

TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on 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 FALL ANNOUNCEMENT.

A Chance for New Subscribers

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

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

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

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

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

Religious Intelligencer.

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

WEDNESDAY, NOVEMBER, 14, 1888.

—EXCUSED. A Committee reported that it "had done nothing, and wished to be excused from further service." Of course it was excused.

—FREDERICK THE NOBLE. The late Emperor Frederick of Germany, who is so fittingly called "Frederick the Noble," had a great dislike for stimulants. So his English physician, Sir. Morrell Mackenzie says.

—READ IT. The resolution of the Yarmouth and Shelburne Quarterly Meeting, of which there is a report in the Denominational News Column, should be read by all the churches in the Nova Scotia Conference, and its recommendations regarded by them.

—PRAYING AND GIVING. It is a good thing when it can be said of a man "Behold he prayeth." It is an evidence that his praying is sincere when it can be added, "and payeth also" for the support of God's cause. A good minister, now in Heaven, used to say to his people, "You must either cease to pray or learn to give."

—NEWMAN HALL. The fiftieth year of the ministry of Rev. Newman Hall, the author of the well-known and much blessed little book "Come to Jesus," has just been celebrated. His ministry has been a busy and useful one.

—QUITE SICK. Mr. Spurgeon is this fall in feeble health than for some time. Over work is the chief cause. It is feared he may not be able to preach much, if any, this winter.

—AN EXTERMINATIONIST. Joseph Cook takes strong ground in opposi-

tion to the rum traffic. He says he is not only a prohibitionist, but is an exterminationist of the deadly thing. The late "Petroleum V. Nasby fell into the habit of using the phrase "pulverize the drink trade," which is certainly a good phrase. Extermination is also good. The utter destruction of the accursed thing is the only way of safety. And every lover of God and men should do his part in the war of extermination.

—A SILVER WEDDING. On the 16th inst. Rev. B. N. Hughes and wife of Havelock, K. Co. will celebrate the twenty-fifth anniversary of their marriage. We would like to be present on the interesting occasion and in person congratulate them on having so happily and usefully spent a quarter of a century of life together. We extend our felicitations, and hope they may be spared to celebrate their golden wedding under equally pleasant circumstances. Providence permitting, we hope to be there then.

—MISS HOOPER. Rev. A. B. Boyer writing from Balasore, India, under date 30 Sept., says:

"Last evening while Miss Hooper was alighting from a carriage in front of Mrs. Smith's door, her clothing caught some part of the carriage and she was brought suddenly in contact with the ground resulting in the dislocation of her left elbow. Although the bone was soon after slipped into its place, she is still suffering much pain and will probably continue to do so for a few days. She is with us, and we are doing our best to make her comfortable."

Miss Hooper's friends, "and they are a host, will be very sorry to hear of this accident to her. It is cause for gratitude, however, that it was not a more serious one. She is probably by this time all right again.

—A SMALL PERCENTAGE. It is surprising how few members in any church are really active, or contribute in any way to maintain its services. A contemporary says that in a church of 100 members, 75 could be picked out whose death would not put a check to any one department of the work. On the other hand, the death of a selected ten would break up the prayer-meeting, the Sunday-school, and the finances. How the idlers can be content with themselves we do not understand! And we are sure they can have no spiritual strength or enjoyment. "Go work in my vineyard" is the Lord's command to every one of them.

—"PECULIAR" SURELY.—One of the peculiarities of the sect in England known as "Peculiar People," consist in a religious abhorrence of doctors and physic. It is related that a baby a year old of one of their families died the other day of sheer neglect to apply the simple remedies.

No doctor was sent for, though medical evidence was given that the child might have been saved. The mother stoutly held to her belief in the efficiency of faith, and a woman witness went even further. The coroner asked: "If your husband was hurt, and you were lying ill in bed, what would you do?" "I should send for a brother, and we would pray together for his recovery." "But if you were in a ship with a hole in the bottom, would you do the same?" "Yes, we should trust in the Lord." "This is faith without works" with a vengeance. The remarkable feature of this case is that the jury, observing that it was useless to censure the mother, returned simply a verdict that the child died of a natural cause. The peculiar People will probably regard the woman's escape from a verdict of manslaughter as itself a victory of faith; and be confirmed in their resistance to doctors and the law.

—THE PRESIDENTIAL ELECTION. The fight is over, and Harrison, the Republican Candidate, is President-elect of the United States. It was a hard fought battle, though carried on, in the main, with less of bitterness and creditable tricks than has been usual in late contests. The last week or two before voting day the excitement was very high, and each party seemed ready to resort to anything. The victory of the Republicans is complete, they having carried New York and other states which the Democrats considered safe for them. Just now they are trying to account for their defeat. Various reasons are given, but the President himself, with grim humour, has suggested about the only reason which is not open to challenge, viz. that the Republicans got more votes than they did.

