

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 save confusion and mistakes.

All communications, etc., should be addressed to RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, FEB. 26th, 1890.

NOW! NOW!

Many hundreds of renewal subscriptions are now due, or past due. We have no doubt that our friends are intending to forward them. We hope they will not delay longer. We need the money now! Send it at once, please.

—ALREADY REVISED. The discussions on the proposed changes in the Westminster Confession have made it plain that a large number, the majority probably, of Presbyterian ministers and laymen have already revised their faith. All that now needs revision is their Confession.

—BE YOUR OWN EXECUTOR. You know what good things you would do with the means God has given you. Do those good things while you live. If you delay your will may be quarrelled about, and your good intentions frustrated. Do all the good you can, while you can.

—WOMEN PREACHERS. The number of women who devote themselves to preaching is steadily increasing. They seem to prefer evangelistic work, which is not nearly so severe a strain on either mind or body as the pastoral office.

—THE CHILDREN. A missionary is reported as telling of being amongst a heathen people so degraded and hopeless that he had never seen even one of their children at play.

Who can tell what the Gospel has done for the home and for child-life. To him who was the babe in Bethlehem, the bright obedient boy, and in his manhood and ministry the lover of children, the home and the little ones owe everything—"Suffer the children to come unto me."

—DR. CUYLER. We are glad to have the letter from Dr. Cuyler which appears on this page. No pastorate on the continent has been more successful than his, none has contributed more to the building up of a people in the things which make permanency of christian character. And far beyond his church and the city in which he lived his labours and influence have extended. Every week his pen has sent something from his brain and heart out on a christian mission. Religious papers everywhere have regularly published his writings, and been glad to get them because they have been uniformly good and wonderfully helpful of spiritual life. Dr. Cuyler's temperance work, too, has had a wide influence. For many years he has been a leading and active member of the National Temperance Publishing Society, and, since the death of Hon. W. E. Dodge, its President, and by pen and voice has done untold good in the great reform. Now that he purposes to retire from the pastorate, many thousands, in every part of the world, whom he has reached by voice or pen, and to whom under God, he has been a blessing, will pray that he may have yet many years of life with strength for the work to which he is so well adapted and in which God has so signally blessed him.

—NEW DEPARTMENT. There is, outside the Church of Christ, no more wide-awake, devoted and aggressive organization in these days than the Woman's Christian Temperance Union. From a small beginning it has grown to immense proportions, and now has its local societies almost everywhere. It has accomplished great things in the Temperance reform, and is making its influence felt increasingly in many ways. Sometime, perhaps, in this Province as elsewhere, it will have its own paper, devoted exclusively to the objects of the organization. Meantime it would reach the people through existing papers. The Union of this city desiring to use a column of the INTELLIGENCER, we have been glad to accede to their request. The column used by them is on the third page, in which, we have no doubt, there will be, from week to week, a good variety of matter recording the things undertaken and done by the women. While of special interest to those concerned in the W. C. T. U. work, it will be scarcely less interesting to all readers, as all are anxious for the progress of the temperance reform.

As our readers well know, there has never been lack of temperance matter in the INTELLIGENCER, but we are glad to give more prominence to the women's side of the work, and hope much good may result from it.

—THE ESTABLISHED CHURCH. In England many schools which all the taxpayers have to support, and to which dissenters are compelled to send their children, are completely under control of the Church of England, and are used to propagate the most offensive notions of that church. For instance, a correspondent of an English paper writing of one, which is daily visited by the parson who puts the children through such a catechism as this:—

Q. "Children, you know which is the True Church, don't you?"—A. "Yes, sir."

Q. "You know that there is only one True Church?"—A. "Yes, sir."

Q. "Yes, says he, 'the Lord Jesus Christ made our Church, you know. He had nothing to do with the making of these little petty chapels that are about, did He?'—A. "No, sir."

Q. "Now, you children that belong to the True Church, put up your hands."

Q. "Up goes a forest of hands."

Q. "Now, you that go to the chapels, put yours up." Only a few are held up.

Having enjoyed the churchly pleasure of baiting the children after this fashion, the good parson joins the majority in tittering at the confession of the poor little fellows who are not of his particular flock. He then does his best to terrify them by solemnly observing: "Ah! what a pity that so many children will be shut out of the Kingdom of Heaven!" The same clergyman recently denounced marriages in Dissenting chapels as unholy and impure. It is for schools under such management that the taxpayers are asked to pay. No wonder there is a growing revolt against the established church when it is guilty of such unchristian and mean things.

