

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 a great deal of 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, FEB. 29, 1888.

RENEW NOW.

Now is the time to renew your Subscription for 1888.

Please do not neglect nor delay this important duty.

—SCHISM. A breach among Christians still nominally united caused by a selfish or contentious spirit.

—INSIDE PAGES. We hope none of our readers neglect the inside pages of the INTELLIGENCER. They contain much of the best matter available, such as cannot fail to help all who read it.

—THE NEW BISHOP. The consecration of the new Church of England bishop of Nova Scotia is to take place on the 25th April. Bishop-elect Courtenay is well spoken of by those who know him best.

—A NEW EDITOR. Rev. C. Parkhurst has been elected editor of *Zion's Herald*, in room of Dr. Pierce, resigned. The best thing that we can wish for him is that he have as large and true success as his predecessor.

—DISESTABLISHMENT. Referring to the growing feeling in favour of the disestablishment of the Church of England, an English paper expresses the belief that if a plebiscite of the Church of England could be taken, and the voting were by ballot, it is probable that a large majority of the poorer clergy, who have not the good fortune to be sons-in-law, cousins, or nephews of bishops or patrons, would vote in favour of Disestablishment. The men whose only titles to promotion are brains, earnestness, and popularity would certainly benefit by Disestablishment. Under the present system, when livings, like kisses, go by favour, such men have no chance.

—A GREAT REVIVAL. The extraordinary extent of the revival in Ottawa will be learned from the letter in another column. Besides the 1000 who have professed conversion under the labours of Messrs Crossley and Himer, many have been brought to Christ by the labours of Mr. Meikle and others.

—EVANGELIST VS. PASTOR. We do not feel disposed to speak disparagingly of the labours of evangelists. Much good is often accomplished by them. But we do believe that the average pastor is a much better workman than the average evangelist. If church members would rally round their pastors as they do around evangelists, quite as much and even more permanent good would be accomplished. There is wholesome truth in what the *Western Advocate* says:

"Sometimes the evangelist is a jester, and the people roar with laughter. He has a stock of sermons and illustrations which he repeats over and over; he has expedients which he employs in the same way; he tells stories of his amazing success at other places, for, being an evangelist, he visits many places. These things 'draw,' and the pastors, because they are pastors, and abide for months and years, have none of these expedients for securing crowds. Seeing the multitudes, some of the influential people of the church say: 'See how this man draws? Oh, if our minister was only like this man!' And they are convinced that a stranger must come before much can be accomplished."

ed; and thus many of the people who rally to the help of the evangelist leave their own minister to toil alone, or, in despair, not to toil at all."

—THE TREATY. On our first page we publish the full text of the Fishery Treaty. Many of our readers do not get any other paper; they want to know the agreement that has been made, and they may wish to preserve it for reference. It has, of course, to be confirmed by the governments of the countries interested before it has force. It has already been presented to the Senate of the United States, and mention of it is made in the Governor-General's speech.

There is, as was to be expected, some difference about it. We notice that some Canadian papers declare that Canada has given away everything she had in the fisheries; we also notice that certain United States papers are equally emphatic in their declarations that the United States has surrendered everything to Canada. They cannot both be right. There seems to be a feeling among the more moderate thinking people on both sides the line, and of all shades of politics, that the Commissioners managed a difficult case with a good deal of skill, and that the treaty is about as fair to all parties as it was possible to arrange.

Some Causes.

The question often arises, how is it that so many of those who have put on Christ and have given evidence of regeneration, suffer spiritual decline, and not only bear no fruit, but give no evidence—or, at the most, very doubtful evidence—of the life of Christ in the soul? It may, we suppose, be assumed that some of them were self-deceived, and took on them the profession of faith without sufficient evidence of their conversion. Or, having been admitted on good evidence of saving faith, the bad example of others may have chilled their early ardour, and soon have perverted their Christian life. Or, they may not have been carefully enough watched and nursed by the pastor and older Christians, in the infancy of their spiritual life, and so drifted the wrong way. Or, they may not have been as well instructed in the meaning of a Christian profession and the nature of a Christian life, and so came to think that discipleship meant no more than to maintain a respectable moral deportment in the world, so as not to bring an open reproach upon the church, and make a course of discipline needful. These and similar incidental causes have perverted and ruined many a religious life, which otherwise might have been most saintly and useful. Hence the great need of watchfulness on the part of pastors, that these difficulties may be avoided, and souls saved, not only to hope and heaven, but to the churches and to the cause of gospel truth.

