

## TELEGRAMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., JULY 13, 1886.

## EDITORIAL CORRESPONDENCE.

VICTORIA CROSS, WAREFIELD,  
 Tuesday, A. M., July 10.

We have only opportunity this week to inform our readers that, up to this time, our Conference has been a success. The Lord has been with us; the cloud of the Divine presence has rested upon all our assemblies.

The Elders' Conference on Friday was a season of interest and general harmony. Some twenty-five ordained elders were present, and about fifteen licentiates. Several promising young men, having received licenses from their churches, are before the Conference for examination for the ministry. Some of our licentiates will, we believe, make able ministers of the gospel. The religious services, during our Conference, have been unusually spiritual and impressive. In addition to our own ministers present, are, Rev. Charles Knowles, from Nova Scotia; Revs. C. O. Libby and J. Purinton, Free Will Baptist ministers from Maine, and Rev. Mr. Burgess, of Harrisburg, Pennsylvania, who is a delegate from the Free Will Baptist General Conference in the United States, to our Conference. In the meeting on Saturday, P. M., after the annual report of our own denomination was read, these brethren gave interesting accounts of the progress and state of religion among their churches. Brethren Libby and Burgess gave thrilling narratives of the Freedmen in Virginia and the South, and of the efforts being made by the religious societies in the States for their education and elevation.

The discourse of people present from Saturday morning up to last evening has exceeded any thing we ever before saw at a General Conference, while the orderly, sober manner in which all have conducted, reflect the highest credit upon the people in this section of the Province. The preaching generally has been unusually unctious and good. On Friday evening, Brother Hartley preached on "The Nature of the Gospel, and some of the qualifications necessary for a minister of Christ." On Saturday morning, Brother Knowles, of N. S., preached on "Individual Accountability." At the close of the morning service a very large number partook of the Lord's Supper together. It was a precious season.

At 8 o'clock, Brother Burgess, of Pennsylvania, gave a discourse on "Life a Success." At 6 P. M., the editor of the *Intelligencer* preached on "The Salvation of the Church, and her ultimate destiny." All of these sermons were listened to with great attention by many more than could find even standing room in the place of meeting. The windows were removed, and crowds thronged all sides of the house during the day and evening. We feel certain that the influence of these meetings will be felt in long time to come.

On Monday business sessions were held through the day. Large congregations of both men and women were present, and seemed to take a deep interest in all that came up for discussion or action. We have not time in this letter to notice the business before the Conference. We shall refer to it hereafter. On Monday evening the annual meeting of the Foreign Mission Society was held. A very large congregation was in attendance. After the reading of the report, addresses were given by several brethren. Contributions to the amount of about seventy dollars were handed in to the Society in cash, and subscriptions amounting to nearly two hundred more secured, payable soon. This meeting was a glorious success, in speeches, in spirit, and in funds. The Home Mission Society meeting to night. The Education Society meets at 8 o'clock, P. M. The Conference will probably close to-morrow, and we believe will be one of the most successful annual sessions we ever held.

The hospitality of the people of Wakefield is unbounded. The greatest kindness and friendship is manifested by all.

## WHAT IS PRAYER?

In the contemplation of this question, there are many things to be considered. The question is a very important one; and may, very properly, be asked by all. 'Tis true that all have some idea of it; but as a general thing, that idea is rather indefinite. This is not only the case with respect to prayer, but also as regards many other Christian duties. And it is to be regretted that so much indifference is manifested as to the real nature of so many of the important duties devolving upon the child of God.

Mrs. Moore observes, "Prayer is a term of great latitude, involving the whole compass of our intercourse with God. St. Paul represents it to include our adoration of His perfections; our acknowledgment of the wisdom of His dispensations; and of our obligations for His benefits, providential and spiritual; the avowal of our entire dependence on Him, and of our absolute subjection to Him; the declaration of our faith in Him; the expression of our devotedness to Him; the confession of our own unworthiness, infirmities, and sins; the petition for the supply of our wants, and for the pardon of our offences, for succour in our distress, for a blessing on our undertakings, for the direction of our conduct, and the success of our affairs."

Prayer is not a mere form; not a mere expression of words. We may join in prayer at the family altar; we may unite with others in public worship; we may possess, as some do, a faculty of pouring out at great length a multitude of words; the words may be admirably put together; our minds and tongues may be thus employed, and yet all this will avail us nothing. Our hearts do not feel the sentiments we express, neither do they long for the blessings we implore. This is not acceptable prayer. To be acceptable, our hearts must sanction all that our lips utter. "The true worshippers," says our Lord, "shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Acceptable prayer, therefore, must be the humble and sincere offering of the heart before God, giving thanks for mercies and blessings received, and asking for things which we need.