Christian Sociability.

Somebody has said that sociability is a means of grace. There is no doubt that it has helped much in Christian work. A hearty hand shake has helped many a weak one, and given courage to many a faint heart.

There is a very general complaint that there is less sociability in church life than formerly, and it is attributed to lack of religion. And there is, we fear, too much reason for the charge of unsociability. But it is equally true that very unreasonable expectations are entertained by those who most loudly complain. They want some one to be constantly showing them attention, but they never, in turn, show attention to anybody else.

An article in the "Christian Inquirer" suggests that some allowance has to be made for the customs of modern society. There have come to be canons regulating social intercourse which it is almost impossible to ignore in the church. And so, in churches there are christian people, who, having never been introduced according to regulation, may meet in the aisle, Sunday after Sunday, and though they are members of the church, never exchange greetings.

"Such a course is blameworthy, and often robs those who keep at such distance of much of the profit which the church relation would furnish. With more of Christian freedom brotherly love would make the church more attractive and helpful."

The neglect of a manifestation of kindly feeling and interest is often complained of by those who themselves are guilty of the very discourtesy they charge on others. It is said that the human body is completely changed once in seven years, and certainly many a local "body of Christ" comes near such an infusion of new material that, with the exception of a few

"pillars," it is completely changed in that period of time. Members often regard themselves as new comers and strangers, while there may be two or three hundred others who have come into fellowship since they did. People who have been in the church three or four years complain of the "coldness" of the "old members" while they forget that they are following in the same course and ignoring or neglecting the scores of new members they have seen receive the hand of fellowship since they have belonged to the church. It is very easy to complain of those who were in the church before us and be equally as culpable with regard to those who have come in after us.

While social sympathies are to be developed, and while a holy fellowship will minister to our happiness, churches need constantly to remember that they are gathered for combined work for Christ. All that believe ought to be of one heart and mind. The strong ought to care for the weak and as they have opportunity all should do good to the household of faith, but, nevertheless, the objects for which Christ calls us to institute churches far transcend the comfort and pleasure of the membership.

Rev. Albert Swim.

The fathers are passing away. Only two weeks ago we recorded the death of one of the oldest ministers of the Free Baptist denomination in this Province. And now we have to record the passing away to his eternal rest of the oldest minister in the Nova Scotia conference. "Father" Swim, as he was familiarly called, died at his home, Doctor's Cove, Barrington, N. S., on the 15th inst. His was an unusually long life, he having reached the ripe age of four score years and ten. During late years he has not been able to do any active service, though remarkably well-preserved physically and clear in his intellectual faculties. A little more than two years ago he was present at the Conference semi-centennial celebration, and gave some reminiscences of the early days of the denomination. Last September the N. S. Conference was held in Barrington, only a few miles from his home. Most of the ministers and a number of others visited him, an account of which visit we published at the time. They enjoyed seeing and talking with him, and were pleased to find him in such good health and in great peace of mind. He, too, was pleased, evidently having a great deal of joy in being able once more, and as he believed, for the last time on earth, to greet the ministers of the denomination with the life and labours of which he had been so long identified.

His death was not unexpected, though up till very recently he had been quite well for one of his years. We have not the facts necessary to a full account of his life and ministry. Rev. Wm. Miller writes:

He was born on Cape Island. At the age of sixteen he was converted under the labours of the late Elder McGray, was baptized by him, and united with the Free Baptist church. A few years afterward he was called of God to the ministry; he deferred not, but obeyed the call. He has laboured with most of the churches of our denomination, and with good acceptance. He was a man of piety, of clear views of the plan of salvation, and God blessed his ministry. Many now living witness in our churches to day that he was the means of leading them to Christ and down into the baptismal waters. In his last days his life bore the fruit of the Spirit. His mind was clear to his last hour, and he passed away to the good man's reward. He leaves a widow, two sons (one of whom is Rev. Gideon Swim of N. B.) five daughters and a number of grandchildren to mourn their loss. His funeral sermon was preached by the writer from Acts 13: 31. Revs. Reeder and Surges were present and assisted in the service. There was a very large concourse of people.

The "Gospel of Discontent."

