

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. 8, 1888.

—SPURGEON. The *Christian Register* thinks the circumstances of Mr. Spurgeon's withdrawal from the Baptist Union show that he is a good deal of a free-will Baptist, and that he is capable of using the sword as well as the trowel.

—NOTICE IT. We hope those of our readers who are interested in it, will make a note of the special announcement about advance payments. The announcement is on page eight. Read it, and send along your renewals at once.

—PENSIONED REBELS. Nearly every southern state has made some provision for the soldiers who fought to break up the union and perpetuate slavery. The coloured people, who now own much property in the south, have, of course, to pay a good share of the tax which these pensions necessitate. As freedmen they have to help support those who fought to keep them in slavery.

—DR. BOTSFORD. Very suddenly on Tuesday last week Dr. Botsford of St. John died. Though nearly seventy-seven years old, he had seemed in as good health as for years.

For a long time he had been a chief citizen, actively interested in all moral and religious movements. The B. and F. Bible Society, the Evangelical Alliance and kindred associations have had his active co-operation. He will be much missed.

—GREAT RESULTS. None can tell how much good may result from an apparently small thing done in the name of Jesus. Fifty years ago, so it is told, a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He travelled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to his people, and now there are 1,500 Christians living in that neighborhood, who would probably be heathens still but for that penny tract.

—A BISHOP. Our Church of England friends in Nova Scotia have a Bishop at last. On Wednesday last the synod met in Halifax, and unanimously elected Rev. Dr. Courtney of Bocton. Both high and low church members seemed anxious to nominate and vote for him. The bishop-elect is about 50 years old; he is an Englishman but has been a minister in the States for a dozen years or more. He is highly commended, and will probably well fill the high office to which he has been called.

But it does strike an outsider as somewhat strange that a church which boasts so much of its ministry should have to go from home for a chief pastor. It is not at all complimentary to the men who do the hard work and bear the burdens, many of whom are, doubtless, quite as well qualified to preside over the affairs of the diocese as the gentleman chosen.

—FREE BAPTISTS. The Year Book of our Free Baptist brethren in the United States gives the following statistics. There are 48 yearly meetings, 183 quarterly meetings and 1,531 churches having in all 82,686 members, and 1,314 ministers and 169

licentiates; 27 ministers died during 1887, six of them above 80 years old. The Foreign Missionary Society has 24 missionaries (male and female) in Orissa, India, having under their charge nine churches with 578 members, and 3,628 pupils in schools. The amount expended last year was \$15,244. They have permanent funds, of which the interest only is expended, amounting to \$28,463. The Home Mission Society expended \$7,149, and has a fund of \$11,125. The Education Society aids students for the ministry, and disbursed, last year, \$3,345 with a permanent fund of \$9,908. There are two colleges, Bates College, Lewiston, Me., and Hillsdale College, Hillsdale, Mich., and ten academies, female seminaries, etc.

—MINISTERIAL RELIEF. The Presbyterian church of the United States has set itself to a very important work this year. It is intended to celebrate their centennial by raising a fund of a million dollars for the support of superannuated ministers. The money will be raised without doubt, and the church will be blessed in every branch of its work for having done so good a thing. It is one of the weak points of the church generally, and much to its shame, that so many of its ministers, worn out in the service, are allowed to shift for themselves.

—PLAIN TALK. They who say, "Speak unto us smooth words" would not enjoy Mark Guy Pearse. In a watchnight talk in London he said:

"Ninety-nine hundredths of the church would, if they were comfortably buried, be missed only by the baker and the tailor. The corn must die before it could really live; and it was the Christian's resurrection life only that could benefit the world. The seed must be buried deep down under the clouds, and submit itself to the influences of nature, and so the Christian had to surrender himself to God's will. It was not needful for the seed to understand the physiology of growth, and they had not to understand holiness, but to get it. They were not even to think much about their work, and 'wish to be useful,' but to look to Jesus. Willing was all that was needed; willing to be a fool. Let them leave off their good desires, then; rest on Jesus; get into the habit of communion with Him; finally, spell perfection with five letters, JESUS."

