

## TERMS, NOTICES, ETC.

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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 only one side of the paper, and business matters and those for insertion should be written separately. Omission 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, APRIL 17, 1889.

—MAKE IT KNOWN.—Will the ministers do the paper the favour of announcing the special offer to the people, and soliciting non-subscribers to try the paper at this low rate for the remainder of this year?

We trust our brethren, all of whom are interested in the denominational work, will do all they can with this offer.

—IT YEARNs FOR ALL. The missionary spirit that Jesus bequeathed to His disciples and the church at large yearns for the salvation of every human being that knows not God and obeys not the gospel of the Lord Jesus, at home or abroad. The whole world for Christ is its longing.

—HAVE YOU? If you have not sent your renewal for this year, please send it now. The money is needed.

—CHURCH UNION. It will be remembered that last year overtures were made looking towards consultation about closer union between the Methodists, Presbyterians and Episcopalians in Canada. Committees of the three bodies were appointed; and we now learn that the joint committees are to meet in Toronto next Wednesday, 24th inst. We notice that Mr. L. W. Johnston of this city is a member of the committee appointed by the Presbyterian General Assembly.

It is not at all probable, if it is even within the range of possibility, that these bodies can ever, or at any rate for many generations, reach any basis of union. But the talk about it is a very good sign of the times. It is indicative of a better understanding of each other's motives, methods and objects, and of a more fraternal feeling. This, of itself, is good, and may be regarded as giving promise of a measure of cooperation where heretofore there has been a not always pleasant and beneficial competition.

—THE CRISIS HOUR. "This hour," says the Missionary Review, "is the turning point of history. The Crisis in Missions is found in the peril of failure. These open doors demand immediate entrance and occupation. Japan was wonderfully opened. It was as truly the Lord's doings and marvelous in our eyes, as when the iron gate opened of its own accord before Peter. But through that open gate infidelity pushed her hosts while we were infirming and parleying and hesitating. Before Christian schools and colleges were established, an atheistic science was taught in the Imperial University; before a Christian press was scattering its leaves, skeptical tracts and books were flooding the land. So in India. While we linger at the threshold, Satan's Delay is not only danger, but disaster. Agents spread the 'Age of Reason' and the 'Philosophical Dictionary,' and put immense posters along the walls of Calcutta, with extracts from the worst infidel books, to attract the eye, and to engage and pre-occupy the mind of an awakened and inquiring people. The open door others see and enter if we do not."

—HEAVEN LOCATED. "Where is heaven?" is sometimes asked. The "Christian at Work" is responsible for this answer:

There was a preacher—suppose we make him a Methodist, though he

might have been Presbyterian, Episcopalian, Baptist, Congregationalist—well, there was a preacher who preached one day on heaven. The next morning he was going down town and he met one of his old, wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is." "Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not a bit of coal, or a stick of wood, or flour, or sugar, or any bread. If you will go down town, and buy 25 worth of things, rice provisions and send them up to her, and then go up there, and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' then ask for a Bible, and read the 23rd Psalm, and you then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill." The next morning he said: "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certain as you are listening."

It would be good for every Christian to seek just such a glimpse of heaven on earth. It would be a help to certainty about and preparation for the heaven which lies beyond this world.

—HAND-BOOK. The Committee of Conference in charge of the new edition of the Free Baptist Hand Book have their work nearly completed. The book is now in the hands of the printers, and it is expected it will be published about the first of May.

The new book contains all the constitutions of General Conference, Ministers' Conference, District Meetings, and the general Societies, as revised and consolidated within two or three years. It contains the Treatise of Faith, Act of Incorporation, Burial Service, Marriage Ceremony, Church Covenant, Church Directory, Service for organization of a Church, Dedication Service, Scripture Selections for the visitation of the sick, and a variety of matter useful for Ministers, Deacons, Church Clerks, and others.

The book will be in two styles of binding—cloth and leather, both with gilt lettering. The cloth-bound will be sold at 30 cents per copy, and the leather at fifty cents.

Besides the Hand-Book, the Committee has had printed a large edition in paper covers, containing only the Treatise of Faith, the Church Covenant and the Church Directory, which will be supplied at \$2.00 per hundred copies. Churches will need these to give to new members and for gratuitous distribution to others as they may wish. Every minister and church should have a number.

Brethren who desire any of these publications would do well to send their orders early, accompanied by the cash. Address all orders to the Treasurer of Conference, Wm. Peters, Esq., 240 Union St., St. John.

