

## TERMS, NOTICES, &amp;c

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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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 sometimes 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 15, 1892.

—DR. TALMAGE will start this week for a trip to Europe. He expects to preach in England, Scotland, Ireland and Sweden.

—ROMAN CATHOLICS of the United States are about establishing a summer school after the Chautauque methods. The school will be located some where in the thousand islands of the St. Lawrence.

—REV. DR. BUCKLEY was, at the recent General Conference of the M. E. church, elected for the fourth term of four years editor of the chief paper of the denomination—the N. Y. Christian Advocate. It is the first time in the history of the denomination that an editor of the "Advocate" has been elected for a fourth term. Dr. Buckley well deserves the commendation and confidence thus expressed.

—THE LIQUOR DEALERS' Association of Canada having engaged a man to prepare their case to present to the Prohibition Commission, Prohibitionists have taken steps towards appointing some one to help prepare and present their side of the case. In this they have taken a wise step, one which will be worth more than all it cost. An appeal has been made to all temperance organizations for contributions. There ought to be a ready response.

—AT A MISSION MEETING in Edinburgh, Miss Hogg, a returned missionary, said that one of the difficulties in her mission was the love of dress on the part of the converts, and their insubordination to their Christian husbands. The women wanted silks, satins and velvets, and instead of doing as they were bid as they formerly had to do in the harems, they now had their say in everything.

Human nature is very much the same in all places and times.

—A CATHOLIC PAPER is authority for the statement that a Jesuit priest has been expelled from France for preaching against immorality. He spoke plainly and strongly against the vices of the soldiers, and though he produced the strongest evidence of the correctness of his statements, he was held to have "insulted the army," and was therefore sent away. There are New Yorkers who would like to do the same with Dr. Parkhurst because he has lifted the mask from their villainies.

The spirit that beheaded John the Baptist is a good deal abroad in these days. But the preachers of righteousness need not fear.

—THE BAPTIST CONGRESS has just held its tenth annual meeting in Philadelphia. There was present a noticeable array of able men, representing about every section of the Baptist work. Dr. J. A. Howe, of Bates College, represented the Free Baptists. One of the questions discussed was the feasibility of the union of the various Baptist bodies. It was claimed that such a union is feasible, that while there are difficulties they are surmountable. Such discussions do good—bringing about a better understanding and real unity of spirit and aims.

—THE CONVERSION of children is doubted by some good people. The doubt, however, is much less general than formerly. A singular valuable testimony was given by the late Mr.

Spurgeon. He said that he had never had to exclude a single member from the church who had been received into membership in childhood. "I hate," says he further "to hear people say they have received a pack of children into the church again." All souls are priceless and not to be weighed in the scale with worlds, but somehow some people are always speaking in depreciatory tones about the church membership of our children. Surely we are not imitating the spirit of Christ when we despise one of these little ones whom he cherishes as the lambs of the fold. It is a pernicious and harmful idea that our children must grow up to manhood and womanhood without confessing Christ, and then possibly in some storm of religious fervor and excitement be swept into the church. It is not usually a healthful sort of religious life which is started after this latter fashion. It very frequently lacks firmness, consistency and strength, and is altogether undesirable when there is the possibility of receiving the advantages of the other.

—ABOUT PULPIT PRAYERS, and other things in public worship, Mr. Spurgeon in his "Lectures to Students," gives good advice, as follows:

As a rule, if called upon to preach, conduct the prayer yourself; and if you should be highly esteemed in the ministry, as I trust you may be, make a point, with great courtesy, but with equal firmness, to resist the practice of choosing men to pray with the idea of honoring them by giving them something to do. Our public devotion ought never to be degraded into opportunities for compliment. I have heard prayer and singing now and then called "the preliminary services" as if they were but a preface to the sermon. This is rare. I hope, among us; if it were common, it would be to our deep disgrace. I endeavor invariably to take all the service myself for my own sake and, I think, also for the people's. I do not believe that anybody will do for the praying. No, sir, it is my solemn conviction that the prayer is one of the most weighty, useful, and honorable parts of the service, and that it ought to be even more considered than the sermon. There must be no putting up of anybody's and nobody's to pray, and then the selection of the other man to preach. It may happen through weakness, or upon a special occasion, that it may be a relief to the minister to have some one to offer prayer for him; but if the Lord has made you love your work, you will not readily fulfill this part by proxy. If you delegate the service at all, let it be to one in whose spirituality and present preparedness you have the fullest confidence, but to pitch on a giftless brother unawares, and put him forward to get through the devotions, is shameful.

