

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 a 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, June, 10th 1891.

—THE NEW EMIGRATION law of the United States prohibits polygamists from coming into the country.

—GOD pronounces a woe upon them "which justify the wicked for reward."

—SPURGEON says he has noticed that as soon as a man loses his religion he is anxious to know who Cain's wife was.

—THE RELIGION which will bless the world, is that which makes the individual sweet, lovable, patient, self-denying, attractive, helpful.

—A MAJORITY of the Episcopal dioceses have approved of the election of Phillips Brooks as bishop of Massachusetts, and he will in due course be confirmed in the office.

—DO NOT NEGLECT the June collections for missions. All the churches should give attention to this important duty promptly. There is pressing need of funds. The work will suffer if the money is not forthcoming. Do not forget. Do not delay.

—THE CAREFUL Bible reader finds that the good book says a great deal about giving. From Genesis to Revelation it is give, give, and the kind of giving it requires is that which tends to most blessed getting. The Lord "loveth a cheerful giver," one who gives for Jesus sake and to further His purposes.

—A CHURCH CLEEK wrote, "We are struggling to maintain our visibility as a church." He probably stated the situation quite correctly. But if each member of that church were careful to be "light in the Lord," and to "let his light shine," there would be no question about the visibility of the church—certainly no struggle to maintain it.

—EVERY FAMILY needs a religious paper. It is astonishing that there are so many who receive none. And many of them are well-to-do homes, the parents and other members of which are connected with the church. Pastors may do them and the cause of religion good by introducing a religious paper to such.

—THE "WATCHMAN" suggests that "churches are not always beautiful in proportion to the amount of money spent upon them."

Nor are congregations always liberal in proportion to the amount of money they have.

—MEN DO NOT JOIN a church that they may find Christ, but they join it because they have found Him. They do not come to it that they may obtain pardon and eternal life, but that they may confess what great things the Lord has done for them, and that they may better maintain and manifest the life they have received.

—THE SWEDENBORGIANS of the United States, of whom there are only a few, have divided. Those who have gone out from the general body claim—(1) that Swedenborg's writings are equal with the Word of God, and (2) they refuse to become total abstainers from strong drink. These two things would seem to go very well together.

THE PASTOR of a church in Philadelphia resigned recently because some of

the trustees objected to his beer-drinking habits. A large number of his congregation went with him, and they have organized a new church. Pastor and people will be free to drink as much as they please now. They might name the new organization "The Church of the Beer-drinkers," and make drinking a condition of membership.

—A SPEAKER at the Baptist Convention said a minister was telling of a work of grace in his church, and when asked how many he had received, replied "Oh, we did not get any in, but we got seventeen out."

Such things are not often counted works of grace, and yet they may be more truly such, and more for the health of the church, than the getting a large number into an organization the controlling spirit of which is decidedly unchristian.

—HE who fights the devil hard is sure to receive some hard blows in return, is [the way] the "Telescope" states a truth, adding a bit of good advice thus: Therefore, brother, sister, if in your honest, earnest fight with the arch fiend and roaring lion, you get some hard thumps and sore scratches, do not complain or become discouraged. Remember that the Lion of the tribe of Judah is on your side, and rejoice that you have succeeded in making the old wolf howl.

—DR. BRIDGMAN, of New York, who has just left the Baptist for the Episcopal church, practiced, it seems a very rigid close communion, though for years, he says, he did not believe in it. His wife was a Presbyterian, yet, to avoid giving offence, for twenty years they never sat at communion together. Whenever he administered the communion his wife went out. If he did not believe in such close communion, why did he practice it?

—THE RUSSIANS are slowly—very slowly recognizing how far behind they are in the higher manifestations of civilization. For instance, until very recently an ordinary Russian would have smiled incredulously had he been told about societies for preventing cruelty to animals; but now, in two or three of the large cities—as St. Petersburg, Moscow, and Odessa—beginnings have been made with such societies. Temperance is another subject, only very slowly, establishing a claim for a hearing. Two or three Temperance Societies have been formed, after obtaining permission to meet from the police; but they are hardly so much bodies for propagating total abstinence, as for diminishing the number of public houses, or seeking the better regulation of the drink traffic.

There may be hope that by and by they will get light enough to revise their barbarous exile system.

—SECOND DISTRICT.—The editor intends (D. V.) to be at the Second District meeting. We are hoping that all the subscribers in that District who have not yet paid their subscription—and the number is quite large—will endeavor to pay during the meeting. Those who do not attend may send by the ministers or delegates, or by others from their communities.

