

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 2.50 a 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 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 needless 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, JAN. 15, 1890.

—RELIGIOUS LIBERTY. A decree of the new government of Brazil proclaims the separation of church and state, and guarantees religious liberty and equality.

—ANSWERED. "How to reach the masses," is a question much theorized about. Phillips Brooks gives this answer, full of Christian sense,—"Believe in your brother, and help him."

—A FINE CHANCE. It is suggested that "Christian science" has a splendid opportunity just now to prove its claims and make fame for itself, in dispelling the prevailing influenza.

—NO RUMSELLERS. It is reported from Nebraska that the Grand Lodge of Free Masons of that state has adopted a rule prohibiting rum-sellers from membership in the body, and providing for the exclusion of all present members who continue in the rum business. Three members of a lodge have just been expelled under this rule, and other expulsions are to take place.

If this be true, it is a good sign. A like rule in this part of the world would do good.

—A SOUTHERN ASSOCIATION. Representatives of several Free Baptist organizations in the southern states met recently in Nashville, Tenn., to consider the propriety of forming a General Association. A constitution was adopted, and an organization effected, to be known as the "General Association of Baptists, believing in Free-will, Free salvation and Free communion." Fourteen Associations and yearly meetings have already joined in the movement for southern unity. The Herald is organ of the body.

—TO INQUIRE. A bill to provide for a National Commission to inquire into the whole question of the drink traffic, is to be introduced by Senator Frye. Another Senator, Mr. Blair, is to propose an amendment to the constitution of the United States, prohibiting the drink trade. Several other bills dealing with the traffic are contemplated.

Whatever the immediate effect, these attempts to deal with the monster evil are an unmistakable indication of the growing feeling on the subject and the purpose to take the grip with it.

—SHE RESIGNED. There is in Ottawa an organization called the "Ministering Children's League." It has always been under Church of England control. Lady Stanley, wife of the Governor-general was President. She expressed a wish that it might, in future, be un-denominational. The committee of management, having discussed the question, decided that it should remain under Church of England control. Whereupon Lady Stanley resigned the Presidency. The Secretary also resigned for the same reason.

—THE DIFFERENCE. The cutting down of poles carrying the electric wires, and the indictment of the superintendent of an Electric Light Company for manslaughter, show how New York has been aroused by the deaths resulting from contact with the wires. Life has some value, it would seem, and public feeling about its destruction compels the authorities to take steps to protect it.

And yet the same public continues indifferent to the deadly work carried on by the rum-shops. A dozen or two men are killed by electric wires, and the whole city is aroused. Hundreds and thousands of men and boys in the same city are worse than slain every year by the legalized rum-shops, and no word of protest is uttered by those who are so deeply touched by and so righteously indignant at the electric wires deaths. A strange thing, this public feeling!

—WESLEY'S VIEW. Wesley is frequently quoted in support of the ultra sanctification views of which some people are so much enamoured. Here is an extract from one of his sermons which we have not noticed among their quotations from him:

"The new birth is a part of sanctification, not the whole of it. It is the gate of it, the entrance to it. When we are born again then our sanctification or inward and outward holiness begins and thenceforth we gradually 'grow up into him who is our Head.' This expression of Paul admirably illustrates the difference between the one and the other, and further points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a short time; afterward he gradually and slowly grows till he attains the stature of a man. In like manner a person is born of God in a short time, it may be in a moment, but it is by slow degrees that afterward he grows up to the measure of the full stature in Christ. The same relation therefore exists between our natural birth and growth as exists between our new birth and our sanctification."

—POWER OF EXAMPLE. The wonderful power and far-reaching effects of a good example have frequent illustration; but not often is there a more striking instance than that related by the "Missionary Herald," in which a pious Scotch woman was the chief character. It was her practice to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed twenty-five hundred dollars additional, and others of the party followed his example till the sum of eleven thousand dollars was raised before they separated. It is probable that this good woman's sixpence was larger in the sight of God than the sight of God than the thousands contributed by these rich people; for she gave of her poverty, and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

Brethren of the ministry, we are looking to you to vigorously push the canvass for new subscribers in your respective fields. Now is the time to do it.

Encourage The Good.

