the glorious spring time has come." The trees are beautiful in their dress of green; the fruit trees have gone out of bloom, and the figs are as large as marbles; if you will call and see us about the first of May we will be able to treat you to some figs and peaches which we have growing in our

yard. O yes! and mulberries too, for we have an abundance of them.

The farmers are about done planting corn, and have planted some cotton they are late with their planting this spring owing to the great quantity of rain that has fallen, a very uncommon thing for this country.

We greatly enjoy the weekly visits of the INTELLIGENCER, in fact the time seems long to wait from one week to the next. I have been glad as I have read of the prosperity of Zion and the salvation of sinners; it does me good to know that the Master is using some of his servants in carrying on his work and leading sinners to the cross. I am always glad to read and hear of the prosperity of the brethren; I wish it were possible for them to report often through the INTELLIGENCER. I think a good many of the brethren forget that Bro. H. H. Cosman and myself are in Texas, for they never write us; but I assure them all that neither Bro. Cosman nor myself have lost our interest in the Free Baptists of New Brunswick and we long to see you all again in the flesh. This, though, can scarcely be, as there are so many changes and the circle of acquaintances and friends is being continually broken by death. You can scarcely imagine our feelings when a few weeks ago we read of Rev. A. Taylor's death; and there is scarcely a week but we read of the death of some whom we have known.

We are all quite well at present. The weather is delightful. With christian regards to all,

Yours &c.

J. H. ERR.

324 East Commerce St., San Antonio, Texas.

Ottawa Letter.

Mr. Editor:—Winter lingers in the lap of Spring, or, what seems more appropriate, Spring is languishing in the lap of Winter. March has maintained a cool reserve, and would have none of her advances, but she will soon melt into smiles, and blossoms will follow.

Good results are to be seen every hand from the revival meetings here of late. Many who did not identify themselves with the movement then, have been awakened. As a result of the labors of Rev. Mr. Meikle some 500 joined the Presbyterian churches. The Rev. Mr. Grant labored two weeks in the Baptist Church, and was very successful and much admired; some 30 or 40 have been baptized and many more will be soon. I believe a great blessing has fallen upon the church. Rev. Thomas Hall is laboring with the pastor of the Congregational Church and is meeting with marked success. It has been said, Ottawa has been a good recruiting ground for the devil, I think he must have been dismayed at the way the tables were turned upon him. The debate on Sir Richard Cartwright's resolution for unrestrained Reciprocity with the United States is still going on. Good speeches have been made on both sides of the House, but, in our opinion, none of them has equalled that delivered by the Hon. Geo. E. Foster. It is true that some three or four have been made that we could not judge because they were in French. As the Quebec papers (many of them) are printed in French, the people, many of whom can read no other, can read what their representatives say; some of the members from the old colony are very imperfect English scholars. The Hon. Edward Blake is expected here before the session closes, and after a sojourn in classic lands, we may hope to hear orations, embellished with oriental profusion; even if he should return no better than he left in that line he won't be left very far. Referring to a sentence above, I would not have you infer that only the speeches delivered in French get into French papers.

B.

Ottawa, March 26th.

Mission News.

—Since 1852 seventy-five Sandwich Islanders have gone as foreign missionaries.

—The Indian census shows that the native Christians are increasing fifteen times as fast as the general population.

—The Moravians number at home 20,000, and have gathered 73,000 heathens into the fold, 24,000 of whom are communicants.

—Mr. Thomas Whitely of England, whose son recently died in the missionary work on the Congo, has paid the outfit and passage of a man to take his son's place.

—In India millions of the people are so poor that they never know what it is to have enough to eat. As at the beginning, the gospel is most readily received by these poor, and its elevating effect on the lower class; es is the best proof of its divinity to the high-caste people.