—TRANSUBSTANTIATION. The article on the first page on "Holy Communion" is contributed by a long-time reader of the INTELLIGENCER. The writer, in a private note expresses much surprise at finding that there are many members of the Church of England who believe in transubstantiation. The article is simply a grouping together of certain passages of Scripture which refute the unsound dogma. The writer of the article is desirous of doing something for Christ and His followers by helping to true spiritual conceptions of His presence, and hopes the readers of it may loan the paper to non-subscribers, and so give it as wide reading as possible.

MUSHROOM PRODUCTIONS.—The Librarian of the University of Edinburgh was ordered by the Faculty to "take out every book on a certain subject that is more than ten years old, and put them in the cellar." This is significant. It shows how rapidly science changes its theories. Its ten-year-old literature is acknowledged wholly unreliable, and has to be cast aside. When it appeared it was regarded as authoritative and final, but in ten years is repudiated for later notions. And ten years hence the present authorities are likely to share the fate of their predecessors.

Yet there are people who want the Bible, which has stood the test of the centuries, given up, and the faith of the people pinned to mushroom productions which at most have only a life of ten or a dozen years.

—THE RESURRECTION. The late Rev. Dr. Graham was, as our readers will pleasantly remember, a frequent contributor to these columns. The article in another column on The Resurrection of Christ is from his pen. It is very appropriate now that when the thoughts of many are of our Lord's rising from the dead.

Tell your non-subscribing neighbour about the special offer, and ask him to become a subscriber.

## The Resurrection of Christ.

The ancient heathen likened death to sleep. The dying ancient said to the by-standers around his death-bed: "Sleep is handing me over to his brother, Death."

But the ancients had not seen any one who awoke from the sleep of death, and naturally enough spoke of "that endless sleep of death." But the disciples of the Lord Jesus were more happy, for they saw their Master after He had come back from the sleep of death. By their blessed experience, all tombs and graveyards are changed in thought and language into cemeteries; that is, "sleeping places."

"The resurrection from among the dead" signifies that the Saviour was dead in the same sense that the rest are dead. The Holy Scriptures are as careful to certify His death as they are to rejoice over His resurrection. If they show that baptism is a symbol of the resurrection, they point out that the Lord's Supper testifies forevermore that He died as the Paschal Lamb.

Among the old statutes of Israel (Deut. 21, 22, 23), is one that had an application to certify the death of the Holy Sufferer. "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt bury him the same day: for he that is hanged is accursed of God; that thou defile not the land which the Lord thy God giveth thee for an inheritance."

"The Jews," who were the peculiar enemies of the Saviour, relying upon this law, besought Pilate that the legs of those upon the crosses might be broken, and that the corpses might be removed. "Then came the soldiers and broke the legs of the first and of the other which was crucified with Him; but when they came to Jesus and saw that he was dead already, they broke not his legs; but one of the soldiers with a spear pierced his side and forthwith there came out blood and water." This takes away the possibility of an apparent death.

To prevent the possibility of collusion on the part of His friends, it was ordered by Divine Providence that the keeping of the body was put into the hands of His enemies, who were made vigilant by the prophecy that He should rise the third day. Hence they placed the seal of state on his tomb, and placed the Roman guard.

But, despite all, they could not reproduce the body, though it became essential to their cause. They did not because they could not, and hence the presumption of the theory of the resurrection.

The identification of the body was necessary to make the resurrection effective. See Him placed in the new tomb! See the body well marked by the spear thrust, and as you gaze at it, when it had come back from among the dead, you cry out with Thomas, "My Lord and my God!"

To meet the moral ends of the resurrection it was necessary for Him to come back from the dead before His body had undergone dissolution, as the Scriptures testify thus: "Moreover, my flesh shall dwell in hope. Because thou wilt not leave my soul in Hades. Neither wilt thou give thy Holy One to see corruption."

The death and all the conditions meet the demands of the thoughtful mind, and so His resurrection fills the candid mind with a heavenly joy.

On further reflection, one sees a rare proof of the resurrection in the strange consciousness of Christ that foretold His own resurrection, as the test of the genuineness of His mission. The ordinary human mind without the type of thought submitted by the Saviour, could never have submitted a test of this kind. The divinity of the thought secures to our minds a solid reason for His return from the grave to His friends in full person, of mind and body, with an identification beyond doubt. Yes, He is the dead man "come to life," and preaching to over five hundred brethren at once; more than half them alive at the writing of our text. Yes, He can keep His appointments after His death.

