

## 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 the 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 consequent 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, Nov. 5th, 1890.

—Let nothing interfere with the spiritual work of the church.

—Do not forget the needs of the Foreign Mission Treasury.

—We hope the ministers will keep the special offer of the INTELLIGENCER to new subscribers before the people. This is a good time to secure new names.

—The only man who is safe is he who determines to do right at all hazards.

—Do not blame any other person for your sin, nor seek to apologize for it by attributing it to circumstances.

—He who seeks popular favour is sure to come to a time when he will be required to pay a painful price for it.

—Says Cardinal Manning: The habit of flattery and disguising and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know whether they speak the truth or not.

—A WARNING.—In his "Plain account of Christian perfection," Wesley utters these words of warning:

"Beware of schism, making a rent in the church of Christ. That inward disunion, the members ceasing to have reciprocal love 'one to another,' is the very root of all contention and every outward separation. Beware of everything touching thereto. Beware of a dividing spirit. Shun whatever has the least aspect that way."

—We wish to direct the special attention of churches without pastors to the communication in the department of Denominational News from Rev. C. W. Rogers. There are several vacant fields, and there ought to be an endeavour to secure the services of Bro. Rogers.

—SERVICE.—Christian service will never take its proper place in the thought of the church until there is a clear recognition of the fact that service is the required and permanent relation of every member of the Kingdom of God. The conception of such a relative blessing, should not be allowed an improper extension at the expense of that service.

—MINISTERS IN IT.—A large number of the ministers of New York are taking an active part in the civic elections, and they are quite justified in doing so. New York's government is in the hands of a most disreputable class of rascals, rum-sellers, criminals and bootlickers. And it is high time the decent people of the city made an earnest effort to deliver themselves from such control.

—ORDER OF SERVICE.—The Methodist Church in Canada has adopted a new order of Sabbath service. It is as follows:

Doxology, hymn, prayer, anthem or hymn, Scriptural lesson (Old and New Testament), hymn, sermon, prayer, collection, hymn, benediction, after which the congregation shall bow in silent prayer.

This is for the morning. In the evening the order is to be as the minister and congregation choose.

—RESIGNED.—Rev. Emory J. Hayes, pastor of the Tremont Temple (Baptist) Church, Boston, has resigned. In his letter of resignation he gives us his reason: the fact that some of the members think he ought to give more attention than he does to pastoral visiting, etc., more than he agreed to do or is able, with his many other duties, to undertake. He has been pastor five and a half years. He is a good preacher, and his work has been very successful.

—QUESTIONABLE METHODS.—Some churches resort to questionable methods of raising money. Grab-bags, the disposal of articles by sale of tickets &c. are all wrong. The parties promoting these money gettingschemes do not, we think, intend any wrong; indeed it is not probable they have given any consideration to the matter.

But the effect is always bad. When anything is said by minister or religious paper about lotteries or other forms of gambling they are immediately reminded that some churches do the same things on a small scale. And there is no answer to be made. Then the effect on the young is to encourage them to embark in other schemes of chance. The gambling habit is unwittingly endorsed and encouraged. There are probably few Protestant churches that now do these things. Those who do, should discontinue the wrong practices. Ministers and other church members should discountenance everything of the kind.

—MRS. KIERSTEAD, wife of Prof. E. M. Kierstead of Acadia College, died last week at their home in Wolfville. Mrs. K. was the daughter of the late Joel Fenwick Esq. of Millstream, K. Co. She became a Christian in early life, and was a member of Millstream Free Baptist Church. Some time after her marriage she became a member of the Baptist Church of which her husband was pastor. She was a very amiable Christian lady, devoted to her husband and children, and greatly beloved by them and by a large circle of friends. She was ill several months, and sometimes hopes were entertained of her recovery. Everything that love and skill could do was done, but in vain. She has entered into eternal rest from suffering, and into the experience of the saints made perfect. Prof. Kierstead's bereavement is very great. Within a few months during Mrs. K.'s illness, two of their children died, and now, with one child—their only daughter—he is left alone. He will have the deepest sympathy of a host of warm friends; and, above all, he will have the comforting presence of the Saviour to whom he has so often commended others in their sufferings. May God bless him and his little girl, soothe their heartache, and make the light of His presence pierce and drive away the darkness of their sorrow.