—FINE FELLOWS! A United States paper says:

"Bishop Cox says he knows a man in western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays \$800 a season for an opera-box, and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family."

These cases remind the *Messenger & Visitor* of a case nearer home. It is told by the treasurer of a church in the Maritime Provinces. This is the story:

A member subscribed \$4 to the support of the pastor, a very small amount, considering the property possessed. The member was too ill to attend preaching for about six months, and was very exacting of the pastor all this time, expecting a visit once a week. When the treasurer called for the subscription, only \$2 was given him, on the plea that no pay was to be given for the sermons during the six months that illness prevented attendance at worship.

It is not easy to beat this—to find a case of meaner meanness.

"Our Family Physician" is giving fine satisfaction. We have heard from many who speak highly of it; and we have not yet heard a single complaint.

Wanted Now.

Money is needed for the Foreign Mission work. The treasury is, practically, empty. In a few days a remittance should be made to our missionaries. The Treasurer has not enough money to make the remittance. When we last heard from him he had not one third the amount required for the quarterly payment. He should be put in funds at once. It is not necessary to write a long article arguing that foreign mission work is right and wise, and that it is the duty of the Christian church to carry it on. The day for that is past. Every intelligent Christian recognizes the importance of the work and its claims on their sympathy and support.

It ought to be enough to simply state the fact that money is now needed for the work. We think it is enough. The money needed is in the hands of the Free Baptist people of New Brunswick; and we do not think much urging is necessary to induce them to pay it over for the support of the work to which they are pledged.

Have the quarterly Missionary meetings been held? In every church, where it was at all possible, there should have been a missionary Sunday in January. Perhaps the heavy storms and severe weather prevented in many places. Pastors will greatly help the work by attending to the matter in this month, and as soon in it as possible.

Our missionaries must not be allowed to go unpaid, nor even to endure the perplexities and loss which would be caused by delayed payments of their salaries and the other expenses of the mission.

We hope contributions will be solicited in every church at once, and forwarded to the Treasurer of the F. M. Society, Bro. Wm. Peters, St. John. Liberality and promptness are needed.

The C. T. A. in Westmorland.

On Thursday of next week Westmorland County will have to again make declaration as to the Canada Temperance Act. Twice already the act has been submitted to the will of the people, and both times they voted in favour of it. Again it is attempted to repeal the law. We do not need to say that we most earnestly hope that the attempt will fail.

The promoters of the repeal movement will do their most and worst to accomplish their purpose; they will not hesitate to resort to the most extreme measure to carry their end.

There are a few things the voters ought to have in mind, and keep in mind no matter what they may hear:

1. The promoters of the repeal movement will do their most and worst to accomplish their purpose. They have no scruples. They will not hesitate to say and do anything that will get a vote against the law. If they make statements against the act which you cannot, at the moment, refute, it is safe to refuse to believe them.

2. The persons most anxious for repeal and who are at the bottom of the movement are rum-sellers. They sold rum before the C. T. Act came into operation; they have sold it all they dared since; they have found it uncomfortable, dangerous and expensive work; and now they want the people to remove the law which is so obnoxious to them, that, unhindered, they may prosecute this vile traffic.

Are these the men to follow? Is it right to give help to such men, and to sanction the business they seek to have legalized?

3. If the act is repealed the County will have instead a License Law. Rum-selling will be authorized, and rum-sellers will be protected in prosecuting their business. Not less rum will be sold but more. Every person who votes for the repeal of the C. T. Act thereby consents to legal and public rum-selling, and also consents to bear his share of the responsibility of all that results from rum-selling all the pain, the poverty, the debauchery, the disgrace, the heartaches, the widowed and orphaned, the crimes, the lies destroyed for time and eternity. Are you willing?

4. Rum-selling is not more right nor less dangerous when licensed than when prohibited. The rum sold to your boys by license will ruin them as quickly as if the sale were not licensed.