It is quite possible that Cleveland's action in the case of the British Minister injured rather than helped him. He intended it to gain the votes of the British hating classes, but while it may have won some of them,

it probably lost him many more intelligent and independent voters who were disgusted with his undignified course.

It must be said of President Cleveland that up to a few months ago his administration was characterized, for the most part, by an apparent straightforwardness and dignity which won him the respect of moderate men of all parties. His re-election seemed almost certain. But latterly, in his anxiety to succeed himself he seemed to lose his head and do a number of petty things which greatly weakened him.

So far as Canada is concerned it makes little or no difference who is the chief executive of the United States. We must confess, though, a little gratification that the party to which that country owes most—the party which abolished slavery, has been returned to power, and that Harrison, whose record as a man is purer than that of Cleveland, will for the four years after March next be at the head of the nation.

—SUNDAY-SCHOOL PUBLICATIONS. In another column is an advertisement of the S. S. Quarterlies and Lesson Sheets published by the Free Baptist Publishing House in Boston. We are glad to be able to speak well of these publications, and to commend them to Free Baptist S. Schools in these Provinces.

—MOODY IN BRITISH COLUMBIA. Mr. Moody has been holding meetings in Victoria and Vancouver. B. C. A friend in Victoria writes: "His meetings here were crowned with great success in the union of Christians and many conversions. A more general awakening was never known here. The average attendance was about three thousand. He is now in Vancouver."

—MORE MISSIONARIES. Three missionaries, Mr. Stiles and wife, and Mr. Brown, sailed from Boston a few days ago for the Free Baptist Mission in India. That they may have a safe and pleasant passage many are praying. How the hearts of the workers in the India field will be cheered by this reinforcement.

—SELF-DENIAL. This is self-denial week in the Salvation Army. It began Saturday morning, and will close next Saturday. The savings are to be devoted to the general work of the army. Gen. Booth expects to realize about £5,000 out of it.

Religious Conversation.

By religious conversation we mean not so much talking about religion as talking that is religious. True, there is need of talking about religion, but such talk has but little if any good effect unless the general conversation is essentially religious. The offences of the tongue are many and grievous. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

How often the address on a religious subject by the minister, or the private appeal by either minister or layman, is wholly neutralized by the remembrance of conversation not at all religious in its spirit. "If any man seem to be religious, and brideth not his tongue," * this man's religion is vain." It is certainly shorn of all power to influence men toward piety. "Who is a wise man and endued with knowledge? let him show out of a good conversation his works with meekness and wisdom." David prayed, "Let the words of my mouth," as well as "the meditation of my heart be acceptable in thy sight, O Lord." And he resolved, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is near."

In an article on "Talking about Religion," the "Congregationalist" says some things appropriate in this connection.

"A wise man once said, 'It is the lesser evil that too little should be spoken of religion rather than too much.' This needs to be remembered more often especially in this age when we are urged so frequently not to let a day pass without addressing some one on the subject of his soul's salvation. Religious conversation, rightly understood, is not merely, or even chiefly, personal appeal of the character just indicated; and, if it were, there is less danger of doing harm by too little of it than by too much. Whoever lives a life controlled by the conscientious purpose to do right before God and men, can not help making positive and permanent religious impressions upon his acquaintances, even though he rarely enter into actual discussion with them upon sacred topics. Whoever fails to exhibit such a consecrated spirit, gains no holy influence over others, no matter how much he talks to them in a religious strain. His words sound like mockery, and he

might better refrain from them altogether.

"Of course there are times when personal religious conversation and appeal are not only appropriate but also necessary, if we desire to do our duty by others. But we are not the only ones concerned. Those whom we mean to address must be considered. They have rights which must not be disregarded. We are not to appeal to them in order to do our own duty merely, but also to help them to do theirs. They have the right to have their reasonable sensibilities heeded. We are bound to choose a suitable time and place, to adopt a proper manner, to respect their possible reluctance to converse about what ought to be regarded as the most solemnly sacred of themes, and to be content to express in simple, friendly words, our wish that they be Christians, instead of talking down to them in the language of moral superiority, because they are not as we think we are.

"The more mature a true Christian becomes, and the more natural, unswerving, and hearty his love of Christ is, the more he seeks for, and learns to make and use, opportunities of religious conversation. Yet it is also true in most instances that he becomes increasingly cautious, and watchful to follow not a mere impulse to speak, but only a distinct conviction, calmly and deliberately reached, that an occasion has arisen which he can use to advantage. He has learned too well the mischief of hasty utterance. He has seen his friends quiver with annoyance or distress too often when his ill-considered trusthaves touched the nerve of self-respect instead of that of responsive self-conviction. He does not mean now to lose an opportunity for religious conversation which the Lord gives, but he does not mean, on the other hand, to use one as to the Lord's giving of which he is left in any reasonable doubt. Is not this the true frame of mind for us all?