See, again, how He keeps His promise after His ascension. He had trained His disciples to the consciousness of the miraculous presence of the Spirit. He breathed upon them saying, "Receive the Holy Spirit." He foretold them that He would send this Spirit upon them to testify to them that instead of being dead and in the grave, He was alive and in the Father's court, and in more than telegraphic communication with His friends on earth.

This speaking in other tongues, the greatest of all miracles, actual or conceivable, except the resurrection itself, is employed as the most emphatic certification of the resurrection of the Saviour, and of His present commun-

ion with His people. It helped the apostles so completely to realize the majesty of the events of the Saviour's mission that they were highly exalted above the ordinary state of human mind that they shrank not from undertaking to carry into practice the Saviour's great commission, to disciple the nations.

Personally, since the resurrection, each Christian prays in the name of Christ, the Risen One, and every answer of prayer is a proof of the resurrection of Christ.

Then, too, the great changes which have been wrought by the power of Christianity show the truthfulness of what the apostle asserts: "Now is Christ risen from the dead." The argument stands thus: The new civilization, with all its truth, mercy and goodness is built upon a lie, or Christ arose from the dead according to the Scriptures.

Our minds are fully satisfied that "Now is Christ risen from the dead and become the first fruits of them that slept." He is the Resurrection and Life for us. He presents in him, self all that the human mind demands in the life beyond the grave. The personality and consciousness of identity, the recognition of others and of ourselves by others. In His waking from the sleep of death our waking from death is made certain and satisfactory. This glorious consummation was plainly intimated in the waking of the "Three Onlies": the only son, the only daughter and the only brother; that with personal identity the pure human affections also abide forever. All this the Saviour assumes when He speaks of the mansions in His Father's house, and of gathering in His disciples to His own heavenly home.

If we walk and are sad by the way, we know that the Saviour was slain a sacrifice for our sins. He comes to us in our sadness: "It is I; be not afraid." "I keep my promises after death, and after ascension. And I have a home for you after death. Where I am, there ye may be with me forever."

## A Western Letter.

RACINE, WIS., March 25.

"Something new under the sun." Most of the Bohemians around here are atheists. When one of them dies a leading rumrunner of their nation officiates at the funeral. He gives at the house a sketch of the life of the departed—as parent, friend, citizen, and then makes some general remarks, as to social and moral duties.

Sad is it not, in a Christian land! "The fitness of things" is not out of place, "to die as a dog dieth," and a rumrunner to utter a grim well done.

Recently at Petroskey, Mich., a well known Roman Catholic priest died—Father Wickamp. Since 1854 he had lived in an Indian Village, supporting himself by the labour of his own hands. He built a monastery, and near to it a private chapel in which each day he spent at least an hour in devotion and meditation. In the floor of the chapel was a deep open grave, which he dug himself, and for years his hour of prayer was spent beside this open grave. When he died his body was placed in this grave of his own making. Admirable his self-sacrifice; commendable his habit of devotion and meditation; but as to digging his own grave, he will have few imitators in our age.

To continue "something new," this country overflows with new things. I attended a lecture a short time ago by a Baptist D. D. on the "Funny Side of Matrimony." Here is one of the stories he told: A young man "fell in love" with a young lady—not "a new thing under the sun,"—but he was perplexed as to how he should "pop the question"—that's the lecturer's language,—so he hit upon the idea of a walk in the graveyard. Inviting the young lady, they "meditated among the tombs." Pointing to one corner of the graveyard, he remarked, "My grandfather, grandmother, and the most of our family lie there; would you like to lie there?" Needless to say, she liked. As Bro. West would say, enough on that line, we can now switch off and take another track.

All your readers must have been pleased with the stand taken by President Harrison to regard the Sabbath. It was expected, and the influence of his wise course will be far-reaching. No doubt, the heads of departments will follow his good example.

This Sabbath question is not put in its right position by many leaders. They urge the keeping of the Sabbath as a physical and social question. That for the physical and social well being of man a rest day is needed is true enough, but that is the lowest ground. The Sabbath is the "Lord's Day" in a special and distinctive sense for moral and religious ends. Its value is found in its design and purpose as an obligation of Almighty God, for our good as His children. That obligation men

resist; and when leaders take the lowest ground of advocacy they are false to the central principle involved in Sabbath observance. If the Sabbath has no relation to the claims of God, any other day will serve the purpose of man's physical and social needs. The origin and use designed by the day gives to it its right meaning. A church building is but a place made of the same material as any other building; but the use and service give the church building a meaning and character all its own. So of the Sabbath.