If licensed, they are more likely to get it than now. They are likely, too, to think it a proper thing to drink it, for it is not difficult to regard that right which has public sanction. Fathers who vote to legalize rum-selling intend in doing so, of course, to give consent and approval to their sons' drinking; they would not vote that it is a good thing for their neighbours and neighbours' sons to drink, if they think it bad for themselves and sons. Those who vote for license will feel complimented when many drink, and will watch with particular interest the growing fondness for intoxicants of their own sons.

5. There is an impression that a "high license system" is somehow a superior kind of thing, that it makes rum-selling a better business and safer for the community. Just as though the difference between right and wrong, safety and danger is the difference between \$50 and \$200. If a man pays \$50 for a rum license he is a bad man and his business dangerous, but if he pays \$200 for a rum license he is an excellent citizen and his business safe and a blessing! Canon Wilberforce puts it forcibly when he asks, "If Judas had received \$1000 instead of thirty pieces of silver would that have justified his conduct?"

6. "But the C. T. Act has been violated so much, it might as well be repealed," some are saying. True, it has been violated. So has every other law, even the ten commandments; but it is not urged that they all should there-

fore be repealed. Would the license law which will be in operation if the C. T. Act is repealed, be violated? Think a minute. There have been license laws. Were they violated? Did anybody sell before or after the specified hours, or on Sundays, or to minors, or to drunken men, or to Indians? Every clause of license laws has been violated by every fellow who got a chance. The people expected them to violate and paid little or no attention to it. The same fellows have been violating the C. T. Act as much as they dared, though have found it a risky and expensive business. Now they want a license law which will give them some authority, and they will take the rest. If there was a license law to-morrow, the applicants for licenses would be the men who have been breaking the present law when they haven't been in jail. Fine law-abiding fellows they are. Nice men for decent, self-respecting men to follow, too.

7. "We need the money derived from licenses," is one of the strong "arguments." Whose money? One would suppose the applicant for a rum license a philanthropist who desired to bestow some of his great wealth on the community. Where does he get it? Why, from the people to whom he pays the license. They give him, say, \$5000 and he pays them, say, \$500 of it! And they think they are getting rich, saving so much in taxes, you know. It is a great scheme, surely! The great surprise is that sensible business men, even those who do not care anything about the morals of the question, do not see that financially a license system is a most one-sided affair, the rum-seller having all the advantages.

8. The C. T. Act has done great good, despite the difficulties that have been in its way. It has run the gauntlet of the courts, and is now in a condition to be enforced better than ever. The rum men took advantage of irregularities and made appeals on every possible point hoping to tire the friends of the law. Now that their chances in the courts are about exhausted they make a fight for repeal. They make the attempt now before the people have quite recovered from the discouraged feeling caused by the fightings in the courts and the weary delays. It is the best law the country has yet had. And the only way to get a better is to hold to this and work it faithfully.

9. Why are the rum men against the C. T. Act? They are the promoters of repeal. Does anybody believe that their opposition to it is because it is not a good temperance law? The hypocrisy of their plea ought to be clear to every one. They hate the Act because it makes rum-selling difficult, unprofitable and dangerous. It is always safe for temperance men and all good citizens to oppose what the rum-sellers favour, and to favour what they oppose. The rum men want the C. T. Act repealed; every good man should therefore, unhesitatingly oppose repeal.

10. More than the people of Westmorland are interested in this contest. From every part of Canada eyes are towards it; everywhere there are anxious hearts desiring that temperance may win another victory. Not one of the several attempts to repeal the Act has been successful. It would be a calamity if repeal should be effected in Westmorland. The rum interest in other places would be encouraged to try the same.

Every voter should do his duty. No one should shrink from voting. Remember that the repeal movement originated with the rum men, and by them is being carried on, and that what they want is the sanction and protection of law for their rum-selling. That sanction and protection they cannot have so long as the C. T. Act remains in force in the county. It will remain in force till repealed. It cannot be repealed without the votes of the majority of the people. If every true temperance man in the county marks his ballot against the petition, the Act will remain and be enforced. Let every man do his duty.

Strange Notions.