But whatever may be the incidental causes of this decay of spiritual life chargeable to others, there are other causes still more apparent, chargeable directly to the individuals themselves. There is probably not one in fifty of the backslidden members of the churches who can truthfully charge upon others the cause of his religious declension, instead of taking the blame upon himself.

Among young Christians perhaps no one cause contributes to backsliding more than the influence of worldly companionships. Under the plea of not finding much young company in the church, they seek it outside, and are led into the frivolities and follies of irreligious society. This comes slowly, but it comes quite surely. So long as they are spiritually-minded, they find their best and their most agreeable society in the church and among the most devout and godly, whether they be young or old. But when the fervency of sanctified affection declines, they are ready to yield to the attractions of unsanctified fellowship, and go out of the church into the world—not to bring their young friends to Christ, but to follow them away from Christ. They do not mean this, nor at first look for it; but they soon find it has come to this. Many of such wrecks of early piety are to be found in and about all the churches.

But there are other causes of spiritual decay. A neglect of secret prayer is one, and a common one. No religious life can remain fresh and vigorous without frequent approaches to the mercy-seat; for, aside from the direct effect of prayer in the obtaining of grace to help in time of need, the indirect results are very great. It keeps the heart under a constant sense of the divine presence and the divine inspection. It also imparts a sense of dependence on divine help, as well as keeps alive a grateful sense of favors divinely bestowed. A neglect of the Word of God withholds spiritual food from the soul. This is a lamp to the feet and a light to the path of the

child of God. He who does not study and meditate frequently on some portion of divine truth, listens to the preached gospel with only half interest, and neglects one of the most important means of grace. Of course, there will be a decay of spiritual life. A neglect of the prayer-meeting, sanctuary privileges and Christian intercourse is likely to go with the above, and helps to make worldly the spirit, and fruitless the life of a professed disciple of Christ.

The Lord's Money.

Referring to the willingness of so many students to devote themselves to Foreign Mission work—allusion to which was made in our last issue—the *Independent* points out the conversion of the world now waits on the generosity of God's people. "There was a time when it waited, or seemed to wait, on the opening of doors into the heathen world. But all doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field. This era is also about finished. Men and women are knocking at the doors of our missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the Gospel of Love. Some go out at their own charges; some are waiting for opportunity to go out; and hundreds are preparing for the work. Golden opportunities offer in Japan and China and Burnah and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money."

Who has the Lord's money? The Lord's people. It is they who withhold it. He has given them in abundance. He has supplied their every want. He has bestowed so liberally, that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld, through ignorance or avarice. Well ye not, O Christian people, that the Lord hath need of his money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers, the reapers wait for you.

The world never lay beneath the Cross, as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fullness of time has come. To wait now is to trifle with God, and with the great work he has opened before us. * * * This wonderful movement will be checked; these students, ready to consecrate their lives to foreign missions will be turned aside from the purpose; the expectant heathen, waiting for the light of the Gospel, will be disappointed; the conversion of the world will be sadly delayed, unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our missionary treasuries.

It is idle to pray for open doors, for the increase of the missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.

Letters From Rev. Dr. Graham.

THE PORTLAND CHURCH.

No. VI.

The seed of the Portland church was planted in the most incidental way by one of Randall's converts when the denomination itself was but twelve or thirteen years old. Wespeak of Rev. Ephraim Stinchfield of New Gloucester, some twenty miles from Portland. In New Gloucester Stinchfield was born in 1765 and converted 1792. Here was his life-long home.

Immediately upon conversion he felt it his duty to proclaim the same gospel that had brought him the Divine Emancipation. So completely, however, did he fail in the judgment of his brethren that they complained to the Yearly Meeting that he was wounding the cause of the Lord by trying so often to do what he was not able to do. If he succeeded after such brotherly sympathy as this, it proved the survival of the fittest. Yes he did survive and became the ideal evangelist, preaching more than four hundred sermons a year, and baptizing his thousands convert before his ministry was a dozen years old.