All whose subscriptions are due will do us a great favour by forwarding them at once.

—"DEACON SMITH," writing in the "Free Baptist," tells of some things that do not seem right to him. The difference which the pulpit makes between the rich and prominent wicked and the poor and obscure wicked "stirs him up" considerably he says. This is one of the cases he gives in illustration:

"There was —, who had a blacksmith shop in our town, an impulsive fellow, who would get drunk now and then and swear and was not true to his wife. Well he died, and though he did believe in the Bible, no one thought he was a Christian; and our minister did not, at the funeral, try to put him into heaven but only made a prayer for his family. But I have noticed this: you let a great man die, a member of Parliament or a rich man, and it is not much matter how immoral he was,—somehow the ministers find something in his greatness which saves him. Now I can't see why drunkenness is any worse in a poor man than in a rich man. I wish the ministers would ask themselves, when they attend a funeral of some great man, whether, if the man had been a poor carpenter, they would say such fine things about him. I can't see the difference. I presume the ministers are tremendously tempted, but I do wish they would be fair. I tell you,—but excuse me for getting so excited. It kind of relieves me to speak my mind once in a while.

—THE UNION BAPTIST Seminary is spoken of in these complimentary terms by the editor of the Reporter who recently visited St. Martins:

The building is most admirably adapted for the purposes of a semin-

ary, both in the design and the substantial manner in which it is built. The plan is admirable for a school building of that nature, adapted for both sexes, and the surroundings are picturesque, healthful, and quiet. In many ways St. Martins is an ideal spot for a seminary, and parents in these denominations, many of them, cannot understand the many advantages of this school for their children or we feel convinced even the present good attendance would be greatly increased. There can be no more healthy resort in New Brunswick, than St. Martins, the very air is invigorating, and the breeze off the Bay seems to bring with it health, and rosy cheeks, judging from the appearance of the students now at the school.

There is reason to believe that there are those who would like to have the Building for other purposes than a school, and have covetous eyes upon it. There are some who think it would make a good summer hotel—possibly it would—and there are others who think it would make a good nunnery—likely it would—but we are convinced that the Baptist people know it makes a good school, and they are not disposed to have it degenerate into either of the above institutions.

—WHAT IS KNOWN as "the Baccarat scandal" is occupying attention in London. A Sir Wm. Gordon Cumming was accused of cheating at cards. He sued his accusers for libel, and the case is being tried. The alleged cheating took place at a house where the Prince of Wales was a guest, and he was one of the parties engaged in the gambling. He has been in the witness box giving testimony. He did not detect cheating, but was afterwards convinced by the others that it had been done. The shameful part of it is that the heir to the throne should be mixed up with such a disgraceful affair; and it is not surprising that the moral and religious classes are shocked and disgusted that he is in any way connected with the gambling crowd.

Funeral Sermons.

A minister, writing of funeral sermons, is bold enough to say that "they are often far from the truth." To say that they are "often" untrue may be an overstrong statement about the habit some preachers have of saying as much good as possible of the deceased, while saying nothing whatever of their short-comings and faults. But it will scarcely be denied by those who think soberly of this matter—that the custom of making funerals the occasion of delivering indiscriminate eulogies of the dead is, to say the least, of doubtful wisdom.

The custom is, doubtless, the outcome of a desire to be consolatory. But it is not only a poor and delusive substitute for real consolation, but it has a very bad effect on all the hearers. It pains the devout hearer; and the careless one is encouraged in his self satisfaction. We have known people to quote funeral sermons in justification of their carelessness, saying "The preacher will make it all right for me too."

A little girl, after a walk through a graveyard and the perusal of the epitaphs, asked her mother, "Where do they bury the bad people?" No wonder! And if the child had attended the funerals she would have been confirmed in the belief that all who die are good.

We have in mind two eulogies in one church not long ago, listening to which a stranger would have gotten the impression that the deceased were eminent christians, devoted to services for the good of men and God's glory. But the fact—the bad, sad fact, was that one of them sold rum as long as he could do anything, and the other was an habitual and heavy drinker. We remember the funeral of a man who was notoriously irreligious. He had not for a generation been inside a church, and he did not conceal his contempt for persons and things religious. In the sermon at his burial nothing was said about him, the preacher sought to present the Gospel plainly. Following the sermon, another preacher made remarks highly eulogistic of the dead man. He evidently did it for the sake of the relatives. They apparently enjoyed what he said, though they must have known how undesired, and how aside from the truth it all was. The people generally were shocked.