## Second District Meeting.

The editor expects (D. V.) to attend the Second District Meeting. He will be glad to receive INTELLIGENCER subscriptions during the session. Subscribers in that part of the country, who have not yet paid, will greatly oblige us if they will arrange to pay at the time of the District Meeting.

## A Free Baptist Centennial.

Our brethren in the United States have just been celebrating the centennial of the first Free Baptist Yearly Meeting which was organized in New Durham, New Hampshire in 1792. New Durham was the home of Benjamin Randall, and there he was ordained in 1780, and organized his first church. He died and was buried there. A monument erected to his memory, bears this inscription:

"Benjamin Randall, founder of the Free Will Baptist Denomination. Born in Newcastle, N. H., February 7, 1749. Converted October 15, 1770, and baptized at Great Falls August 14, 1776. Commenced preaching March 1777. Ordained at New Durham April 5, 1780. Founded his first church in 1780. Died October 22, 1808, aged 59 years, 8 months, 15 days. Rest here thou servant of the living God. 'Twas thy delight to preach His holy word. Thousands of souls shall deck thy stony crown, and all the glory to thy God redound."

Three days—June 7, 8 and 9—of most interesting services were held in celebrating the centennial. We may have occasion to refer again to them when the full reports have come to hand.

The Manchester N. B. Union gives a page to the celebration, presenting cuts of house in which the first church was organized, the first Meeting House, the Randall monument &c. The following historical references, from the "Union," are interesting:

The closing half of the last century was marked, in England and America, by strong religious movements. The Wesleys, Peranger, Whitefield and others had stirred the people deeply, and in the new enthusiasm there was manifested a tendency to break away from the established order of religious faith and exercise. It was an era of discontent, zeal and eager searching after truth. New denominations sprang up, and older denominations felt a quickening which led them, also, to take long steps formed in line with the general progress in religious thought.

Among those who were deeply stirred by the eloquence of Whitefield, was Benjamin Randall, who, in casting about for a church with which to identify himself, found none that in all respects fully met his views. As a result he organized one of his own in the kitchen of the old Elder Boddy homestead still standing in New Durham. It was the beginning of a denomination of Christians which was destined to have a specially marked effect upon the rural sections of New England, and which, having now planted its churches all over the country, seems at the end of its first century, destined for still greater usefulness in the years to come. The new organization possessed many elements of strength. Its members believed in and practiced immersion as the proper mode of administering baptism, but at the same time they left the sacrament just where they believed their master left it—open to all professing Christians, with the question of worthiness to be determined by the conscience of the individual. They recognized from the first the full equality of women, showing in this a breadth and liberality of thought which was remarkable one hundred years ago. This principle, recognized at the outset in their prayer meetings, was extended to education, and as soon as the denomination was able to found a school its doors were open to both sexes, and its colleges claim the proud distinction of being the first to recognize the principle of equality of the sexes in higher education. The denomination early espoused the cause of the negro and when the war had opened a new field in the south, it hastened to take an active part in the work of educating the freedmen. It has also maintained missions in India which have been liberally supported and long since demonstrated their effectiveness by their results. The Free Will Baptists early recognized the power of the press, and its printing establishment at Dover, was for many years closely identified with the work of the denomination. Since its removal to Boston, it has expanded to proportions equal to the steadily increasing demand upon it. The observance of the centennial anniversary of the New Hampshire yearly meeting, at New Durham this week properly holds the attention of Free Will Baptists all over the country, while thousands of others will find more than a passing interest in the rounding out of the first century of work begun by the zealous founders of a new denomination, whose churches, scattered along the hillsides and up and down the valleys of New England, have done much toward the shaping of the characters of many of New England's best citizens.

## Dogma and Doctrine.

Definitions sometimes are wise, and sometimes other-wise. Yet, they are useful and good, if not made too narrow. It is well, though, to keep in mind that even the broadest definition doesn't enclose the all-roundness of truth. It is but a part a side view, at the best. Music is more than the notes, but you must have the notes. It is that something over, that is so precious. Dogma takes truth and compresses it into a given form and makes it the "Alpha and Omega," and sometimes a narrow aperture into the Kingdom. Take any leading teaching of the word, and see how the school have made of them hard and fast dogmas. Take election. None will dispute that the doctrine is a part of Biblical truth. But, are the dogmas of Calvinism there? They are something different. A certain man once claimed that he held a town as to voting, under his hat—dogma; but the election proved he was greatly mistaken. The facts didn't square with his dogma; or his dogma didn't square with the facts. There are elect races, as the Jews, and elect persons as Paul, Wesley, Spurgeon, Moody, et al. But, all that does not say that the few takes away the privileges of the many. That's the dogma of it. Then there is an election of purpose—that in the gift of grace there is a purpose expressed, to complete the purpose of the gift. The doctrine of election is many-sided and, in its breadth, magnifies the love of God. The dogma of a particular form makes of the doctrine something else—something which causes men to wonder how God can be good, if, as the dogma declares, He picks out a man here and there.