A short time ago a woman declared her mission in life to be, "to preach a gospel of discontent." That is not a new mission. Nor is it a bad gospel; indeed, it is an excellent one when rightly gone about. "Everything can be taken hold of by one of two handles—the right or the wrong." Get hold of the right handle, and, "a gospel of discontent," is, "a saviour of life unto life," a get hold of the wrong handle and it is, "a saviour of death unto death."

The preachers of discontent are a very large class; and, in either a good sense or a bad sense, found everywhere. Eight million of the sons of Ham, mostly in the South—are stirred just now by "discontent." They justly object to being for all time powder and shot for the white man. As human beings, born in a civilized land they have tired of

"Lynch law," and demand the rights of common humanity. If they were worthy all the sacrifices made to secure their freedom, are they not worthy of at least human treatment? If one-half the statements made by representative men at a recent convention in Chicago, are true, Ireland's wrongs are left far in the shade. It is not surprising that they have organized to defend themselves from wrong and outrage. The colored people have a place in God's world; and for them Christ died. What some people will do in the next world, when they have to meet the "sons of Ham," it is hard to imagine! If the colored man is not our neighbour in this world, who is? We have no color line in New Testament christianity. Then why not, in good sense and christian judgment, deal justly with those whom Christ is not ashamed to call "brethren!"

The Westminster Confession of 240 years ago—the creed of the Presbyterian church of this land—has long caused "discontent," and the growing demand for revision by so many presbyteries is the welcome fruit. Many leaders want an entirely new creed, in accord with the broader light of today. Some able and strong divines, who have a remarkably "sweet tooth for Calvinism," want no change, they want no alteration of the statement that "non-elect infants go to hell;" yet they do not in these days, preach that dogma. The drift seems to be that the best thing, perhaps, would be a little pruning. All the discussions bring out one marked fact, that the Presbyterian church has a written creed saying, in many particulars, one thing, and a working creed saying, in many particulars, just the opposite. As Free Baptists we cannot fail to be interested in seeing the long delayed funeral of Hyper-Calvinism, and in the ever-widening witness to the wisdom of our fathers, in their perception and understanding and declaration of an essential christian truth. The word "Free," is the key to our position, alike true to the voice of consciousness and the "Divine oracles." It is honoring to God, and is endorsed by the richest and deepest christian thought of our times.

The "Gospel of discontent" is of all the ages, both wisely and unwisely. Our age is one of marked restlessness. All sorts of reforming theories are afloat, to mend this old world. There is a craze of state interference. A Jewish Rabbi, has put it aptly, "men demand the interference of the State, as if the State was an omnipotent being; to set up the state as a sort of omnipotent deity. The reality is that there is no such being as the state, but there are the men that live in a state." The foundation of all true reform, is the foundation of the New Testament, in changed men. The ills of discontent have a cure, and that cure is the gospel of the Son of God. There can be no substitute of lasting good. The power given in the gospel of Christ, to renovate and adjust, has not been fully tried. In the "New Kingdom" are all the elements to recreate men and society, all the elements "of peace and goodwill," and all that is needful to secure a true brotherhood, in righteousness and glad prosperity. While there is a teaching power in the wise law of the state; and while it is needful to invoke the arm of the law to protect, defend and perpetuate that which is essential to the existence of society, still it is true that the true reform of man is from within. Institutions and laws have a place, but a changed man makes changed surroundings. We talk so much of the outward working within, when the whole trend of Christ's teaching is the opposite. The doctrine of regeneration is the whole philosophy of true reform. Let the gospel of the New Kingdom be preached and practised, and what? "peace on earth in goodwill."

T. H. S.

Dr. Cuyler's Resignation.

DEAR BROTHER:—I observe that your paper copies the despatch of the Associated press that I have resigned "on account of declining health and failing powers." As I value the good opinion of my many friends in New Brunswick—including Sir S. L. Tilley)—please do me the favour to copy the brief address which I made from my pulpit on February 8th.

"Nearly thirty years have elapsed since I assumed the pastoral charge of Lafayette-Avenue Church. In April, 1860, it was a small band of one hundred and forty members. By the continual blessings of heaven upon us, that little flock has grown into one of the largest and most useful and powerful churches in the Presbyterian denomination. This church now numbers 2330 members; it is third as to numbers in the United States. It maintains two mission chapels, has 1600 in its Sabbath-schools, and is now paying the salaries of three ministers in this

city and of two missionaries in the South. For several years it has led all the churches of Brooklyn in its contributions to Foreign, Home and City missions; and it is surpassed by no other in wide and varied Christian work. Every sitting in this spacious house has its occupant; our morning congregations have never been more crowded than during this Winter. This church has always been, and is to me now, like a beloved child. I have given to it thirty years of hard and happy work and it is now my foremost desire that its harmony may remain undisturbed and its prosperity may remain unbroken.