We must have a knowledge of our wants. While we imagine that we have power within ourselves to overcome difficulties, and think we are altogether independent, we are quite loath to ask God to help us. We want to see our wretchedness and misery. If we see not our need, we are not disposed to ask for help. But if, like David, we can say, "I am poor and needy," then will we cry out as he did, "Make haste unto me, O God; thou art my help and my deliverer." Psalm lxxv. 5. Some say they have no feeling of spiritual poverty; they don't feel that they need anything. If this is the case, let your first prayer be for this feeling.

But in addition to the knowledge of our wants, we must have faith in the goodness of God. We must come to Him believing that He is able and willing to supply every necessity. "He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. xi. 6.

Again, prayer is a duty. God has expressly commanded us to pray. There are many proofs of this in God's Word. We refer the reader to a few. Matt. vi. 7, our Lord says, "Ask, and it shall be given you." In Luke xviii. 1, He tells us that "Men ought always to pray and not to faint." St. Paul says, "I will, therefore, that men pray every where, lifting up holy hands, without wrath or doubting." 1 Tim. ii. 8.

It being a command from the "Most High," no doubt, should exist as to the necessity of obedience. God has ordained it. What is man that He should set at defiance the mandates of Jehovah? We must beware how we disobey; for there are severe threatenings against those who neglect this duty. The Psalmist says: "Pour out thy wrath upon the king, that have not called upon thy name." (Ps. 70: 6.)

But that man that considers it simply as a duty is in a dangerous condition; and religion must be in a low state in the heart of that individual on whom prayer must be urged as a duty.

It should be considered the greatest of all mercies, that we are permitted to pray to God. The true child of God esteems it as an inestimable privilege. And why should he not esteem it as such? It is intercourse with God. What privilege can be greater than that which gives needy and sinful men access to our Creator, the Most High? We can come with all the freedom and confidence of a child to a tender parent. Well may we call it a privilege. We cannot estimate the greatness of it.

We must consider too, that this boon has cost a great price. It is a mark of God's condescension and love. Remember, that to bestow this upon us He had to sacrifice His Son. "Tis a blood bought privilege. Esteem it. Treat it not lightly.

Come to God, through Christ, believing that He loves you, and because He loves you will deny you nothing that is for your good.

## TEMPERANCE MEETING AT LINCOLN.

Fredericton, July 5, 1886.

Rev. E. McLean—Dear Sir: The Temperance meeting at Lincoln came off well, on the 25th ult., agreeably to announcement. Though the primary object—the instituting of a Division—was not effected, yet we trust seed has been sown that will produce its legitimate fruit, and that eventually a Division of our noble Order will be established in this fine section of country, under more favourable circumstances—

"a consummation most devoutly to be wished." Mr. Robert Payne, of Harmony Division, Boston, Mass., presided as Chairman. By the way, the above Division, which is one of the largest, best conducted, and most prosperous in that radically Temperance State, was instituted by Fredericton boys, and is mainly composed of natives of this Province. The practice of this Division is worthy of all praise. When a young man from the Province becomes a resident of the city, if known to any of the members, he is at once sought out, and persuaded to associate himself with them. Many, probably, by thus uniting with a virtuous organization, escape the "tempter's snare," and are snatched from those haunts of vice and that go down unto death. The large Meeting House was well filled by an attentive and orderly audience, generally speaking, with the exception of a few individuals who evidently were not prepared to receive the Temperance sentiments advanced. The meeting was protracted to a late hour (eleven), and the unabated interest exhibited by the people throughout evinced that if they are not prepared, at present, to enroll themselves as members of the brotherhood, they were not, at least, indifferent to the claims of Temperance. The committee are laid under obligations to Samuel Watts, Esq., of the *Carleton Sentinel*, and R. T. Babbitt, M. P., who very kindly consented to act with them on the occasion. The subject of Temperance was discussed by the several speakers in such a manner as appeared to them the best adapted for showing its bearings and relations—morally, socially, politically and physically on the individual, and society in general; and how natural in all these respects was the connection between our prosperity as a people and Temperance.

O, when will the day come, that a Maine Law of an efficient character will grace the statutes of New Brunswick. O happy day when men no longer will be able to indulge in fiery draughts of the liquid damnation, at the expense of character, property, and even the immortal spirit within them.

"The leprous distillation—whose effect Holds such an enemy with blood of man, That with a quiver, it courses through The natural grace and all the body's joy, And with a sudden vigor it doth pass, And ead, like eager droppings of milk, The thin and wholesome blood."