If one can mention sanctification without being misunderstood as to motive—the many theories and dogmas in regard to it illustrate forcibly the difference between dogma and doctrine. Sanctification is a blessed Biblical truth, the possession and expression of "the fruits of the spirit;" or, to put it in another form, the unfolding of the Divine life, in man, in life. The area of truth embodying all that is expressed by the term sanctification is very wide. One school of religious thinkers marks out a breadth and tries to press all the area into its patch, and by certain terms and phrases, seek to cover all, and claim to hold the key to the whole. That is dogma. You can grow a crocus out of a glass bottle, but not an oak tree.

Doctrine—teaching—is the truth gathered from undoubted facts. It is a sure historic fact, that "Christ died for our sins," and that through His death we have the "remission of sins." This is the foundation fact of the Gospel. The teaching based on that fact gives the true teaching of the forgiveness of sins. The relation of that death to the Father is an interior relation, which we cannot fathom. The relation of that death to our salvation, on the man-side, is open and plain. We accept the fact, believe the doctrine of the atonement, and in so doing have the witness of a new life. Enough. But, when one tells us that the doctrine of the atonement is in the dogma that it was a disclosure of the love of God, we say that the dogma does not cover all the facts. That is but a part. When another tells us that the cross was a witness to the truth, and an example of perfect obedience, we answer yes, and more. And when another tells us that Christ died as a ransom, as the propitiation for our sins, our answer is, yes, that is of the essence of the atonement but not the only aspect. Each view of this great doctrine may be pressed into a dogma, and yet each aspect is needed to a full expression of the doctrine. The main thing is to hold to and declare, the facts. Let the teaching cover all the facts, and then can we claim fidelity to Biblical truth. To make a part the whole, a single aspect the whole view, is to be bound in dogma, and to weaken the claims of Divine truth.

None need err as to the clear fact of the atonement. He "died for our sins," and by faith in the fact and in the living Christ, we have "newness of life." To accept is the one sure path of salvation. To do is to know. The truth is a life, and life is its own evidence.

## "Free Thought."

The "Christian Standard" furnishes a sample of the extreme narrowness of the average "free thinker," whom it knows: He boasts of his freedom of thought; of his freedom from religious superstitions, and from prejudices which belittle other men. He demands that every one should be perfectly free to choose in the matters to be believed and practiced. He is a brewer and wealthy. His wife is a sincere Christian, but he believes so much in freedom that he will not allow her pastor to visit the house. He makes up for this loss of free-thinking on that side of the house by reserving to himself the liberty of drinking several gallons of beer a day and coming home habitually late at night drunk and abusive towards his family. He has a bright boy in his teens, who tries to attend Sunday-school, but the father believes so much in liberty that he compels him to go to the brewery of Sunday mornings until the time for beginning the Sunday-school is passed. Free thought, as illustrated in this man, seems to be made up of forty per cent. of appetite, twenty-five per cent. of spite towards any freedom of thought claimed by wife or children, and 35 per cent. spite and prejudice against all people who claim the right to think differently from himself on matters of religion or temperance. It is hardly necessary to say that he is an admirer of Ingersoll.

## From Miss Hooper.

BRO. McLEOD—I hope to be at Suez this evening, at Malta on the 23rd, and in London June 1st. Thence I shall make a bee line for home. Everything is pleasant—passengers agreeable, Captain Willard the best and kindest of men. To-day is cold, an agreeable change from the trying heat of the last two weeks. Hope to see you soon. I am not an invalid any more.

Yours,

JESSIE B. HOOPER.  
S. S. City of Oxford,  
Gulf of Suez,  
18th May, 1892.

## Dedication at Advocate N. S.

Sabbath, June 5th, will long be held in glad remembrance by our people at Advocate. It was a day that had long been hoped for, and most heartily all rejoiced when it came.