There is much badness in the world. But there is, also, much good. There is more good than many seem to think. And there would be more if that which is good were recognized, appreciated and used. This is especially true of individual goodness. Seldom, if ever, is a man's character improved by having its flaws and faults picked out and cast at him. Such treatment usually has the effect of hardening him and confirming him in his evil. It is better to look for the good in him, no matter how little it may be, and how hard to find. Let him know that it is recognized, and that it in so far gains him respect. Under such treatment that good, be it ever so little, will reach out, spread, and perhaps eventually encompass the whole character. This is one of the ways of "overcoming evil with good;" discovering the good that is in the man, cultivating and developing it, until it gradually crowds out the evil by the vigour of its own growth.

Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore:

Touched by a loving heart, Wakened by kindness, Chords that were broken will vibrate once more.

Our Duty To The Weak.

The Appeal by the Executive for Home missions, which appears on this page, has been addressed directly to all the ministers and churches of the denomination in this Province. It needs no explanation nor emphasis.

Those who were at the last Conference have not forgotten, we think, the general and deep interest felt in the subject of Home missions. It was felt the weak and struggling churches must have more care; and that new ground

must be occupied wherever there is an opening. This feeling found expression not only in speeches, but in prayers, and also, in liberal pledges of money with which to carry on the work. The Executive was charged by the Conference to make appeal to the churches for contributions, which it has now done.

At the first meeting of the Executive after Conference appropriations to a considerable amount were made to needy sections of our field. The Executive did not wait till the money was actually in the Treasury, but assumed that the feeling shown in the Conference would be sure to express itself in contributions to the work. And they have this confidence in the present appeal to the churches.

The amount asked for is small. It can be raised easily if the work of securing is gone about systematically, and all the churches do their part. A much larger sum could be used with advantage; and it is hoped that the response to the call will be greatly in excess of the amount mentioned.

There is no part of our work which needs more attention and more vigorous effort, just now, than that entrusted to the Home Mission Board. Every church, and every member of every church ought to feel a deep interest in it, and will feel such interest if serious thought is given the subject. We are "members one of another." Each church of the denomination must feel concern for every other church. And the strong must share the burdens of the weak. The law of Christ—the spirit of love and helpfulness—is fulfilled in bearing one another's burdens.

Two things are sure to result from the practical expression of Christian duty and privilege of being helpers one of another,—(1) a quickened spiritual life, with all the joy and strength attending it, in both the helped and the helpers; and (2) the strengthening of the spirit of denominational unity. Both these things are needed, more or less, in all the churches. The opportunity of promoting them is afforded in the work now sought to be done under direction of the Home Mission Board. The Lord is calling us to more and better work in this way; and we cannot disregard His call and escape the penalty—spiritual weakness.

We hope the Appeal will receive immediate attention by every minister, in every church, and from every member and friend of the denomination.

Christian Unity.

Since our removing to this state, nearly two years ago, we have been rather isolated from our own ministry and churches. Yearly associations to some considerable extent are taking the place of the old time Quarterly meetings. Hence on this account and our geographical situation, we seldom meet our Free Baptist brethren. This loss, however, of ministerial companionship among our own is somewhat made up by frequent opportunities of meeting fellow workers in other Christian bodies. Especially in this time of the Congregationalist Order. First because of their frequent meetings, as this state is one of their strongholds; and secondly, since they fraternize so naturally and heartily with Free Baptists.

And why not? The two are nearly alike in doctrine; and the principles of church polity are about the same. And further, much of the money and some of the men who have made some of our schools a success have come from them; and in return they have drawn quite liberally from our ministry, as well as from the laity.

From the shorter view and narrower standpoint this may not seem wise; but it is not true that this may prove one of the means of hastening the fulfillment of our Lord's prayer—"That they all may be one."

It was my privilege to attend for one day, a short time since, the National Triennial Conference of Congregationalists, which convened in Worcester, Mass., and to listen to questions of vital interest, not only to that body but to all Christians. Able representatives were there from all parts of the nation, as well as from other nations.