The next Public Temperance meeting will be held by the Lecture Committee, at the Rev. James Sterling's Church, Keswick Ridge, Douglas, on Saturday, 14th July, commencing at 8 o'clock, with the view of instituting a Division of the Sons of Temperance in that vicinity.

## OUR DUTY.

One would think it almost needless, in this age of the world, to talk to the people about what constitutes their duty; and it is, so far as knowledge goes—knowledge of the evils of intemperance—knowledge of the benefits of abstinence, and a knowledge of our plain and bounden duties. To-day, when pulpit and forum ring with solemn warnings; when the land is flooded with temperance literature; when our temperance Orders are carrying on an active warfare against the power of rum, and when the lines are so clearly drawn between the friends and foes of temperance, it is almost any one to plead ignorance in extension of sloth. To those many, firm in the toils of the monster, "ignorance" may be a bliss; but such will not serve the professed temperance man or woman, nor save them from the just indignation and merited condemnation of their fellow-men. Overlooking the causes of this remissness of duty, (which we hope will be henceforth only known as a thing of the past,) perhaps a gentle reminder may be of benefit to some. There are times when the human heart seems to be more susceptible to the power of truth, than at any other time, and we hope these lines may find many such cases.

The first and highest mission of all is to be temperate themselves—"temperate in all things;" and next, to save their fellows from

"The snares of the tempter."

Other duties are, identification with some organized temperance body or order, where labors and influence may work for good; a regular attendance on all meetings for the furtherance of the great reform; a love for the divine teachings of the Holy Book, and faith to the last in the cause and its ultimate triumph.

If we would, just for an instant, stop and reflect on the worth of the immortal soul, we should see the importance of this. Perhaps we can not better impress upon your minds the ideas we would have indelibly engraven there, in regard to "our duties"—of earnest effort and faith in the work, and a determination to labor to the last—than by the following thrilling incident, which we have heard from the lips of the celebrated John B. Gough:

"John Maynard was well known in the Lake district, as a God-fearing, honest, intelligent pilot. He was pilot on a steamerboat from Detroit to Buffalo, one summer afternoon, several years ago. At that time steamers seldom carried boats. Smoke was seen ascending from below, and the captain called out: 'Simpson, go down and see what that smoke is.' Simpson came up, his face as pale as ashes and said:

'Captain, the ship is on fire!' Then the cry of 'Fire! fire!' rang out on shipboard. All hands were called up, and buckets of water were dashed on the fire, but in vain. There were large quantities of resin and tar on board, and it was useless to attempt to save the ship. The passengers rushed forward and inquired of the pilot: 'How far are we from Buffalo?' 'Seven miles.' 'How long before we'll reach it?' 'Three quarters of an hour, at our present rate of steam.' 'Is there any danger?' 'The danger is here; see the smoke bursting out—go forward, if you would save your lives!' Passengers and crew, men, women, and children, crowded the forward part of the vessel; John Maynard stood at the helm. The flames burst out in a sheet of fire, as the captain cried out through his trumpet: 'John Maynard! Ay, ay, sir!' 'How does she head?' 'South-east by east, sir.' 'Head her south-east, and run her on shore!' Nearer, nearer, still, nearer she approached the shore. Again the captain called out: 'John Maynard!' The response came feebly: 'Ay, ay, sir.' 'Can you hold on five minutes longer, John?' 'By God's help I will!' The old man's hair was scorched from the scalp; one hand disabled, his knee upon the stanchion, and his teeth set, with his other hand upon the wheel, he stood firm as a rock. He beached the ship—every man, woman, and child, was saved, as John Maynard dropped, and his spirit took its flight to its God!"

While we are sailing so pleasantly and carelessly along the billows of life, the smoke is seen ascending all around us, and the cry of "fire" is heard—only 'tis the smoke of rum-shops and distilleries, and 'tis the alcoholic fire. Every temperance man is, or should be, a pilot, ready at his post, and as firm in our work as John Maynard in his. When asked, "Is there danger here?" in the wine-cup and gilded saloon—go forward! if you would save your lives! Yes, go forward yourself, and see that passengers and crew, and all sailing on life's bark flee from the demon fire, and go forward to the total abstinence pledge. Then head the craft toward the shore—the haven of some Abstinence Society—and make sure that all aboard are landed in a place of safety, secure from the wiles of the tempter.