Our neighbours knew a good deal, but they got oddly mixed sometimes in their ideas of Canadian affairs. The *Christian Standard* of Cincinnati is a first-class paper with a wide-awake editor and staff of writers, but here is one of its recent notes about Canadian matters:

Canada, though far north and in mid-winter, keeps in hot water and the fisheries dispute is boiling in the east, and the railroad dispute in Manitoba. Manitoba has been a rebellious Province for some years, with various grievances against the Dominion, chief among which has been the railroad question. Canada is a mongrel government—half monarchy and half republic. The executive (the Governor-General) represents the Queen, and appoints the Cabinet, the Court, and the Senate, while the peo-

ple elect the Commons, or House of Representatives. The Provinces are a miniature of this, and Manitoba has all the magnificent machinery of Lieut. Governor, six Ministers, and a Senate—all appointed by the Dominion Governor-General; and a House of Commons. The rapidly growing Province has chafed much at its political dependence, having imbibed more of the spirit of freedom than the Eastern ones.

Our school boys would not find it difficult to discover several mistakes in the foregoing. It is never much wonder that United States papers get wrong impressions about the progress and prospects of our country, for there are a few Canadian papers that seem to delight in telling the world that this country is going to pieces, than which nothing could be farther from the truth. But really our U. S. contemporaries, though misinformed as to other things, ought to know a little more about our system of government.

The New York *Independent* is, as it claims, in many respects the leading religious paper of the Continent. But it, both in its editorial columns and in its correspondence department, sometimes shows that it is much in the dark about Canadian affairs. The writer of its Washington letter, referring to the Fisheries Commission gets ridiculous things as in the following:

The members of the Commission meet solemnly in the parlors of the State Department of the Army and Navy building. Mr. Mullett's pile of columns next the White House. They are large, handsome rooms, with portraits of past Secretaries of State hanging on the walls, but with nothing else particularly interesting about them. Here they convene with all their armor on. England feels all the ticklishness of her position. Canada is a rampaging sort of a child, and would not much mind cutting loose from her mother's house, and England knows it, and wishes to let her have her own way, even more than the child asks, yet she wishes to keep on good terms with America. England also has her own little disposition to take all she can get, a disposition she has gratified a great many times, until it has grown upon her. Those two keen, broadminded men, the American Commissioners, know the situation and Mr. Chamberlain knows they know it. Another feature of the complication is also known. Canada is said to have made all this row, harried our fishermen and generally misconducted herself for the sake of bringing on complications that will result in her present Premier going out of office. They are tired of Sir John MacDonald; they want another man; when they get him, they will settle down, will become polite again, and when we look around for our quarrel we shall find it drifted off and gone below the level of the horizon. Nevertheless one cannot but feel a wholesome dread, meantime, of that English tendency to appropriate any privileges she sees held in a loose grasp by another power, and in that fear, hope our Commissioners will hold tightly to the old rendering of the Treaty of 1818, which England allowed until Canada began to be cross—hold on to that until we can get something else as good or better. Politically, England is mean and cruel; socially, she is delightful; so it is not astonishing to hear our Commissioners say: "They are fine men, all of them, Mr. Chamberlain, Mr. Foster and Sir Charles," to which one may add, that probably the little conferences held in each other's rooms at the Arlington, where both sides are staying, will really do more good than the solemn conventions at the State Department, which are secret and which have the eyes of both nations upon them.

It is really amazing that an intelligent writer should be guilty of so much nonsense as is scattered through this clipping. The reason given for what is called Canada's bad conduct is about as absurd as the expression of the hope that the United States commissioners will hold tightly to the treaty of 1818. Doesn't the *Independent* writer know that it is Canada that holds to the 1818 treaty, and that the United States fishermen and statesmen have sought to disregard it?

All the statements that are sent abroad about agreement and failure of agreement by the Fisheries Commissioners are mere conjectures. Nobody outside knows what has been done. The fact that the Commission continues in session would seem to indicate that there is a prospect of a satisfactory arrangement. This though may be delusive, for some genius has put the following in circulation as accounting for the long session of the Commissions.