The friends of the deceased are sometimes offended if good words are not said about their dead. Well, that is unpleasant, and may make the preacher's duty more difficult. But it need not, and ought not move him from the path of faithfulness. Better, a good deal, have a few unthinking, unreasonable people displeased than bring the sacred office of the ministry into contempt, belittle the religious life, and deny the truth of God.

The people among whom has been the daily life—the domestic, social and business life, of the dead know more of them than the preacher, and they know how much truth or lack of truth is in what is said of them.

Funeral sermons are good when they present the Gospel to the living, when they emphasize the uncertainty of life, and the need of the righteous living which is by faith in Jesus as a preparation for death. But they are a positive and far reaching evil when used to patch up doubtful lives.

There is enough that can be said consolatory, and helpful, without exaggeration of virtues or attributing good qualities which were notoriously absent in life. Silence is better than insincere speech. If the deceased were irreligious the least said the better. "If he were an ordinary christian, there is nothing to be said except that he was a christian. Excellent traits, good deeds, public services, kindnesses shown, may without fulsome praise be referred to—a fair picture of a worthy life drawn; but to dissect the private experience and character at every funeral, to parade before a congregation last words to every relative, and harrow the hearts of the bereaved, is neither edifying nor comforting. Safety lies in avoiding extremes.

Sources of Comfort.

To the follower of Jesus these are ample, trustworthy, abiding, and give to the devout soul sweet rest. Not that we always find this soul rest, and this because we do not always seek for it aright, or in our distracted state, we go to wrong sources. Possibly, like Peter, we may try to find comfort, or endeavour to warm ourselves before the fire in the high priest's palace, and like him deny our relationship to the Master. The follower of Jesus must be very careful lest he seek comfort from artificial means or methods, rather than from the divine and natural order of God. Peter's case is not an exceptional one.

When worldly men speak disparagingly of the Church of God, and we listen in silence, and perhaps conclude that there is a deal of truth in what they say, we are acting the part of Peter in the high priest's palace. When these fires of faultfinding are lighted and the fuel of contempt, disgust, inference, insinuation inuendo, and jest and witicism, and the like, are heaped upon it until the coals are all aglow, and we sit or stand around it in silence, it is Peter warming himself. Peter is not the only disciple who has gone out and wept bitterly from being in bad company and practicing deception. Many a Christian professor has paid dearly for making a fool of himself in the presence of these servants and officers of a bad cause. One look of the Master will spoil all such questionable pleasure.

What meaneth this secret desire to have the approval and patronage of worldly men? If the disciple of Christ seek comfort from the warmth of secular opinion he will die with the cold. The carnal mind is not subject to the law of God, neither indeed can be. Stand before no such fires. The comfort, growth and strength of the church is not in union with, but in being separate from, the world. Even those who minister in holy things may have a purer ear for the opinion of some worldly magnate. The weakness of Aaron is woefully apparent in the church yet. Many a wicked man will bring his valuables to the altar, and women their earrings if the minister will only make a golden calf. Anything, it would sometimes appear, that will please the people, and draw, no matter if it is music and dancing to the tune of Yankedoodle.

This may seem pessimistic, or seem akin to the view of the alarmist. I profess neither. But we live in an ambitious age, and are prone to seek comfort from questionable sources. The spirit of human rivalry when exhibited in churches is dangerous. Standing on tiptoe to be conspicuous tires the legs, while riding in the cushioned coaches of anybody who will "give us a lift" is often a damage to the church since it weakens her moral muscle, so to speak. God's soldiers are enlisted for war, and this on foot and marching. Sometimes this is, as with David, running, leaping and walking; but always on foot. Stalwart men only can do this, and stalwart Christians must have wholesome food, good spiritual air, and healthy exercise. Otherwise it will be deterioration, decay, invalidism, or babes who have never grown.

Material aid drawn from the world by a patronizing church doesn't give comfort always. Even wealth in a church may prove a damage to it. A church in New Hampshire fairly illustrates this: The membership was active, and the church progressive. In it was a wealthy brother who died and left to his church the bulk of his property. There was a general time of rejoicing, first because the dear brother was so thoughtful and so beneficent! Then came a period of quiet, and in this state the church fell asleep. Exertion to support the church was no longer necessary, and spiritual sleep

was the natural result. In two years from the time of this large bequest the membership was spiritually dead and the church closed! This is an instance of not a blessing in disguise, but a curse.

Abiding comfort comes by following the Master closely. The warmth of the soul is generated from within, not from without. Bearing cheerfully the burdens of the church, affords abiding pleasure. Fighting the good fight, and running the race will keep us comfortable, and bring us to Zion with great joy.