Perhaps no question during the meeting, which lasted a week, stirred the Convention like unto the "color question?" the southern churches. This is a much vexed subject, and one which taxed the wisdom of the Convention to its utmost. Dr. Ward of the Independent spoke at length, and so did Dr. Quint, and Dr. Walker, and others. But there was by no means agreement in view. I was not present when the vote was taken; but so far as informed no radical change of expression was given. The Presbyterian body has had much difficulty over the same subject, and the end is not yet.

In missionary work, both Home and Foreign, the Congregationalists are doing a grand work. They have the

facilities in men and money, and in executive management, which the smaller denominations have not, and these things always, where piety is equal, give an advantage.

Speaking of piety, or spirituality, for seventeen years as I have had occasion to observe this in other denominations, I am glad to say to the glory of our God, so far as I have been able to judge, if it does not abound in all, nevertheless it can be found in all Christian bodies.

Surely there can be no better piety than that which comes from, is allied to and begets disinterested love and sacrifice for a lost race.

There is a steadfastness of principle, purpose, and pursuit in the work of the Lord among the denomination of which I have been speaking, that indicates a hopeful and helpful piety.

Since attending the above convention I attended a County Conference with the above Church. The Conference was similar to one of our annual Conferences at home. (Some of my readers will remember that New Brunswick is my native land; and after the absence of seventeen years that is the land I still call my earthly home.)

At least the meeting was similar in having the churches represented by delegates and reports given from the churches. And one item I desire to mention concerning these reports is that they were all verbally reported.

When a report of prosperity or the opposite was given, business was suspended for the time, and prayer offered. This seems a most fitting time and an impressive way of acknowledging gratitude to Almighty God, and of commending special interests to Him.

There were also topics of discussion, and assignments of subjects pre-arranged so as to produce order and the better results. One of these topics was, "The fellowship of the churches," Nature of it; source and basis of it; extent of it; advantages of it, etc.

Also "Revivals." Their spirit, methods of work; how hindered; how promoted, etc.

The Congregationalists are an earnest, progressive, educated and Godly people, and their methods of work very similar to our own.

B. A. S.

Home Mission Executive.

TO THE FREE BAPTIST MINISTERS AND CHURCHES IN NEW BRUNSWICK.

DEAR BRETHREN,—The Conference, at its last session, resolved to ask of the churches \$1000, to be expended in Home Mission work.

During the session a considerable amount was subscribed. The duty of bringing the matter before the churches and soliciting and securing the amount needed, devolves upon the Executive for Home Missions.

There was never a time in the history of the denomination when it was more necessary to give special and careful attention to Home Mission work than now. We are glad to be able to say that, from a careful examination of the reports of the churches, we are assured that the churches as a whole, all things considered, are in a very good condition, quite ready to do their part in self-support and also in helping the weaker, and are hopeful of steady prosperity.

While many are fully able to support the ministry amongst them, there are scattered through the several Districts a number who, when they have done their best, are not able to adequately provide for their needs. It is very important that these be helped. If judiciously helped now, they will, we believe, soon become not only self-supporting, but the helpers of weak interests and of new ones that may spring up.

Besides these weak churches, there are communities in which we ought to do work, and establish churches of our faith. We cannot afford to stand still in the work; we must be lengthening our cords and strengthening our stakes. The feeling of the Conference was very strong that the Lord is calling us to new interest and greater activity in this Home work.

And now our appeal is to the churches and our people scattered abroad, to contribute the funds necessary to carry on this work, to which God is so manifestly calling us.

This letter is being addressed to every church and minister in the denomination. Each pastor is requested to bring the matter before his churches, to explain the importance of the work designed to be done, and urge the people to contribute to the funds.

In churches which are without pastors, the officers are asked to present the case, and take steps to secure contributions.

We have not thought it best this year to designate the amounts that might be contributed by the several churches. That is left entirely to their judgment and generosity. We might suggest, however, that the ap-

portionment for Foreign Missions is believed to be, in the main, a fair distribution; and if the churches would contribute an equal amount to Home Missions, enough would be had for the work planned for this year.

In the name of the Conference, we present the claims of this good cause to all the churches and the friends generally, of the Christian work which God has called us to do. That we have confidence in both the ability and willingness of our people to furnish the needed funds is shown in the fact that the Home Mission Executive has already voted appropriations amounting to fully one-half of the whole sum asked.