—HIS FAREWELL.—The Racine, Wis. Daily Journal gives an account of the farewell sermon of Rev. T. H. Siddall as pastor of the Free Baptist Church in that town. It was preached on the 12th of Oct. The Journal says of it:

It was, as all his sermons have been, a masterly effort. In a pastorate of two years, each Sabbath day he has come to the desk with his message from God to His people, and it has been as though his lips were touched with "coals of fire from the altar," so searching, so finished and so logical has been matter and manner of delivery. In the temperance issue, he has taken an undaunted stand, firm, unshaken by criticism believing (as it is) that this was an important part of the gospel work. Many were the expressions of profound regret, uttered because of his leaving, and the good wishes of all go with him. Mr. Siddall leaves a memory of cultured Christian manhood, to be emulated by all.

There is, also, in a later issue, an account of a farewell social, at which there was a large attendance, representing all denominations. A complimentary address was presented to Bro. Siddall and wife. Bro. S. intended to start East about the 25th ult., and is probably now in Boston or vicinity where he intended to tarry a few days. We hope he may soon be in the active work in either New Brunswick or Nova Scotia, as before he went west two years ago. There is much work to do in these Provinces, and a man of the ability and industry of Bro. S. is not likely to be permitted very much rest.

## Thanksgiving.

To-morrow (Thursday) is Thanksgiving Day throughout Canada.

It is fitting that such a day should be appointed each year, and that in the public assembly and in the thousands of homes of the land there should be united grateful acknowledgment of the goodness of God in the bounties with which he has crowned the year. "It is a good thing to give thanks unto the Lord."

Of course, no one who has a sense of dependence at all imagines that one day in the year, with its thoughts of God's favour and its songs of praise,

is enough, and that the other three hundred and sixty-four days may be spent in forgetfulness of Him who is "the Father of mercies." "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning." And every day should be marked by a sense of obligation and an expression of gratitude.

There will be thanksgiving services to-morrow in churches all over the land; the reasons for gratitude will be set forth and emphasized; songs of praise will be sung; and, perhaps, contributions for charitable purposes will be made. In many homes there will be family reunions. Parents and children who have not all been together at one time for a year, perhaps for many years, will meet around the old home table; and in the evening about the old fireside will talk of their employments, their successes and failures and their prospects. They will, also, recall their childhood experiences, and, perhaps, tell of the effect on their lives of parental teaching, and thank God for the blessing of Christian parents. Before they separate the old Bible will be read, and the father, honored with the weight of many years, will lift up his heart and voice in thanks and in prayer for continued blessing on his sons and daughters and that they discharge well the duties of their several spheres. The Lord's smile will be on such home meetings.

It is easy to see the dark side of life, to fall in the habit of complaining. Too many are guilty. They become discouraged and weak. It is better to look on the bright side of life, to remember how much there is for which we should be thankful. There is much more than we think. There is more of good than of ill; more to make us glad than to make us sad. How many are always asking, but never acknowledging that they have received. Their prayers and the spirit of their lives give the impression that they have spent their lives in vain labour and supplication for good. Our prayers and toils need to be seasoned with thanksgiving. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." There is very good reason to believe that many prayers bring no blessing because they are not mingled with thanksgiving. Thanksgiving strengthens faith, increases strength, promotes happiness. Let us give "thanks always, for all things, unto God the Father in the name of our Lord Jesus Christ."

True thankfulness begets thoughtfulness of others. The poor, the old, the sick, the widow, the fatherless, the homeless will be remembered too by the truly thankful. "If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother. For the poor shall never cease out of the land; therefore thou shalt open thine hand unto thy brother, to thy poor, and to thy needy within thy land." "Bear ye one another's burdens, and so fulfil the laws of Christ." Make other hearts glad; be God's messengers of mercy and bounty to them.