Being a new interest, to undertake the building of a church call for much faith, hope, and courage. Almost alone in the County, they had to go to work amid many discouragements. But, having decided to become Free Baptists, they determined to live and have a church home. Since organization, some five years ago, they had worshipped in a Hall. While having had some manifest token of God's favor all the way along, they have not been able to do what was desired to be done and what was needed. About two years ago it was concluded to build, and the following brethren were appointed a building committee: W. E. Blunkhorn, J. W. Turple, Stephen Knowlton, S. R. Canning and F. H. P. Lewis; sub-committee, who had the superintendence of the building, and whom was placed much responsibility—R. W. Spicer and Stephen Knowlton. These brethren most faithfully and cheerfully, rendered invaluable help, and without stint gave their

time and attention; as, indeed, did all the members of the committee. The committee were greatly encouraged by the interest in gathering funds; and the kind gifts of Captain George Spicer, and his brother Captain Johnson Spicer.

Plans were obtained, and at once operations commenced.

It is a neat and well appointed gothic structure; size 30x50; steeple 80 feet in height; it will seat 250 persons; finished inside with hard wood throughout; the ceiling is concave, ceiled with hard wood stained in three shades; the choir is placed on the platform at the back of the altar. The cost thus far has been \$2,200; less than \$1000.00 debt is upon it, and the large part of it will, it is expected, be met this year. It is the best church in the place, and, of the size, in the County. Situated in the center of the village, it is an ornament to the locality. Free Baptists throughout the Province, have reason to rejoice that in this new field, and for us new ground, we have such a place, which is a credit to us, and so excellent an interest. Thanks to the wisdom, zeal, and devotion of Bro. Porter, and his ardent and zealous brethren, who have most heartily and loyally co-operated with him.

## ORDER OF SERVICES.

Morning:—Singing by the choir, Prayer, Rev. T. H. Siddall; Hymn; Reading Scriptures, Rev. J. L. Smith; Dedication Prayer, Rev. G. A. Downey; Sermon, Rev. E. Crowell; Text, Psalm 77-13 "Thy Way, O God, is in the Sanctuary."

After reference to the organization of the church some five years ago, and the changed and happy conditions since that visit, he said he was glad again to be present, and to rejoice with them in manifest prosperity. Allusion was made to the difference of opinion as to the true meaning of the text. But when invited to take service he felt the words chosen were the words for the occasion.

I. The way of the Lord is in heaven. While God is God of the universe, He is specially regarded in His word as the God of heaven. Heaven is His throne, and earth His footstool. Heaven as a place is a great attraction to His children. It is home; it is Father's House; His dwelling place. There he rules, and reigns supreme.

II. The way of the Lord is in His Sanctuary.

This thought will be specially present with us to-day, as we open this new sanctuary of the Lord. While God is a Spirit and can be worshipped in all places, and at all times, He has had His chosen and appointed places. It was so with the Tabernacle, and the Temple. But, in both there was one place in particular that was spoken of as the holy place. Both Tabernacle and Temple were sacred. Still the inner Courts, the "Holy of Holies," were places where God especially revealed Himself. Holiness becometh Thine house." God is a holy God, and His way is in holiness. As in the Tabernacle and the Temple the thought of God's presence made them precious to the people. Not the building of the Temple, but God. So with us, and so in the building of this sanctuary. Built to honor God, to advance Christ's kingdom, that the way of the Lord may be seen in the Sanctuary.

III. The way of the Lord is in the heart.

He delights to dwell in the humble and contrite heart. There He loves to abide. There best known, there best understood. "With the heart man believeth unto righteousness." Dwells in the heart, that His ways may be seen in the life. We are as His children to be lights in the world. Let your light so shine, that men may see your good works, and glorify your Father, who is in Heaven."

Afternoon:—2 o'clock. Preaching by Rev. T. H. Siddall; Text, John 12-32: "And I, if I be lifted up from the earth, will draw all men unto me."

Paul's supreme theme was Christ and Him crucified; the substance of Christian thought, life and teaching. "The Master of those who know" exclaims: "God forbid that I should glory save in the cross of our Lord Jesus Christ." I. Man in the Divine order. "An offspring of God;" "which was the Son of Adam, which was the Son of God."

Man a Son; God the Father; Christ our elder Brother. For it "behoved Him to be made like unto His brethren." And: "The Word was made flesh and dwelt among us." God said "Let us make man in our own image;" who created all things by Jesus Christ. Man lost! Yes! but a Son. Prodigal in a far country! Yes! "but this my Son, was dead, is alive again." In rage! Yes! but a Son.

"In the fulness of him" our Elder Brother, as Son of Man,—one with man—as Son of God,—one with God—came to redeem, to rescue,—the lost son,—the race—created in Him, the

ground of our life, re-created in Him 'he power of God unto Salvation.'

Faith not the cause of relationship to the Father, but faith in Christ, the realization and enjoyment of our high calling in Christ Jesus; to be in reality the Sons of God."