From every church something is expected—a contribution according to its ability. Do not depend on a single collection; but arrange to have the community canvassed for the purpose. Let it be done quarterly if possible; but whether more or less frequently, or by whatever plan, let it be thoroughly done.

Do this work for the sake of the cause which is dear to us all, and to which we owe so much; do it for the strengthening of the interests now in our charge, and for the perpetuation of principles and experiences which we cherish: do it for the blessing of those who, if not reached and helped by us, will be wholly uncared for; do it for Jesus' sake, whose we are and whom we love and serve.

In the work of Christ, we are, brethren, yours, &c.,

J. T. PARSONS, J. J. BARNES, G. A. HARTLEY, WM. G. MCGEE, JOS. McLEOD, D. S. DUFFLESEA, B. H. NOBLES, J. B. DUNFIELD, ALBERT PALMER, A. C. SMITH, JAMES PATTERSON, WM. PETERS,

H. M. Executive.

P. S.—Rev. J. T. PARSONS, St. John, is Corresponding Secretary of H. M. Executive, to whom all communications about H. M. work and workers should be addressed.

Rev. G. A. HARTLEY, Carleton, St. John, is Treasurer of H. M. Executive, to whom all remittances should be made.

No family ought to be without a religious paper. And every Free Baptist family should have the INTELLIGENCER.

Our Western Letter.

We have a "Pastors' Union" in this city, for the mutual benefit of the pastors of evangelical churches. It has been helpful and, in many ways, productive of good. Today at our meeting we found, "a crook in our lot." One of the brethren for some time past has been throwing overboard plank after plank of what is justly deemed essential to our evangelical faith. To expel the offender would give him a cry of "intolerance;" to fellowship him would mean recognition and of his church as being evangelical. He denies the Divinity of Christ, and the atonement—not any theory of the atonement, merely, but the fact itself. The knotty question was, how can we be just to righteousness, and do the least injury to the cause of Christ. After many suggestions we struck upon one which we carried out. We agreed to die, one by one, in hope of a resurrection ere the birds begin to sing. Before doing so, wishing to be parliamentary, we by common consent adjourned. Then, one by one, we withdrew our names, except the Secretary and the offending brother, who was absent. It is understood that the Secretary will call a meeting a month hence and notify the remaining brother, and should he attend, he can die also, if he so desires; if he does not so desire, there not being a quorum and no prospect of one, all comes to an end. By and by business will be resumed at the old stand, under another name and with another constitution. Is not that an easy way, under the circumstances, of getting out of a hard place? There is not any patent of the plan, neither is there a guarantee that it will work all round.

On Sunday last in Milwaukee, at the opening of a new church, at the morning service they had three sermons in the one service—one by a judge, on "the Puritans," one by a merchant, on "progress," and one by a lawyer, on "liberty." The pastor did the praying. As an experiment it did not work well. "Too many cooks &c." proved to be true. They clashed in their ideas and notions, and, "amid laughter and applause," showed how not to do it. There was a big congregation and a big collection, so the end and purpose of such a medley was, perhaps, gained. That is an example of sensationalism run mad, and a sample of modern, "pulpit spurge." Years ago a young man seeking pastoral care of a church for his trial sermon took the text "Oh!" He was not troubled with rheumatism either.

At the close of his sermon the ministerial committee agreed to inform him that he was, as the boy said, "too larnt" for their congregation. We had here a pastor who kept up that kind of novelty for two years. He announced publicly his texts such as these: "Nevertheless," "No," "But," "what," "which;" then, by way of a change, "the gushing young man," "the society young woman," "the odd man," "the hustling man." Conditions have a place somewhere even in thought, but people soon tire of all castor and no beef. This good meaning brother, wherever he goes, runs out in about eighteen months or two years.

A well known preacher recently urged some young preachers "to exercise a holy ingenuity and try to make old truths attractive." There may be wisdom in that, but too often "the holy ingenuity" becomes, like a certain class of modern pictures, "More frame than picture."