Visits to his kindred and the affairs of secular life called him occasionally to Portland. Like the other fathers of the denomination he was wont to sow by all waters, and therefore gladly accepted invitations to speak of the great salvation in private houses, so the precious cause was planted in the early years of the Portland last decade of the last century. Still about a half

century passed away before the society was incorporated in 1842 or in 1843 under the peculiar circumstances to be mentioned.

In 1801 a free society, taking the name "Christian" was formed by about a dozen persons in Portland. Various preachers visited them from time to time. Among these was Elias Smith who is regarded as the founder of the "Christian" denomination having planted his first church in Portsmouth, N. H. in 1803. With him in this church, the "christian" church of Portsmouth was associated Abner Jones who had been a Free Baptist preacher. In this way began the intimate association that always existed between the two branches of one people, the Free Baptists and "christians" and I suspect this is the origin of the name Free Christian Baptist in your Province. Indeed, the time was set for the reception of Elias Smith and his associated churches into our denomination; but his holding to the unconscious state of the dead and the annihilation of the wicked, the formal union never took place throughout the extent of the denomination but only in certain localities. But to return to the "Christian" church at Portland. In 1817, the year in which I was born, the society got possession of an old Court house which it used as a church (sanctuary) and ten years later it built the Casco Street church. In this house the society prospered under Rev Samuel Rand and others, until the troubles of "Millerism" caused them to sell the property to the Free Baptists who organized as before stated in 1842-3 and, we now add, under the pastorate of Rev. A. K. Moulton.

Thus the two causes came in this way to be one in form as they always were in spirit. A most singular calamity befell this church under the christian administration on the subject of instrumental music. A bass viol was introduced into the church. Such was the opposition to the helpful instrument that it caused a secession and the secessionists to name the sanctuary hitherto so dear to them the "old goosy" church. The secessionists built a new sanctuary and forever ruined their record for consistency by giving place to an organ in the worse than "new goosy church."

The society thus formed by the union of Free Baptists and Christians was as homogeneous as either society would have been without the other. No matter under what name, the people are one and it is our firm conviction that the day is not far off when they both, will be gathered into a co-operative union in which neither need to disturb the ecclesiastical relation of the other—but work together in Temperance, Missions, Education and publications.

Rev. J. M. Lowden the present pastor of this society says in the volume "Centennial Celebration": "Rev Elias Smith a young Baptist minister of marked ability and rare eloquence, having been disowned by his own denomination for the views he entertained and preached concerning Calvinism made a proposition to unite with the Free Baptists. From Mr. Smith's peculiar notions of church organization or some other cause, this proposition was declined, though the relations between himself and Free Baptists continued pleasant and fraternal. * * * About 1810 a christian church was organized by him in Portland."

We have seen that the origin of this church was nine years earlier and at first had no connection with the movement under Smith and even antedated his movement.

Bro. Lowden continues his narration.

"For many years Rev. Samuel Rand, who is still remembered by many of our older people as an able and devoted minister, served as pastor and built a strong society. Free Baptists as they removed to the city found in this church a congenial home."

"Some years after the decease of Mr. Rand the society began to decline and in 1843 [some say 1842] it was decided to disorganize and dispose of the church property on the corner of Casco and Cumberland Streets."

The late Joseph Symonds and others, as agents of the Free Baptist Home Mission Society, purchased the property for a nominal sum and a church of this order [Free Baptist] was at once formed. Many of the members of the old church became members of the new, it being with them a change of name than otherwise."

D. M. G.

—The process of making type from paper has been patented in England. The invention in its present state of perfection has been found fully adequate to succeed the large wooden type now in general use. The pulverized paper pulp is mixed with paraffine oil or linseed drying oil and pressed into form in moulds. Heat under pressure consolidates the pulpy mass of the adhesive qualities of the oily mixture.

Ottawa Letter.