II. The cross in the Divine order. There is a light of nature, of providence, of conscience. That light has a place. So has the stars, but the sun is central. The sun gives meaning to all in the natural world. The cross is our sun. Central. Gives meaning to all.

Tragedy of life—is sin; mystery of life, is the mystery of evil. Christ comes as the "Light of Life," in response to human need. The Light of Life, Divine love, in the Cross. "Behold the Lamb of God, which taketh away, the sin of the world."

The cross gives to us the awfulness of sin; the virtue of man; the love of the Father. It is the inmost Spirit of God; the centre of revelation. "All the light of Sacred Story gathers round its head sublime." III. Power in the Divine order "Lifted up" "will draw." Draw—not drive, attract. "I drew them with the cords of a man, with the bands of love." "Draw," by the braided rope of pity, love, sympathy. "The hand of steel is here, but it is in the velvet glove." Sin and suffering; sin and loss are tied together. Love uplifts, sin destroys, "all men" men of all nations: men in all conditions; men of all degrees of intelligence. The cross declares all can be saved, and that all are worth saving.

This church is the fruit of the cross; the cross is the one power of its varied ministries, and the only drawing power in the Divine order. The one motive of service, the one power to bind and unite.

Ordination of Deacon, J. A. Howard of Port Greville. Scripture Reading by the pastor, Acts 6: 1-6: 1 Timothy 3: 8-13. Ordination prayer, Rev. T. H. Siddall.

The Ordinance of the Lord's Supper was then administered. It was a blessed season, for Christ, "was within the doors." Rev. J. L. Smith, and the pastor conducted the first and long to be remembered communion, in the new church.

At 7-30 p. m., Rev. J. L. Smith, preached, Text, 1 Corinthians 12: 13. "And now abideth faith, hope, love."

Modern science has given us a new term—the survival of the fittest. Many in Paul's day put stress upon prophecy, and the gifts of healing; they held their place, but had passed away. Here is something greater, something that will "never fail," faith, hope, love.

I. Faith, Paul tells us that "faith is the assurance of things hoped for, the proving of things not seen." "The assurance of things," that Abraham experienced when God in promise gave to him a Son, and called upon him to offer up the Son of his old age as an offering. His faith was severely tried, but in obedience he proved his faith, and found favor with God.

II. Hope. Is to the soul as an anchor. We are saved by hope. It is the light of the lonely home, and the bright expectation of the longing heart. Hope gilds the darkest skies, and looks out beyond ever seeking brighter and better things.

III. Love. Love is the chief of this Trinity of Christian graces. "Love never faileth." It is the one grace that will never pass away. All the Christian graces are to be developed, but especially love. We must not neglect one, but seek to grow in all. Yet! "without love it is impossible to please God."

At the close a number took part and in response to an invitation a glad scene of joy was witnessed of consecration, and acceptance of Christ as Lord and Saviour. Thus the day closed, as all such days and gatherings may close, in rich blessing and hallowed memories. God's gracious Spirit was manifest throughout the day. The visitors were helped and strengthened, and the people cheered, encouraged and greatly blessed. None can tell the power for good to be seen in days to come in the day's services. The services have given to us a larger place in the community and in this part of the province. Father's Pincio's work here long years ago, has borne rich fruit, "after many days." "One sower and another reapeth." Across this County our faith as a people is known and regarded. An "open door" is before us, and the call is to "go forward." Bro. Porter, who has a large place in the affections of the people, is the right man in the right place. He realizes the opportunity opened to us, and is doing all possible to conserve, build and extend the work so wisely committed to him. May Free Baptists everywhere, but especially in our own Province, remember our interests in Cumberland County, and by prayer and practical sympathy cheer and encourage our brethren, who are so excellent and so worthy of our sympathy and

most earnest are true Free purpose, in ge To know the their intellig self-sacrifice ty. They are us; may we all and be "ye I Lord."

Special men the music and helpful, and so to add to the were both mos heartily appr

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Rev. J. V. Scotia Confer to his work f weeks at his ton, York Co him. He rep in the N. S.

STANLEY, Y

take my pen that although some time th been going o people of Str pressive me the church strengthened these who p I am glad to still heard it at every opp which greatl rest of the c they may con the journey. hearts of sin and praying Brethren pre porting soon of my breth keep me can for Him vices here d the results souls. Son

Advocat services las predated b and the peo ity. The me were exce spirit was n end beid Hennigar, Miller Esq Z West at Bros. Ake Harbor. with us. Downey fo conveyan dall remai Monday e audience. All presen is to preac are greatl services of taken on amounted

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