B. A. SHERWOOD, Grafton, Mass.

Death of the Premier.

Sir John A. Macdonald died Saturday night at 10.15. When he was stricken it was thought by his physicians that he could live but a short time—two or three days at most. But day after day he lingered, not losing consciousness till Friday night, though from the first he was speechless. In many hearts there sprang up during those days a hope that he might recover; but the doctors and those nearest him all held that the end was inevitable, and that it could not be far off.

It is not overstating the fact to say that the thought and feeling of the country, irrespective of political preferences and feelings were with the veteran statesman during the days of his struggle with the last enemy. For, however much men may have differed from him politically, and however earnestly they may have sought to have the administration in other hands and along other lines, all concede his great abilities, and that more than any other he has moulded the life of Canada. And it is acknowledged too, that, with all the mistakes or worse that have been and may be charged against him, he has aimed to develop the national life, and has never used his opportunities to enrich himself. As conservatives said of Hon. Alex. Mackenzie when he became broken in health—that he was an honest and patriotic public man, so Liberals have been saying of Sir John Macdonald as he lay at the gate of death. It is well that even at such times political opponents allow their better feelings to have expression; but it is not well that at other times they are so unwilling to say what they believe good about each other.

The deceased Premier was born in Scotland in 1815. He came to Canada, with his parents, when five years old. He began the practice of law in Kingston, Ont., at the age of twenty-one. Since 1843 he has represented Kingston—in the Legislature of old Canada till Confederation, since then in the Dominion Parliament. He first became a member of Government in 1847, and has been in office most of the time since. He was one of the leaders in the Confederation movement. Since the Dominion was formed, in 1867, he has been Premier, except from 1873 to 1878, when Hon. Mr. Mackenzie was Prime Minister.

He had more than a Canadian reputation. He was, probably, the best known Colonial statesman, and was regarded as the ablest.

Lady Macdonald, who survives him, is his second wife. His only son is a member of Parliament, representing Winnipeg. His only daughter is an invalid.

Parliament adjourned on Monday. When it meets there will, of course, be definite announcement as to who succeeds him as Prime Minister, and as to any other changes in the Cabinet that may occur.

The following arrangements have been made for the funeral:

The body will be privately moved from Earncliffe to the parliament buildings and will lie in state there from ten o'clock on Tuesday morning until the hour of the funeral.

(2) The state funeral will leave the parliament buildings at one p. m. on Wednesday for St. Albans "church," thence to the C. P. R. station, whence the body will be conveyed to Kingston.

(3) The body will lie in state at the City Hall, Kingston, on Thursday until noon, when the interment will take place.

SACKVILLE.—The Methodist College at Sackville had its closing exercises last week. The graduating class numbered thirteen. The honorary degree of D. C. L. was conferred on Josiah Wood, M. P., and D. D. on Rev. T. Watson Smith, and Rev. Ralph Brecken. Dr. Smith was several years editor of the Wesleyan, and is the author of a history of Methodism in British America. We congratulate him and the other gentlemen on their deserved honours.

Denominational News.

REV. JOHN A. ROBERTSON is now living in Everett, Mass. He went there in hope that a change of climate might improve his health, which has not been good for some time. He says that he finds himself better. He does not know how long he may remain.

REV. WM. DOWNEY is now at Upper Brighton C. Co., having begun special meetings there last Sabbath. We hope to hear good news of his work.

STANLEY, YORK CO.—Licentiate R. W. Carpenter was in town the other day. He reports the interest good in Stanley, and the church in working condition. The new meeting House, the frame of which is up, is to be proceeded with at once and it is hoped to finish it by fall. The people are doing all they can, but would be encouraged if friends elsewhere would give them some help.

SECOND DISTRICT MEETING.—Following is a list of homes provided for ministers and delegates attending the Second District meeting at Victoria Corner, C. Co.:

Members.	Homes.
Rev. Jos. Noble	Geo. Palmer
Rev. John Perry	Byron Shaw
Rev. Thos. Connor	Mr. Fowler
Rev. E. B. Grey	Coleman Shaw
Rev. S. H. Shaw	Chas. Birmingham
Rev. C. T. Phillips	George W. Boyer
Rev. J. W. Clark	Mr. Bowser
Rev. H. Hart	Mr. Jos. York
Rev. G. Swim	Mrs. M. York
Rev. Dr. McLeod	J. W. Boyer
Rev. B. N. Nobles	Henry Birmingham
Rev. G. F. Currie	Henry Birmingham
Rev. J. H. Erb	Geo. Palmer
Woodstock delegates	J. W. Boyer
Third Tier	Coleman Shaw
Tracy Mills	Mrs. M. Boyer
Knoxford	Hayden Birmingham
Gordonville	Chas. Birmingham
Coldstream	G. W. Boyer
Windsor	Mr. Jos. York
Knowlesville	Mr. Bowser
Rockland	Chas. McCormick
Seventh Tier	Henry Dellitt
Charlestown	Mr. Baker
Brookville	Mr. Kennedy
Victoria Cor.	J. W. Boyer
	Coleman Shaw
Somerville	Geo. Rideout
Connell	Abner Sippell
Lower Brighton delegates	Simon Grant
Hartland delegates	Chas. Stevens
Upper Brighton delegates	Mrs. Gallupe
Pembroke delegates	Sam. Sippell
Third Woodstock delegates	Wm. Sippell
Waterford delegates	Z. Birmingham
Foreston delegates	Warren Rideout
Lakeville delegates	Geo. Rideout
W. J. Owens	Geo. Palmer
A. W. Rideout	G. W. Boyer
D. McLeod	Vince
	J. W. Boyer

Any ministers or delegates whose names have been omitted will be provided for on arrival.

(Geo. W. BOYER
COM., COLEMAN SHAW
SIMON GRANT.)

BEAVER HARBOR, CH. Co.—The interest in the church here continues. The services are well attended, and blessed seasons of the Holy Spirit's presence are enjoyed, young and old testifying of the peace of God that passeth understanding. There are three services on Sundays and two during the week, one being a social and Home Mission meeting, lately organized by the sisters to procure funds to help support the home ministers; sister Paul is the earnest and efficient leader.

I have been trying, by the help of God, to speak to the people in place of a pastor; the church is much in need of a pastor, and we would be glad to see one stationed here. There is a good field here for work. The church would be much pleased to have a visit from Dr. McLeod this summer.

We are sorry to have to report the death of an old and respected resident of our village, Brother John Best, who died on the 29th ult., aged 67. He was baptized by Bro. Taylor, and had been for over thirty years a member and clerk of this church, and was strong in the faith, always zealous for his Master, whom he loved. He leaves a widow and one son, who is deacon of the church, to mourn the loss of a kind husband and father. It was not possible to have a F. C. B. minister at the funeral. Rev. C. E. Stearns (Baptist) preached an excellent sermon from the text, "Precious in the sight of the Lord is the death of His saints." He was assisted by Rev. J. W. Keirstead, (Baptist). We hope to have a visit from some of the brethren soon.

GEORGE A. ELDRIDGE.

HARTLAND, C. Co.—As good news is enlivening and cheering, I am glad to have a little to send. Brother J. Blakney (Baptist) and I commenced union meetings on the 18th May in Hartland, and continued them two weeks, every evening except Saturday, attending to our regular appointments on Sundays. The meetings were union indeed, and good resulted. The faith of the Lord's people was strengthened and their hearts were revived. On Sunday, the 31st, three were bap-

tized, and in the afternoon three were received into the church after which the ministered. The very encouraging.

HOULTON, ME.—time thought of to the people at this morning hour. Several months last wrote. Whittier was parture the church. At the have given the candidates. In thirty-six. The time was on Sunday twenty three at least twelve or unite with us. under conviction.

When I listen to those who have heart rejoices, hundred warm four prayer meetings which are led by. At present we to remain here chooses for meeting. Financially we year we will amount of last for church firm ready a new building placed in position mer it is our in puipt suit and of the pleasing is that while late ent upon the L the salary, this suppers &c. are. Our Sunday R. W. Shaw is intend. In collections in \$12.68—a fair My health small amount n a borrowed due to phys forward and be the Lord. M works which mercies which

June 5th.

FROM.—Our very enjoyable work still continues were two dismissed. The second month the past G. A. Hartley pleasant and trip to Sussex enjoyed.

C. T. ACT N came up on T —one of them ner of Howard seemed clear in the place, called, but did was adjourned.

On Friday but on account J. A. Vanwa was again ad. In Spring the C. T. A. drive out the them.

Two follow —proprietors change hotels week convicted.

ACADIA.—Acadia College institutions a week. There during the Academy and dents. The forty-four—graduated at in the Mari graduates, the eight from from Cape Island and The New Br Hall and E. B. Burnett, of Havelock Fredericton H. Estabro B. McLatch Seventeen ministry, ei lawyers, tw gineers and

FRIGHTEN verdict on he died of bitten by hydrophobia him he had clusively hydrophobia killed many, but in shortened