Mr. Editor.—The evangelistic services are still going on here. The interest is increasing. Although the evangelists have been here six weeks, the people tire not of getting out to hear them. Fully one thousand were turned from the Dominion Methodist Church last night. It was to have been the farewell service of Messrs. Hunter & Crossley. The stand was decked with floral wreaths; when the collection was counted it was found that \$500 had been contributed, all of which was given to the Evangelists. The Rev. W. W. Carson, pastor, moved that, as it seemed that the Lord and the people were unwilling for them to leave, they stay at least another week; his motion was seconded by Sir John A. Macdonald. It was a much delighted audience. To give an idea of the good work, Mr. Carson said that over 1000 had been converted in the services, about half of whom had joined the Methodist churches; the names of the others had been sent to pastors of Presbyterian, Baptist and other Protestant churches; fully 200 of the converts were from the Sabbath school. Rev. Mr. Meikle is still laboring in Knox Presbyterian Church, and is doing a great work; he is being assisted this week by a Mr. Scott, who sings well. To-night revival services commenced in the Baptist church. The pastor, Rev. A. P. McDiarmid, will be assisted by Mr. Grant, a divine of note from the west. With the influx of visitors incident to the opening of Parliament, with expectancy herself on tiptoe as to coming events, and debates over the Fisheries treaty, you will see that we are not victims of ennui.

I spoke of mild weather in my last; a few days later the mercury fell to 43, but now it is March-like. Since the fever left, influenza has had a run, the town is full of it. Some doctors predict cholera when warm weather comes. If we escape 'twill be like Job by the shin of our teeth. I was greatly surprised by the sudden death of Mr. R. E. McLeod. The Free Baptists in N. B. have sustained several heavy losses apparently of late. But we must remember Him that doeth all things well.

Feb. 22nd.

A Visit To The Lumber Camps.

On January 26th, in company with Mr. Wm. Tedlie, his two daughters—Mrs. Nehemiah Boyer and Miss Addie Tedlie, his daughter-in-law, Mrs. Geo. Tedlie and his niece, Miss Ada Tedlie, I took the train for Grand Falls en route for Messrs. Tedlie & Sons lumber camps situated twelve or fourteen miles up Salmon River. As we drew up at Perth Station, our party was increased by the addition of Mr. Henry Tedlie, who proved to be very helpful in keeping up our courage as we toiled through the heavy drifts. About 9 o'clock P. M. we arrived at Grand Falls, where we found good food, comfortable rooms and kind attention from all. Next morning we arose to find the storm raging, but believing the word of truth that "all things shall work together for good to those who love God," we had the evidence that took us in, and, as we repaired to the ladies parlor, for prayer, we sang heartily, "It is good to be here, thy perfect love now drives away all our fear," and, praise the Lord, it drives away all disappointments too. One of our party, I learned afterward, thought the piece sung anything but appropriate for the occasion. We spent the day pleasantly. The ladies visited friends in the village; in the evening I was invited by Mr. Fowler, the lumberman, to accompany him to the residence of Mr. Ross, the Grammar School teacher, where we formed a quartette with Mrs. Ross at the organ; it is needless to say that we enjoyed a very pleasant evening in songs of praise, and after a word of prayer and expressing our appreciation of kindness received from Mr. and Mrs. Ross we returned to the hotel, where I had a very pleasant conversation with the proprietor, Mr. Maberry. He is an American, our talk therefore took in American affairs, politics, prohibition &c. On the morning of 28th, after breakfast, we again repaired to the ladies parlor for prayer, where the Lord again met us and blessed us. About ten o'clock we donned fur coats, shawls, moccasins, &c., in preparation for a trip of 8 miles through snow drifts, some of which were all the horses could wallow through, to Messrs. Tedlie & Sons first camp (called Pratt's camp), where we arrived about one o'clock. Our arrival was a great surprise to the cook (Mr. Jas. Frazer), who probably had not seen a woman for perhaps three months. He stood and looked in amazement, blushing like a young girl, but he soon recovered his composure and set about giving us a good solid dinner, composed of pork and beans, raised bread, biscuit, sweet bread, tea, sugar, butter, molasses, etc., to which, after returning our thanks to the giver of all good things, we did ample justice. The team being ready, we started for another eight miles through the woods, with about eighteen inches of snow to wade through, but the able team toiled along until about dark, when we came in sight of Wright's camp, where again we surprised the cook (Mr. W. T. Keswick,) and the men; but they were very glad to see us, and many of