Thankful for all things, be especially thankful for God's "unspeakable gift." Though God had given us all other things, if he had not also given us His son, it had been better that we had never been born. True thankfulness for this great gift will be shown by our faith in Him and our conformity to His will.

## How They are Regarded at Home.

Some of the New England leaders of the separate movement which, in a spirit other than that of Christian humility, assumes a monopoly of holiness, having been recently amongst us, it may be well to show the opinions held of them and their movement by those who know them best.

They are members of the Methodist Episcopal church, and the leaders of that church may be accepted as entertaining a fairly correct opinion of them. It has been our duty on some previous occasions to point out that they are troublemakers in their own denomination, and instead of being endorsed are barely tolerated. More than once they have been called to account and officially chided for irregularities of teaching and conduct. But neither tolerance nor chiding affects them for long; they persist in their unwise course, and seem happy in proportion to the extent of the dissensions they cause. Schism-

making is, apparently, their delight. The Christian Witness is the organ of these schismatics. It is an Israelite in religious journalism. It would like to be regarded a Methodist paper, but the official Methodist papers, while bearing with remarkable patience its attacks and insinuations and its caricature of Methodist doctrines, are compelled again and again to protest against its course and repudiate its spirit and teaching as unscriptural and un-Methodistic.

Zion's Herald the oldest Methodist paper in the United States, is the organ of the denomination in New England. It has had occasionally to rebuke the Witness; but it has always done it gently, evidently throwing the mantle of a large charity over the theological vagaries and the unchristian spirit of the Witness. Recently, however, it has been compelled to speak very plainly. It says: "It (the Witness) is a journal \* \* \* outside of all denominational relation or control, whose principal outcome seems to be to produce division in the churches, and which has actually nurtured into nominal life several independent societies as a schism from existing Methodist Churches."

The Herald quotes from letters of representative ministers statements showing the sad and disastrous effects of the separate movement; and says that fully ninety-five per cent of the Methodist ministers who live near enough to the Witness to understand its real purpose and influence have most pronounced convictions about the un wisdom and evil effects of the movement.

The Herald goes on to say:

"We are not eager for any controversy with our neighbour. We have especially striven to exercise forbearance along this line. \* \* \* We have, however, rarely alluded to the subject of holiness in our columns without being met on the part of the Witness, with covert sneer or open taunt. It is unfortunate that that paper has not yet learned to discuss differences of opinion without dropping into caustic and unsanctified personal abuse."

"We have patiently borne this treatment because we disliked to disturb or confuse our readers by airing our differences with a journal which claims to stand as an exponent of the sublime doctrine of perfect love. Our self-respect and sense of obligation to the highest interests of New England Methodism will not permit us to keep silent longer."

"Are our people generally aware that the trend of the present holiness movement, as led by the Witness is wholly divisive, a menace to the peace of the churches, and directed towards schism in a large number of our societies in New England? It is known that under the direct leadership of the Witness and its managers separate organizations have been formed? \* \* \* Is it known that in many instances the new societies are composed of members who are persuaded to take their letters from existing Methodist churches? Is it known that our members who are caught up in this fellowship are not helped, but hindered, in the development of the practical Christian graces, and in many instances are cultivated into egotism, self-consciousness, and a bitter and censorious spirit? \* \* \* Is it known that this movement, judged as a whole and by its fruits, is fraught with peril to the spiritual prosperity and growth of our churches?"

This is a serious indictment, based on indisputable facts. And it is all the more "strange and lamentable" that such a spirit should be manifested, and such results produced, under the sacred name of holiness.

We have referred to this matter and quoted freely from the Herald to show our readers the opinions held of the Boston leaders of this movement by those who know them best; and, to show, also, that the Methodist Church to which they belong is seriously troubled by them, and is likely to have to deal decisively with them before long. They come here and pose as leading Methodist ministers, when, in reality, they have no place in their own church higher or better than that of troublemakers and promoters of dissension.