I deeply regret to learn of the prolonged sickness of Bro. Porter. My daily prayer is that God in His kindness will spare him, and speedily raise him up and grant him a measure of health and strength for long years to come. He is needed. His devotion, loyalty and service to the denomination were never more needed than just now. With zeal and sacrifice he has served the people of his choice. His worth is known and his fidelity appreciated. Practically can that appreciation be expressed just now. It would cheer and help. God grant that soon he may be well. God grant, too, that all will strive to render honour to whom honour is due.

T. H. SIDDALL.

## Letter From Miss Hooper.

[The following letter was sent to the children of the Fredericton Free Baptist Sabbath School and was read to them on Sabbath the 7th inst. It has been handed to us, and as we think it will be interesting to many of the young readers of the INTELLIGENCER we publish it.]

Dear Children:—This is a very busy day, yet I should feel badly to let the mail go without thanking you for the pretty cards you sent me for the little Hindoo children in the schools over here. I've made a number of pretty little bags out of bright pieces of calico, and in each little bag, beside some useful article, there will be one of the cards you sent. It does not take much to make these little ones happy, so next week we are to have a little giving of rewards. We are sure you will be glad too because you have remembered the "Words of the Lord Jesus." It is more blessed to give than to receive.

Oma and I were out to Janginj school the other day. The school room is simply the verandah of a mud temple. The children were writing on the ground with pencils of clay. The door of the temple was open, and this is what we saw. An old man, his face daubed with clay, very little clothing on; and a string of beads which he counts, an ugly black image painted red which the man was washing with a little dirty water in a small brass dish. When the washing was finished the man rang a bell and threw the water out. Then he rubbed the image with powdered sandal wood, put garlands of flowers around its neck and head, stood it under a curtain, placed parched rice and other food before it, rang the bell and went out, leaving the idol for the men, women, and children to pray to. The priest took away much of the food which the people had offered to the idol. Although I see these ugly idols every day, I always feel like crying to see people so foolish as to pray to them as we do to the true God. I am sure you would feel badly too could you see them. Before we left the school we told the little ones about God and the true and only Saviour, Jesus. They are learning the ten commandments, the Lord's prayer and hymns. Let us work and pray till every heathen child learns to love Jesus. "For it is written, as I live, saith the Lord, every knee shall bow to me."

Pearl, one of the children, walked two miles the next day to see me. I was very glad to see her. They used to be so timid, and would shrink away if we went near them.

I think of you all, especially on the Sabbath, and pray our Father to bless you and make you His own dear children. The hot winds are blowing over here now and we get very tired sometimes, so I hope you will not say "this is a very poor letter to send twelve thousand miles" but pray for us and the poor girls in the homes of India.

Your Affectionate Friend,

JESSIE B. HOOPER.

Balalore, Saturday, March 2nd, 1889.

KINGS CO. NOTES.—Since I wrote my last notes matters have been amicably settled on the line of the Central Railway, and work has again been resumed. This week (April 8th) they begin the work of ballasting the track laid during the winter. A number of business changes took place at Norton Station this month. Messrs. E. L. Perkins and O. R. Patriquin occupy the store lately occupied by Jas. E. Price, and Messrs. L. D. Jones and O. Akery the store lately occupied by Mr. Milton McLeod. One thing yet remains for the folk to make a change in at Norton Station, and that is the liquor traffic. Sometimes the scenes at this place, on account of the drink curse, beggar description. Delightful weather.—C. E. B.

## Revivals.

—A remarkable revival interest has prevailed in the churches of Cleveland, Ohio. Over 1000 conversions are reported.

—From Nagoya, Japan, news come of a gracious revival of remarkable interest, in which about one hundred souls were converted and a great interest awakened in church building.

—Large accessions to the churches are reported from all over the continent.

—Evangelist Chubbick is holding meetings in Cherryfield, Maine.

—A wide-spread revival the most remarkable ever witnessed in Australia, is reported as taking place in Victoria.

## DENOMINATIONAL NEWS.

KEWICK.—The work of revival has progressed encouragingly at Mouth Kewick. Last Sabbath Bro. Downey baptized four more converts.

FREDERICTON.—There have been several conversions lately. The ordinance of baptism was administered last Sabbath. Bro. Swim spent a few days, including Sabbath 7th inst, with us, and his labours were enjoyed.