them were afforded an opportunity of hearing from their dear ones at home. Supper having been served and everything being in order, we began our first service by speaking for a short time from Jno. 17: 17, "Thy word is truth," taking the line of thought that God's promises to man are real, meant to be taken as real. The men listened very attentively; after singing, the sisters gave their testimonies to God's saving power. Sunday morning, Bro. Boyer arrived from his camp, about three miles distant. At 9.30 o'clock we came to order again for service. Mr. Keswick led the singing, the men taking part with us. The text was Rev. 20: 6. Who have part in the first resurrection, and who have not. Good attention and good results; in this service we had 5 testimonies—4 sisters and one brother. After dinner the party, including Mr. George Tedlie and Mr. Nehemiah Boyer, concluded to return to Grand Falls to take the train Monday morning for home, leaving me behind. The afternoon was spent in singing, reading, etc. After supper, I again began meeting by singing, assisted by the men. I gave a short talk from Acts 2: 38, after which Mr. Wright ("the boss"), Mr. Keswick (the cook), and seven or eight others spoke, one backslider requested prayers and one young man took his first public stand for God.

Monday was spent in pleasant conversation with the men about the camp, and strolling about the lumber roads. There are apparently a good many caribou in this region, they are frequently seen by the men. Toward evening Mr. George Tedlie and Mr. Nehemiah Boyer returned. About dark the men came pouring in again, until the camp, so much deserted an hour before, was completely filled. I wish to say for the men, that in their conversation and general deportment they were as gentlemanly as could be desired of them in their own homes.

The following brethren bore testimony for Jesus—Mr. Anthony Wright, Deacons William Wright and Howard Hathorne, W. T. Keswick, Mr. Paschke (a German) and a number of others.

Monday evening I gave a short talk from 2 Peter 3: 9, "not willing that any should perish." There was quite an increase of speakers over Sunday evening. One brother who has been a backslider for a number of years resolved to walk with God for the future. The religious exercises for each day were, to ask the Lord's blessing upon the food while men were seated at breakfast, as soon as breakfast was eaten I read a chapter of Scripture and had prayer before the men went out to work, and in the evening preaching and testimony service. About 9 o'clock Tuesday Morning I took my leave of Wright's Camp and in company with Mr. Wright arrived at Pratt's Camp about 11 a. m. (The camps are called after their Bosses.)

In the evening I spoke from Matt. 11: 28, 30. All listened attentively as Jesus was preached. This camp is largely French. Wednesday evening on account of there being so much grinding of axes, making axe handles etc, we spent the time singing. I received the very kindest attention from all in this camp, especially so from Mr. Pratt, Mr. James Frazier, and W. Culthert. Thursday morning Mr. W. Tedlie came in from Wright's camp, bringing me the following letter:

WRIGHT'S CAMP.
Feb. 1st. 1888.

Mr. Baker,
Dear Sir and Bro.
Please find enclosed the sum of thirty dollars being amount subscribed by the men of this camp, which they ask you to accept as a small token of their regard; they also desire to express their thanks for the great favor you rendered them by coming to them and telling them of the great love of God. Although the results of your preaching were not apparently as productive of good as you might have wished I can assure you that your words were as seed sown in good ground. There are many here who express the wish that you may visit them again before Spring, and I know you will be very welcome if you can find it convenient to come; but in case they do not meet with you again they desire that you will always remember them in your prayers. Hoping that you may be long spared to spread the glad tidings of salvation among all the people not forgetting the lumbermen far removed from home and church, and again hoping we may see you again before Spring I will conclude, signed on behalf of this crew, W. T. Carr, W. T. Keswick, Nathaniel Wright.

Mr. Tedlie brought to me, accompanying this letter, a message that the crew took a vote at breakfast unanimously requesting him to invite me to return to Wright's Camp and stay two days longer, which I very gladly consented to do, believing it to be my Master's will. Accordingly Thursday afternoon I retraced my steps with Mr. Tedlie's horse and sleigh through the woods eight miles, and was again heartily welcomed by the men. In the evening I spoke to them again using Mark 14: 8, "She hath done what she could." God requires our best service in quantity and quality, the bounds being opportunity and capacity and ability. The effect was good, a number took part, four or five young men stood for prayers, one man who had never been converted, beside some backslidden ones, asked prayers. One young man walked three miles from another camp to attend the meeting and took his place among the seekers for salvation. Friday night I again presented the word of life found in Luke 8, the Parable of the Sower; the effect was apparently good, as another backslidden child of God got refreshed and spoke to the point. I took my leave of the men Saturday morning, many of them asking to be remembered in prayer. About 10 o'clock Saturday morning I again reached Pratt's camp, where I stopped for dinner, while