Their work in these Provinces has been of the same troublesome and dividing character. Unhappily a number, including some ministers, whom we know as sincere Christians, have come under their influence and look to them as leaders. We are not without hope that sometime they may come to know that they have been deceived in these men, as to their standing in their own church and their mission and the effects of their work there and elsewhere.

Whether the foregoing statements, made by those in their own denomination who know them best, may have any influence on those who have unwisely listened to the men referred to, we do not know; but we think they ought to put others on their guard against being misled.

## Notes By The Way.

A Sunday (19th ult.) was spent on the Sussex pastorate, by the editor. It was a beautiful day, between two very unpleasant ones. The preaching services of the day necessitated a good deal of carriage travel. Dutch Valley

at 10.30 a. m.; Sussex at 3 p. m.; and Penobscus at 7.30. Starting from Sussex in the early morning, more than thirty miles were covered before the evening service was reached. Yet it was a good day, and not so wearisome, even to one not used to so much driving, as might be thought. For the sake of the minister who may be thinking of taking charge of this pastorate, and to relieve him of the fear of such Sundays in mid-winter, we may say that the preaching arrangements are such that such a long drive is necessary only once in a month. Indeed a pastor would probably so arrange it that his longest Sunday drive would not be more than twenty miles, which is a very small matter.

We had often wished to visit Dutch Valley, but, though within a few miles of it several times every year for twenty or more years, had never seen the place till the Sunday mentioned. This is not the time of year either to see the place at its best or to fully enjoy the ride there. An early morning in the second half of October is likely to be too cool for perfect comfort; and the roads, after such rains as have marked this Autumn, are not the best. But, though the conditions were not what they would have been in June or September, the ride was much more enjoyable than we had anticipated. It is a most picturesque ride—the hills on every hand, the swift flowing stream, the well tilled farms from edge of stream to mountain peak, the forest clad in gorgeous Autumn tints, combined to make a picture of much beauty.

Why the place is called a valley we do not know. It certainly is not a valley. It is a succession of hills. But they are fertile hills. We recall but one piece of land that looked poor; and that evidently had been cropped to death. The land is strong, full of productive power, and, given anything like fair treatment, brings forth in abundance of whatever is sown. And the people evidently understand how to make the most of their opportunities; they have good farms, and are in good circumstances. They have the reputation of being a very warm-hearted people; and our experience of them bears out this reputation.

There has been a Free Baptist Church there for several years; and they have a neat Church building.

The older people speak tenderly of the early days, and of the ministers who visited them then. The names of Weyman and McLeod are mentioned with affection; they are held in warm regard for their self-denying labours. The seed sown by them and others has not been lost. Bro. Philips is kindly remembered. The beginning of his regular ministry was there; the first revival in which he laboured was there, and it was one of blessed results that abide to this day.

We were very glad to be permitted to visit the place and meet so many of the people as assembled on that Sabbath morning, and also to visit some of the homes. Some day we hope to go again when we can remain longer.

The pastorate, composed of Sussex, Penobscus, Dutch Valley and New-ton, needs a minister, needs him at once.

The writer, though then a very little fellow, remembers quite well when his father used to go on preaching trips to "the Bend" and the region round about. Sometimes he went by stage, but oftener on horseback, the saddlebags containing everything, but food, necessary for a four or six weeks absence. It was a long ride from St. John. To get to Moncton ("the Bend" of to-day) is a much simpler and less wearying journey now. Dinner in the Capital, and tea in Moncton.

It has been the custom for over two or three years to hold a Harvest meeting in Dover each Fall. It was a suggestion of Rev. A. H. McLeod the pastor of the Dover pastorate; and it has been very successfully carried out. It is really a thanksgiving meeting. This year it was held on the 22nd ult. in the Dover F. B. Church. It was the writer's privilege to be present. There was a good attendance, not only of the people of Dover, but from other parts of the pastorate, and there were some, also, from Moncton, including the Moncton pastor, Rev. G. F. Currie. A programme of music, recitations, speeches &c., was well carried out. There were refreshments, too, and some money was raised towards a parsonage building fund. The Harvest meeting this year was also the 41st anniversary of the organization of the Dover Church. It was organized by the late Rev. E. McLeod, of whom and whose labours frequent and affectionate mention is made by the older people in all that region. They speak tenderly, also, of others of the early ministers whose labours were blessed amongst them. And those who have been with them in later years, as the late Rev. J. R. Shaw and Rev. F. Babcock, and others. Frequent inquiries were made about

Bro. Babcock, and kind words spoken of him.