Two very interesting statements in regard to the work of the fisheries commission are in circulation at Washington. Each claims the authority of very reputable men as its basis. The first is that the lack of energy on the part of the arbitrators in bringing the conference to a definite conclusion is the growing disregard of Mr. Joseph Chamberlain for an early settlement. The reason for Mr. Chamberlain's not caring whether the conclusion is long delayed or not is that he has become very much interested in the daughter of one of the cabinet ministers and even goes so far as to say that he has offered her the opportunity of sharing with him his social position in England. Mr. Chamberlain continues to

be the social lion which he has been from the outset, and the fact that he has singled out a New England girl for his attention has given new life to the rumor. Mr. Chamberlain is a widower of a little over 40 and a man of considerable fortune.

This is about as much to be relied on as the other two quotations made from the United States press. The first two show how poorly informed even the cleverest writers may be, and the last shows what an inventive genius the Yankee reporter is.

We thank those friends who have been so prompt with their renewals, and those who have sent new names. We are hoping that others will do likewise. Do it now.

Letters From Rev. Dr. Graham.
AN ECCLESIASTICAL TRIAL—A DEACON'S FRIGHT.

No. IV.

In the last days of 1848 I arrived in Saco, where, properly speaking, was my first pastorate. I had been preaching in connection with teaching several years. Now I was to have my first pastorate, on a field of desolation. I was a Westerner; now, in the East.

In Saco upon my arrival, I found the field was not clear and I decided to go further East, on the following Monday morning. There had been a candidate on the field for several weeks. But on that particular Sunday he had gone to a neighboring town to preach: I preached that Sunday but not as a candidate, as I regarded it preoccupied. On Monday, instead of going on my journey Eastward, I was taken with varioloid and was so ill that I feared it was the small pox itself, though I soon recovered. During this illness the preacher returned and the church settled with him and he went to another field. Then they gave me a call. But I declined to consider the call till I could communicate with the brother himself, for I had fears that my accidental visit at that particular time had interfered with his plans. But he assured me that the brethren had dealt honorably with him and that he had decided against Saco and in favor of another place before I had come.

Judge then of my amazement, soon after beginning my work, to be cited before a committee of the Home Mission Board on the grave charge of supplanting a brother minister—a thing most detestable in the judgment of all honorable men. It came about in this way. The church had secured an appropriation, to help them on the salary, from the Home Society. This gave the Society through its Board the right to hear the charge and condemn or approve. The highest commendation, I ever received in my life, was from that committee of which the sainted Hutchinson was chairman. Not only "honorable," but used "extraordinary care to do by a brother as he would be done by." So this annoying matter turned out for the furtherance of the gospel.

An enemy had "done this—one who had told me that I would 'pay dearly' for calling him in question for persecuting a certain church. He had made the charge before the Board, and not the brother whom the charge claimed I had supplanted. Twenty years passed and my accuser sent to me from his sick-bed (which proved to be his death bed) to confess his wrong and beg my forgiveness. He died in peace. Trust the Truth.

One day, after I had been in Saco for a few months, one of the good deacons came to me in great fright and, catching his breath between words, he said: "They are going to open! They will draw away from us! They broke up the old church! Is it possible we must go through it again!"

I had not the slightest inkling of the meaning of all these exclamations, but it was evident the deacon was thoroughly alarmed, as if a troop of Arabs was just upon our struggling church. After a few seconds, in answer to my entreaties as to his meaning, he said with bated breath, "The Buzzellites! The Buzzellites!"

He explained to me then that a son of the venerated Rev. John Buzzell had withdrawn from the denomination, and set up the "old standard," as he claimed, of the denominational Fathers. Among the claims was that of "No salary for preachers." Some followed him in this absurd doctrine; and what the good deacon meant was that one of the preachers who followed Buzzell in this secession (which soon expired of its own poison) was about to open an opposition meeting with the view to lead away our people. He wanted to know what I proposed to do in reference to the new enemy, and his amazement was great when I told him "Nothing." "What! not warn our people from the pulpit!" Nothing of the sort—"A good letting alone is all." "They broke up the old church," the deacon insisted. "Dea-