Surely there is something far worse than "resin, and tar" under us; more dangerous and fatal! It is the seething, bubbling flame of liquid fire, "distilled from the fell alchemies of hell," and the danger everywhere is, that our own FUMES may perish! Oh! may there be no want of brave pilots, or lack of steam to run every burning, braving craft on shore, to havens of safety! And may all the "passengers, men, women, and children," be saved from horrid deaths—temporal and eternal!

"Can you hold on five minutes longer?" "Ay, ay, sir," five minutes, and a lifetime if need be! Let this be the response of every true patriot, Christian and philanthropist in the land, when appealed to, to "bear a hand at the helm" of the good old ship—TEMPERANCE.

Let us only end our labors. Let us do our duty, and pay no attention to others, but with our hand on the helm and our eye on the shore, pass through the flames of "black intemperance" unscathed. Let the unanimous response be: "By God's help, I will!" Work and pray!

We will not be scorched and disabled, like the heroic John Maynard, by so doing; but, free and happy ourselves, we shall have the thanks of our fellows whom we have made likewise happy, and shall enjoy the comfort of an approving conscience, and receive the sanctioning plaudits of the good angels of heaven!

Think of these things! Arise, and be doing! Work while the day lasts, for soon the night cometh, when no man can work.

Therefore, do it quickly. Work and pray!

"Still give us grace, Almighty King, Unmoving at our points to stand; Till grateful o'er your justice bring, The tribute of a reasoned land."

—Temperance Advocate.

## DOES EDUCATION DIMINISH SPIRITUALITY?

A few men of our time and our own denomination have been found, whose philosophy teaches that education does not increase the powers of the mind, but only turns them into another than their natural channel; that the original pattern of the man is not a whit enlarged by education, and that in proportion as he is improved in one direction by intellectual culture, he is diminished in another; that, as in physics, what you gain in power you lose in velocity. Education, they say, diffuses the current of the mind but diminishes its vigor and intensity; and when religiously considered, renders the mind more philosophical, but less spiritual.

Let us change the terms of this theory so as to preserve the logic in it, and give it a different application, that we may discover its absurdity thus: The original pattern of the man cannot be increased; therefore, if you increase the strength of his arm you will make him weak in the knees—improve his eyesight and you make him deaf—increase his power of hearing and you impair his power of speech. Or, if we regard the spiritual and intellectual powers and attributes of the man as constituting two departments, (which no doubt they do, as really as the intellectual and physical) then the argument is—If you enlarge his body you diminish his mind—increase his physical ability, and you proportionally render his intellect weak and feeble—give him health and vigor, and you make his intellect flabby and insipid—render his animal powers perfectly sane, and he will be idiotic.

Such philosophy, though sometimes advocated by well-meaning men, is too insane to demand a serious refutation. It has been generally conceded, we believe, that a vigorous healthy condition of the physical system, contributes largely to the strength and energy of the mind. Why then should we not conclude that a large, strong, healthy, vigorous mind, well disciplined and well stored with useful knowledge by education, is more likely to be intensely and pre-eminently spiritual? Why should not such a man be a more fit temple for the Holy Spirit, a more suitable residence for religious truth, a better dwelling place for purity, holiness, and true spirituality, than a mind weak, crude and uncultivated? We challenge any man in the light of reason, sense, and the Bible, to say it is not; though the more one knows whose heart is unenlightened to God, and whose mind is devoted to iniquity, the more like Satan he is. A mind well trained and cultivated, and well informed, is less liable to error and less liable to be controlled by emotion, and by those impulses which, under the guise of spirituality, have victimized thousands of well-meaning men and women. Nothing on earth approaches so near the character of an angel of light, nothing else is or can be so emphatically God-like, as a well cultivated and enlightened mind, filled with knowledge of Christ and the grace and spirit of God.

Many of the most spiritually minded men that ever lived, have been men of superior education.—Morning Star.

St. John, July 9th, 1886.

The hearty and sincere thanks of the Wesleyan Conference, recently in session in this city, are hereby presented to the Chairman of the Railway Board, the Messrs. Hatheway and Small, proprietors of the Union Line, and E. Lunt and Co., for their favors in allowing the Preachers with their wives and lay members of Conference Committees to travel inter and return for one fare.

Signed by order of the Conference.

G. O. HEUSTIS.

## A MODEL STATESMAN.

In the year 1839 there appeared in the *Edinburgh Review* an article, by Macaulay, of which there were the opening words: "The author of this volume is a young man of unblemished character, and of distinguished Parliamentary talents, the rising hope of those stern and unbending Tories who follow, reluctantly and mutinously, a leader whose experience and eloquence are indispensable to them, but whose cautious temper and moderate opinions they abhor." Gladstone—"the rising hope" of Tories who abhor—"a cautious temper and moderate opinions!" Twenty-eight years have passed, and Gladstone leads in the House of Commons the Liberal party of England, nailing his flag to the mast on the question of Parliamentary Reform. It is scarcely less a marvel than the change itself, that in all this progress Mr. Gladstone has never lost public confidence and respect. The unsullied life with which he commenced his career remains his distinction, and his talents and his integrity command the respectful homage, not of England only, but of mankind.