We spent two days at Dover and one at Taylor Village, and had very pleasant intercourse with many of the very pleasant people who have their homes in these two thrifty places. Bro. McLeod has been pastor there four years. His labours are much appreciated. The people seem very loath to part with him; but he has felt that he should take another field, and this week begins his pastorate on Deer Island. He has the good will of the churches he has left, and their prayers for his success.

We were with Bro. McLeod at the monthly conference in Taylor Village. There were not many present, for the church is small, but it was "good to be there." Though not numerically strong, the Taylor Village church is strong in its loyalty to the denomination and faithful in service. Members told us that the church is in better condition, spiritually, than for several years, having been much helped by the revival of last year, and by the judicious labors of the pastor.

We found the people all over this pastorate interested in denominational affairs and undertakings. This is attributable, doubtless, in a large degree to the teaching of the ministers who have laboured with them. The INTELLIGENCER, too, goes into a good number of the homes, and probably does its part towards keeping them informed about and in touch with what the denomination is doing and seeks to do.

We were much pleased to find so many anxious to hear of the Seminary and ready to show their interest in it. We had the privilege of speaking about it in the church, and also of talking to a number in their homes. If the members of other churches are like-minded, all that is necessary to awaken a wide spread interest in the work is to go amongst them and set forth the facts about it. Already Dover and Taylor Village have done something for the School, and we hope to hear of more being done soon.

A pastor, to succeed Bro. McLeod, is needed, and we hope they may find one at once. They have good church buildings, and there is talk of building a parsonage at Dover. The pastorate needs it, and we think they will build soon.

Moncton church is having encouragement. It has had severe struggles, but the hardest time is past, and steady progress is being made. Peace prevails. The members are well united and energetic. Rev. G. F. Currie is in the second year of his pastorate, and is highly esteemed for his judicious and faithful labours. The Sabbath School is growing under the superintendence of Bro. J. H. Wetmore. The prayer meetings are good. There are signs of revival interest, and the pastor intends to hold special meetings soon. A parsonage is nearing completion, and will probably be ready for occupancy in a few weeks. The church, which to some, seemed when built to be too far away from the centre of the town, is now known to have been wisely located. The city is building all about it, and it is really as central as any church in the city. Like all young churches, surrounded by larger and longer established ones, the Moncton F. B. Church has much hard work to do, and need great patience and courage. The trials it has had have tested it. It has shown remarkable vitality. And now it may be expected to go ahead more steadily. The writer enjoyed being in the church preaching Sabbath evening. The congregation was large. The after meeting was enjoyable; there were ready Christian testimonies; an excellent spirit pervaded the meeting.

## "In Darkest England."

This is the title of a recent publication by General Booth, of the Salvation Army, and Mr. W. T. Stead. It is producing, in its way, nearly as great a sensation as Stanley's "In Darkest Africa." It presents facts and figures about the sin and wretchedness of the great city which are enough to fill every heart with human sympathies. The "Independent" summarizes its contents and the purpose in view. It purposes to attack in force, and with sufficient power, the problem of London. It is not satisfied with a mission or two, but it offers a scheme which shall take all the lower stratum of society and shall supply it with instruction, with opportunities for work and for bettering the condition of the people by employment or by immigration. It is written with a mighty optimism; it looks straight at the black spots—the 32,000 juvenile thieves, the 22,000 adult thieves, the 20,000 prostitutes, the 50,000 in asylums and hospitals, the 30,000 homeless and the 300,000 starving. It recognizes that one out of every five persons in London dies either in the hospital, asylum, or workhouse. It figures the work of the Salvation Army rescuing thousands

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