For a long time I have intended that my thirtieth anniversary should be the terminal point of my present pastorate. I shall then have served this beloved flock for an ordinary human generation; and the time has now come for me to transfer this sacred and weighty trust to one who—in God's good providence—may have 30 years of vigorous work before him and not behind him. If God spares my life to the first Sabbath of April, it is my purpose to surrender the pulpit (the scene of such joyful and heaven-blessed labor) back to your hands. And I shall endeavour to cooperate with you in the search and selection of the right man to stand in it.

I will not trust myself to-day to speak of the sharp pang it will cost me to sever a connection that has been one of unalloyed harmony and happiness. When the proper time comes, we can speak of all such things; and in the meanwhile let us continue on in the Blessed Master's work, and leave our future entirely to His all-wise and ever-loving care. On the walls of this dear church the eyes of the angels have always seen it written—"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." It only remains for me to see that after forty-four years of uninterrupted ministerial labors it is but reasonable to ask for relief from a strain that may soon become too heavy for me to bear."

It is a great trial to break away from this noble flock; but when I have aided them to secure a pastor worthy of the place, I propose to devote my remaining days to writing for the religious press—and to preach when and where Providence may direct. I have a delightful home here, and shall not lack for abundant occupation.

Yours in the Gospel of Christ.

THEODORE L. CUYLER.

The Woman's Missionary Column.

I desire to say something approvingly about the Woman's Missionary Column as published in the INTELLIGENCER. I appreciate it, and believe many others do.

We are a comparatively young denomination, but have been honoured by the Lord with a place in the missionary work, at home and abroad. We are not, as a religious body, old enough nor strong enough to possess a denominational literature, with the exception of the INTELLIGENCER and the published doings of our annual meetings. The INTELLIGENCER is, and has been from its first number, a warm advocate of missions. The first editorial written for the first issue was a strong article on Foreign Missions, and its advocacy to this date has been constant and strong. Foreign Missions are no longer an experiment, but a fixed fact. Their Divine origin and success are not now questioned by right thinking people, and the christian world is now asking, how can we do our best and do it at once, to save the heathen, and a great interest is felt among christians that the whole world shall hear the gospel in this generation.

The most of the readers of the INTELLIGENCER want to know how missionary work is succeeding, and what others think and feel about it. This The Woman's Mission Column helps to furnish. The column has variety and reasonable quantity. Letters from the foreign field are always most acceptable, and never fail to interest. Original articles, and selections from missionary publications, with news of work, make up an amount of excellent missionary literature, and for us the most useful kind.

The INTELLIGENCER goes to many homes where no other paper is taken; what the inmates of those homes learn about missions is chiefly from that paper; and a work is being done in the minds and hearts of the young by these missionary articles which is salutary and far-reaching. The task, accepted by sister Fullerton, to furnish copy for the column is not a light one. The results justify and compensate for all the outlay of effort and anxiety. Our sister should know, for her encouragement, that her wisdom in selecting and arranging, and her faithfulness in carrying on the work has the approbation of her brethren and sisters. The sisters who are associated with her in the work also receive their share of commendation, and will continue their needed help.

F. BABCOCK.

DENOMINATIONAL NEWS.

COVERDALE, A. Co.—Nine converts were baptized by Rev. A. C. Thompson at Coverdale, Sabbath 16th inst.

KNOXFORD, C. Co.—We are having an interesting revival in Knoxford. About all the members of the church are at work. There have been several conversions. Eight were baptized Sunday (16th inst.). The meetings are being continued, and others are seeking the Lord.

J. W. CLARK.

CAPE ISLAND, N. S.—Bro. J. C. Atkinson writes: "We have now as our pastor Elder Reeder. He is much esteemed by the people generally. He is an earnest and energetic worker, and is especially active amongst the young people. He held special meetings for two weeks, and there was considerable interest awakened. But he was taken with La Grippe, and had to give up the meetings. He was confined to his house two weeks or more."