Mr. Gladstone is indebted, undoubtedly, to a natural amiability of temper, but far more to the conjoint influence of education, conscience, and religion. A scholar of high and varied attainments, he is at the same time a man of the most delicate moral sense; and this heightened and refined by religious feeling. It is these which have liberalized him. It may be presumed that he never intended to become a Liberal, but as questions arose he has advanced to meet them in such form as most to promote the public welfare, and the tide of progress has borne him, unreluctant, upon its waves. At length he was drifted too far from his old associates to be recognized by them. They are Tories still, but he is not.

A writer in one of the English Reviews, remarked, a few years ago, that Mr. Gladstone could not rise to the highest rank of English statesmen. He was simply too conscientious for that. Lord Palmerston, who had no conscience at all, was to that writer the typical statesman of England, and for the reason that he could do what seemed the best thing for the occasion, without scruple. For the honor of human nature, and especially of British human nature, it might be hoped that the Reviewer was mistaken. It is indeed the business of a statesman to adapt means to ends, but the expediency which is to guide him is only of the basest sort when it excludes the obligations of morality. Lord Palmerston leaves no memory which either Englishmen or mankind will cherish. Mr. Gladstone's hold upon the people of England, and his estimation by the world, are proof enough that statesmanship is raised to a higher grade by the inspiration and control of moral sentiments, and his highest success will furnish a gratifying token of advanced civilization.—N. Y. Paper.

At the Annual meeting of the friends and subscribers of the Metropolitan Tabernacle, Chapel Hill, and Reserve Fund, Spurgeon, having just returned from a visit to Scotland, disclosed his plans for progress thus:—

He did not think that, in the present divided state of the Baptist denomination, there was any prospect of the becoming of one united body as the Free Church. He was thankful to say that his own church was united, and as there were many things which they had yet to learn, he would lay before them some of the plans which were followed by the Free Church of Scotland, and which might advantageously be adopted by his own church and congregation. He would suggest—notwithstanding that he had usually no great faith in committees—that a number of committees be organized for various purposes in connection with their church work. He thought that there should be a committee to take up Christian tract work, and to aid in perfecting a general system of tract distribution. The Passages were using this means of propagating their precious opinions to a large extent, and therefore it was the more necessary that they should adopt the same means for the promotion of truth. He thought that a few thousand copies of the second series of the *Tracts for the Times* would be of use at the present time, when it was believed that they were as a body about to be absorbed. Such a committee as he proposed might help in spreading good books and in assisting the circulation of the *Freeman's* newspaper. Secondly, he would propose that a committee be formed for the purpose of assisting the Sunday school, but especially for establishing and carrying on a day school. It was not creditable to them as a church, that they had not cared more for the education of their children. He would have them educated in their own distinctive doctrines; and he thought that by judicious management, and the aid of all sorts of men, and the other for the middle classes, to whom a really good, first-class education should be given—might be carried on and made to pay. He would also propose a committee for benevolent purposes, and another committee to report to the church on the work of evangelizing in the streets, and to see that they were not neglecting their duty. There should be a committee for church extension—i. e., to go and form new churches in destitute and other places, and another committee to erect new buildings. A committee should attend to foreign missions, and assist the cause of the Baptist Missionary Society. A committee should be appointed to look after the political privileges in which religious matters were touched. The Church of England were on the alert to present petitions to the Houses of Parliament on such matters as the church-rates, and he considered they ought to be equally determined to look after their own rights, and, indeed, all matters affecting their religious equality they should have a voice. Having urged his audience to more hearty work for God, Messrs. William Oley, Hackett, Brown, Cooke, Page, and Phillips, addressed the meeting, advocating the immediate erection of day schools for the poor, and the establishment of a day school for the poor, and the other for the middle classes, to whom a really good, first-class education should be given—might be carried on and made to pay. He would also propose a committee for benevolent purposes, and another committee to report to the church on the work of evangelizing in the streets, and to see that they were not neglecting their duty. There should be a committee for church extension—i. e., to go and form new churches in destitute and other places, and another committee to erect new buildings. A committee should attend to foreign missions, and assist the cause of the Baptist Missionary Society. A committee should be appointed to look after the political privileges in which religious matters were touched. 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