Not a very lively rector of a country parish church once asked the witty Dean Smith, "what is the sin against the Holy Ghost?" He answered, "Dullness." Well! "dullness" is not a very desirable characteristic in any walk of life, and certainly is not an ornament to the pulpit; but to avoid "dullness" it is not needed to resort to "fantastic tricks." Undoubtedly there is a reaction taking place as to pulpit sensationalism. Truth and soberness, with dignity and grace, are assuming their old and proper place. But the change back to the "old paths" is slow. Talmage's sermons from Jerusalem (?) by way of the sun's swift course, or the moon must pass them along, or it must be Brooklyn with Jerusalem tacked on to suit the weeks of travel.

T. H. SIDDALL.

Racine, Wis.

A Pennsylvania Letter.

DEAR EDITOR,—At the close of the year allow me to scribble a few lines for your very valuable paper. The year 1889 is likely to be long remembered by Pennsylvanians, not only for destructive floods, but for some other things as well. The late frosts of the Spring very nearly destroyed the fruit crop, such as apples, pears and the like. Then came the June floods which, it is allowed, surpassed anything of the kind ever known before. The destruction to the lumbering interest was immense. Then, through the continued rains, the potato crop was almost a complete failure. Corn and wheat, though not a failure, were much injured; and now, at the very last of December, we have not had one day of sleighing or trailing for the lumbermen's benefit. What is in the future we know not, but there are certainly strong indications of an open winter. If the winter should continue as it has begun, there must be heavy losses to those engaged in lumbering. But, shall I say it? worse than all these, we must be cursed with the continued licensed saloon. We made a brave fight for Prohibition, but were outvoted by the whiskey men, so we must take the consequences in the thefts, murders, suicides etc., which seem to be every day increasing. And religion seems to go a begging.

Well, perhaps, I have said enough on this score; but I will mention one thing more—The Sunday paper. It seems to me that I have never seen such zeal manifested in the circulation of any paper, religious or secular, as is shown in the case of the Sunday paper. Advance posters, printed slips are scattered like autumn leaves to inform us of the grand treat we will miss if we do not avail ourselves of the coming number. The Devil is truly doing his best, or rather his worst. But the Word of God is the same; the humble child of God is the same; the cross that God requires us to bear is the same; the reward at the end of the race is the same; and religion enjoyed in the soul is the same; and Satan and his followers hate the light of the Gospel just the same as they always have done; and, glory to God, there is no fellowship between light and darkness, or truth and error.

Yours &c.,

JAMES RIDEOUT.

Caledonia, Pa., Dec. 31st. 1889.

We want to retain every present reader, and to add as many more. Your help to this end is earnestly solicited.

D. W. CLARK & SON will have the sympathy of many friends in the serious loss they have sustained in the burning of their mill and electric light works.

THE WEEK OF PRAYER union meetings, held in the Temperance Hall in this city, were well attended and interesting. They were led by the following members, in the order named—Revs. Jos. McLeod, J. Shenton, A. J. Mowatt, F. D. Crawley and G. B. Payson.

DENOMINATIONS.

YARMOUTH, with us is progressing well. Weston has resigned and now occupies here.—N. J.

REV. JOS. McLEOD, days ago. He pastorate completed. William, Dumfries and Bear Island, good health, and his work.

LICENTIATE, fined to his home ten days. He a few days.

DONATION, of the members Baptist church, friendly call on has lately moved and made him.

FROM REV. Year finds us tangible tokens our friends. first day of the meeting, the with us. In quite surprise seeing a load yard, containing winter needs. ful. "Hither help."

Bro. Freeman recent visit to attended with tised four, and exists. I expect week, and the

FROM REV. spent December mouth Co. four, and other were good in rival. I could had my old Pubnico. T end four years pastorate. Bro. West in to hear him INTELLIGENCER too, have called to it both in

A UNION, ing of Dec. 3, spent at Ray land, N. S., of Free Baptists. The to promote another in township, which all present. elected chairman position. made, which sure of the Robinson's timely and G. M. Wils ity in thank their very her. At a evening Bro ward and the with the also with a mestic article received. the choir of enjoyment singers a v. It was a gotten. The rejoicing the horse's ter's heart

St. John into a generation as to v. Last night low the emphasis out door I was the f that the a F. Bible I will be The meet thus far, and of f they are Carmarth Baptist, C. Bapt closing n held with al church in attend are lack ment this k as well objection the lay male and take part During