FROM REV. T. O. DEWITT.—I am now at home (Hoyt, S. Co.) after an absence of three months. I have been laid up with La Grippe for two weeks, but am now out again. I had to give up meetings we were holding at Grand Harbour, Grand Manan, on account of prevailing sickness. The church there was helped. I intend holding a series of meetings at Seal Cove when I return. There has been much sickness on the island, and several have died. The Templars held a concert and sociable on the 14th, and realized \$24.00. It has been a very hard season; there have been no fish, and many of the people have been sorely discouraged. The absence of snow, too, made it difficult to get wood. But within a few days there have been good catches of fish, and the men are somewhat cheered, though the price is low. Some of my family have been sick with the prevailing influenza.

T. O. DEWITT.

Hoyt Station, Feb. 18th.

FROM REV. F. BABCOCK.—On the 16th December we left Grand Manan and came to Carleton, St. John, to live (D. V.) through the winter and perhaps longer. I have not had good health since Conference. Just after getting settled here I took La Grippe, (wife and children had it before I took it), and since then I have, at times, been quite ill. Had two relapses from taking cold, the last one being the worst. Had the doctor only once; am able to go out now, but am weak and not able to do anything yet. The rest of the family are well.

When I was taken sick I had something written, but not enough, about our removal and the more than kindness we received from our friends here, at the East side and at North end. But that would be out of date now, so I omit it. I receive and read the INTELLIGENCER with unabated interest. Am glad to read the news from the brethren and the churches. Thankful that La Grippe has not taken my life as it has done in so many cases, I have kindest wishes for yourself and all that is good.

F. BABCOCK.

OAK POINT, K. Co.—The special meetings at Oak Point, have been closed for the present, and I am home, in St. John, resting for a while. Six professed faith in the Saviour, and some others seemed much in earnest about their salvation. None have been baptized yet, but I expect to baptize soon. Our church there is a loving church. Its membership is not large, and some of its members are getting quite advanced in years. Bro. Flewelling and wife are among the oldest. They celebrated the fiftieth anniversary of their wedding on Wednesday the 12th inst. My wife and I were invited but were unable to get there on account of the bad storm of that day. But, despite the storm, there was a good number there, and they had an enjoyable time. The venerable couple received a number of nice presents and quite a sum of money. Bro. Flewelling is in his 80th year, and has been in good standing with the Free Baptist denomination over fifty years. His wife is 72, and has belonged to the same people for fifty years. They were baptized by Father Penington. They have three sons and four daughters living, and a large number of grand-children. La Grippe is quite prevalent in the place, and a number are very sick with it.

JOHN A. ROBERTSON.

FROM LICENTATE PERRY.—I write a few lines for the INTELLIGENCER to let the brethren know what I am doing for the Master. I left Dutch Valley the latter part of December, and came to Johnston, Queens County (the place of my birth), and held some meetings in what is known as the old Perry meeting house. The people came out to hear. The cause is very low,

but there are on, and praying saw some people and hope The church gave with them for until next Gen I accepted, an accomplished them. I made Wickham, and The travelling weather cold, held were. I tried to make a visit which I did. hospitable people plain that the ed two Sabbath to hold up Ch me a call to la half of my tim which I have try to work for convinced them without a call vineyard." V ber of the chu I am led to cr "Lord revive me, brethren.

Johnston, C Feb. 17th

"SUNNY S the 14th inst. West were vis Rockingham, of the A. C. their friends, partaking of visitors, and ing and pleas Lelia G. Hur company, pre valuable dress a suitable ack Baltic Randa F. Society of presented Mi taining a sum thankfully rec

FROM REV the last thirty the reading of OWNER. Th has always be It seems to m We are in are glad alwa sharing large If any are sic we may sym if any have p land we want entering into brother may to read bette Well, it may labouring wit Victoria, Wa town since the found them i are a few tryi the Lord. M bath 23rd wa cause of ba weather I cou next appoint Sabbath after ing to advoca of our denot feel I must tr to say that a not take the it. I wish I number for after that the themselves.

Feb. 24th.

DIED FROM hear of the Adam Shar in the min He had be about 20 p days before f father that h this year. V bright and g tend sympath family in the

THE PROV called to m business on T

POSTMAST were made s master McP occurred on among the p of his resid a straightfo business ma good citizen during the te master, he was always anxio in high resp in not very g he was at hi before his de enza develop he quickly y have the syn