An Experience which is a Warning.

OWENSVILLE, INDIANA, Oct. 16th, 1888.

Editor INTELLIGENCER:

I have just read your editorial in reference to a trouble in New Brunswick churches over the "holiness" question, and I am moved to drop you a few lines. I regret to see this agitation among your churches. No good will result from it, but much harm. Some years ago a man named Harshman came through here preaching the "instantaneous, sinless perfection, sanctification" theory. Several useful preachers were led to accept the theory, and dissensions arose in nearly all the churches. Several churches were irreparably damaged, and some lost their identity. For a few years this craze flourished, and then collapsed. The few ministers who had been led astray at last saw the error of their way and the evil results of their course, repented and returned to the church with humble confessions. They are now trying to repair the evil done, but much of it is irreparable. Some of their followers returned to the church with them, but many fell from their exalted heights down into the mire of sin, many becoming the worst kind of infidels.

I have come in contact with these spiritual specialists in my work in the South, and have, without a single exception, always found them to be a hindrance to christian work instead of a help.

I believe that your Conference took right action with reference to this heresy, for that is just what it is.

Yours &c.,

JOHN E. COX.

The writer of the foregoing is Rev. John E. Cox of the General Baptists, a prominent man in their work, and connected with their organ *The Messenger* published in Owensville, Ind.

The letter was received about the close of the Conference session. The action of Conference to which it refers is not that of disfellowship, for that had not taken place at the time of its writing.

Its reference is to the protest of the Conference against the doctrine, and the endeavours to save ministers and others from its ill effects.

The INTELLIGENCER editorial to which it alludes is that entitled "That 'Appeal'" which appeared in the issue of Oct. 10th.

One of our reasons for publishing the letter is to give our readers new proof that this Province is not the only place in which the propagation of the doctrine in question has been harmful, nor our people the only people who have been seriously troubled by it. We have repeatedly pointed out that wherever it has been taught trouble has resulted, and weakness to the church of God. The above letter strongly emphasizes the fact.

In our religious exchanges we see, almost every week, some reference to the movement showing that it is a trouble-breeder in the churches, and that those who would save them from discord and disruption are sorely put to it to know what to do.

In all the denominations into which it has been introduced the effect is the same—bad in every case. In this Province at least three denominations—the Baptist, Methodist and Free

Baptist—are more or less disturbed by it.

These facts ought to put thoughtful people, those who are concerned for the harmony and strength of the church of Christ, on their guard against the unscriptural theory which so invariably causes schism with all its attendant evils.

The sad effects as set forth in the foregoing letter should have weight with those also who from sentimental reasons, or because of personal attachments, or from mere local considerations, may be disposed to regard it, if not with favor, at least with indifference.

As in the cases cited in the letter, so here useful ministers have come under the baneful influence. God grant that here as there—only more quickly, they may see their error and return to their early love and allegiance.

Meantime we commend this latest confirmation of the righteousness of the Conference action to the careful consideration of all who may, for any reason, be in doubt about it.

As Others See Us.

Rev. E. N. Fernald, publisher of the *Morning Star*, who was present at our Conference, writes pleasantly of his visit in the *Star*. The following extract from his letter tells his impressions of the Conference:

The kindly greetings and cordial welcome of the Nova Scotia brethren had whet my appetite for more of the same fare. I went to New Brunswick, and found it in abundance. The occasion was the Annual Conference of the N. B. Free Baptist churches, held at St. John. The church membership of this Conference is upwards of eleven thousand, and is held together by strong denominational as well as christian ties. They have convictions; they know what these convictions are, and they are loyal to them. A few of the ministers, it is true, seem to have been carried away by the sanctification-ism—not sanctification—taught here and there nowadays, from whom the Conference felt compelled to withdraw fellowship. The action was taken, after protracted efforts to avoid it, with the deepest regret, but with great unanimity. It was in the earnest and often tearful discussion of this question that the Christian and denominational loyalty of the main body of the Conference came out in bold relief. Dr. McLeod's ringing words, charged with Christian pathos, when he said, "These brethren are among my dearest personal friends; I have loved them as brothers; I love them still, and always shall; but I love my denomination and the cause of Christ more than any man or men; I stand by it, and I stand by Him at whatever cost of painful separation to me," met an unmistakable response. Among the more noticeable general features of the Conference was the fullness of the representation; the presence and vigor of the veterans, none of them seeming to have outlived their usefulness, and all of them receiving the marked respect of all their juniors; the strong bond of brotherly love manifested in all the intercourse of the members; the evangelical tone of the preaching and devotional meetings; the absence of stilted of any kind; and the practical character of all the exercises.