This week union meetings are being held by the Baptist and Free Baptist churches. Rev. Isaiah Wallace is assisting the pastors.

—MONCTON. Probably you have by this time heard of the blessed work of grace at Upper Millstream under the labours of Bro. A. H. McLeod. He was there a few weeks, and baptized eighteen and received twenty into the church.

Up to the present I have received eleven into the Moncton church. There are others to come in. We are hopeful. Things are peaceful and interesting, and I am looking for other accessions soon, for there are some who are taking part in our services who will, I trust, soon be persuaded to put on the whole armour. There are a good many Free Baptists in and about the town who ought to come in with us, and we hope will. Did all come in who should, we would soon have a strong church. I have heard of several families intending to move here this spring who will be a help to us. It is a pity that so many drift from church to church, injuring themselves and weakening the cause. We have a comfortable and happy church home for them all; and, besides, the Lord's work here needs them.

T. O. DEWITT.

HOME MISSION REPORT.—REV. J. T. PARSONS, Corresponding Secretary H. M. Society. Dear Bro. :—Another month has passed since I reported to you, and it becomes my duty to report again. I remained on Deer Island about three weeks after I wrote before, labouring most of the time with the church at Chocolate Cove. The cause was much strengthened, backsliders were reclaimed and sinners were converted. I baptized three, and they, with one other, were added to the Church. I then left the Island and came home. After remaining a few days, I went to Erb Settlement and spent one Sabbath with the people there, and the following Wednesday I baptized two converts and added them to the church.

I collected for the mission at Deer Island \$29.09, and at Erb Settlement \$1.22; in all \$30.31.

I expect (D. V.) to go to Deer Island on Thursday, the 15th inst., and remain there the following Sabbath, and expect to make a permanent engagement with the people.

J. A. ROBERTSON.

NORTHERN HARBOR, DEER ISLAND.—Since I came to this place the Lord has blessed the people greatly. We now have a strong healthy church where there was not any two years ago. Deer Island is a stirring little place. It is progressing fast. The gospel is spreading from shore to shore. During the last ten years there have been seven houses prepared or built to worship God in, and lumber is on the ground for the eighth one. . . .

I might also say that this is a very healthy place. The inhabitants live to a good old age. Old Bro. Butler, our Senior Deacon, is eighty-two years of age; he is smart and healthy, and attends church quite regularly, and takes his place as a deacon and christian. We have two other Deacons who are also faithful workers. One is Bro. Butler, Junr., son of the Senior Deacon, and the other is Bro. Martin, who also takes a great interest in the welfare of the church. His son Marvin is clerk of the church. We have during the last year seen many of the young take a decided stand for Christ. We have organized a young people's prayer meeting, which I hope will be the means in God's hands of bringing many more into the fold of Christ. As for promptness, regularity and attention, this place cannot, I think, be equalled.

I wish to say a few words of the young men of the Island who have not yet professed faith in Christ. It is right to give them credit for their excellent deportment and their respect for the worship of God, and for His servants. May God bless them, and may they soon submit to God, confess Christ and walk in His ways.

I am now at Beaver Harbor for a short time holding special services with Elder C. F. Rideout. The prospect is good. God is blessing His children, sinners are getting aroused and commencing to feel their need of the Saviour. We had a glorious meeting last evening; self was overcome and pride buried in the dust and Zion began to labour for souls. One sinner came to God for pardon, and

we are praying God bless them and save many souls the downward way.

FROM REV. J. T. PARSONS, Corresponding Secretary H. M. Society. I have heard of several families intending to move here this spring who will be a help to us. It is a pity that so many drift from church to church, injuring themselves and weakening the cause. We have a comfortable and happy church home for them all; and, besides, the Lord's work here needs them.

HOYT, S. KEMPTON. From these torate No. 3rd, I went to Victoria, and Lake. The esting, and Sunday I got first time in I was sick. meetings till I told them awhile. I where who comfort, warm place people of God bless them came home now on the able to resu

Invokating, Miss Essay, (Sel Trio, (Ma golden gate Crowell; S Reading, Chant, "The Randall, I Miss S. T. Choir Q vice to min Duett, Mr Hatfield; Messrs Ge Randall, I The new Song Med Ring; An Choir. YARMOUTH Knollin w doing a go cinity. Sa converts in others wh soon.

FROM R caring for tain, as la occasional The cause place, but shown by house of hauled by Baptist b ally.

—Nine rum marin is made state hou exported port of I