The Foreign Mission cause has taken on new interest since the churches have had a man of their own in the field. A similar revival of interest in Home Missions and the education of the ministry would bear abundant fruit in the growth and efficiency of the denomination. The heartiness with which the Conference welcomed their old missionary, Dr. Phillips, was as pleasant as it was fitting, and his earnest words told there for the cause as they do everywhere.

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news-stands, throughout the Nation. The sales of the first part, in the first week, reached 50,000 copies. The price is one cent. The voice of the Papacy is against this issue, as it is against the free circulation of the Bible in any part of the world, but it is powerless to prevent it, even under the shadows of the Vatican to-day. Before the overthrow of the Temporal power, the Bible was to be found in no bookstore of Rome. Now it is to be found in every one, and even in the rooms of all the hotels. This is the result of the national law, which name is Catholic, but in spirit is Protestant.

—Says *The Boston Advertiser*: "There are said to be indications that the Japanese government contemplates proclaiming the Christian religion the official faith of the country. It is not improbable that this very remarkable thing may actually be done. It would hardly be a greater revolution than some others which have been recently undertaken by authority of the ruling classes in that wonderful island empire. Of course, believing in Christianity must rejoice at every sign which appears in the world that the pagan nations are yielding to Gospel light. But, remembering how the early church suffered in its purity when Constantine the Great set up the cross as the sign by which his legions were to conquer, we must seriously question whether the cause of genuine religion would not be more retarded than advanced by becoming the official faith of Japan."

DENOMINATIONAL NEWS.

MARYSVILLE.—Rev. Wm. Downey, pastor, has begun special meetings at the Marysville church, and it is hoped for a good revival.

MONCTON CHURCH.—Feeling interested in the Moncton Church for several reasons, I attended their meeting held on the 6th inst. for the election of Trustees. As Treasurer of the "Moncton Church Liquidation Fund" I have paid several hundreds of dollars on the mortgage held on the property, and at this critical time our denominational affairs feel anxious that this church should respect the recommendations of Conference as to whom they should elect to this office of trust; also to see that the Trustees should be elected by legally qualified voters. Our Act of Incorporation, stating who "shall be entitled to vote," says "every male person of the age of twenty-one years or upwards being a communicant" &c., &c. This law, enacted by the Legislature of the Province, should exclude several young persons, whom a member present claimed should vote, was no part of the Church nor of mine. The balloting showed that Brethren, Lewis Keirstead, Charters, McFarlane and (I cannot recall the name of the fifth), were chosen to the office. They are all in hearty sympathy with the Conference and are loyal denominational men.

I wish to say to the brethren and friends who may have in their hands for collections any unpaid notes given for the benefit of this Church Fund, and to those who gave such notes, that I think it just and best that all the money be now paid. I know not how much remains unpaid, but I have reason to think that there is quite an amount. There remains in the mortgage, about, or a little more than several hundred dollars. This money is not wanted. The estate from which it was obtained is being closed, and the balance on the mortgage is required. I have reason to know that, when it was learned that the church refused to allow the title to vest in the Conference, some persons refused to pay their notes. And while a majority of the church members still oppose this as was shown that evening after the election, I think the property is perfectly safe to the denomination. I would regret to see the mortgage foreclosed just now, and earnestly appeal to all who have given pledges of any kind, and to all others who can aid to assist this church in this time of need. I am still Treasurer of the fund, and will be glad to receive all money intended for the liquidation of the debt on the Moncton Church.

G. A. HARTLEY.
Carleton Oct. 7th 1888.

FROM REV S. NOBLE. The Missionary and Committee sent by the Third District Meeting to Stanley, attended to their duty as soon as convenient after General Conference. Before leaving Conference I learned the travelling by Rail was impossible on account of some bridges on the N. and W. R. R. having been carried away by the heavy rains. Getting to Fredericton on Friday evening after Prayer Meeting time, I went in, but although late I enjoyed the privilege. The next morning (Saturday) I went to Marysville by bus. There I passed the night at Bro. Pond's and was glad to meet these old friends, who remembered me in my first going to Nashua with Father Chronicle a half a century ago. The next morning (Sunday) I was taken to Peniac by Brother Elias White, I enjoyed myself well in speaking to the people. In the afternoon I took Bro. Downey's appointment in Marysville. I was met there by Brother Michael White and taken to his home, and stayed that night with him and his kind family. I found in his excellent wife another old acquaintance, she being a granddaughter of old Father Elijah Estabrooks, one of the pioneers of the Baptist body. The next day I was taken by Brother White to Brother James White's and by his son was conveyed to my destination. This