

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 our authorized agents as named in another column, as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

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 notices for insertion should be written separately. Observance of this rule will prevent much copying and needless confusion of editors.

REMARKS, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton.

THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., OCTOBER 2, 1885.

SPECIAL OFFER!

This is a good time of year to solicit new subscribers. We trust the friends of THE INTELLIGENCER everywhere will just now endeavor to secure it new readers. To help in the canvass the following offer is made.

To every new subscriber paying \$2.00 the paper will be sent from the time of payment till Dec. 31, 1885!

Please make this offer known, and help THE INTELLIGENCER in its work by securing as many new names as possible.

LABORING for the salvation of others is the best training Christians can have. Vigorous Christian life is impossible when few or only feeble efforts are put forth to bring sinners to Christ.

AMONGST the Nova Scotia news will be found the story of another victim of the rum curse. Their number is legion. And yet there are found people—even some calling themselves Christians—who contend for the deadly traffic.

"THE FIELD is the world." "Go ye into all the world and preach the Gospel to every creature," is Christ's command to His Church. You are members of the Church of Christ. What are you doing to carry out the commission?

THE RELIGIOUS INTEREST in Halifax is deepening and brightening under the labors of the Evangelists of the Free Baptist Church. There have been many conversions. Thousands attend the tent meetings every night. Mr. Meikle's preaching is said to be in great power, and the singing of his fellow evangelist is impressive.

THE ANNIVERSARIES of the Free Baptist Benevolent Societies will be held in the Roger Williams Church, Providence, R. I., on Wednesday and Thursday of next week. We hope our brethren may have an interesting meeting, that the reports of work done will be cheering, and that they will plan for the future with the enterprise and courage of large faith.

A REQUEST recently sent to the Fulton street prayer-meeting was for prayer in behalf of "a church which is prospering in every way except spiritually." It is to be feared that there are too many churches in like condition. The church that is not strong in spiritual life is a delusion and a snare. Unless it seeks the baptism of the Holy Ghost, the sooner it ceases to exist the better.

THE RECENT shooting accidents and the drowning of eleven men at one time have carried sorrow to many families and have cast a gloom over the circles in which the men moved. The sympathies of the public generally are moved towards the suffering. May the God of all grace comfort them. The sad events have a lesson for all. They teach the uncertainty of life, and warn all to be prepared for a sudden summons into the presence and judgment of God. "Be ye also ready."

THE SMALL-POX in Montreal increases rather than diminishes. The authorities seem now awake to the gravity of the situation, and are using stringent measures to prevent the spread of the disease. But with the cold weather coming on, there is a very difficult work in hand. The fact that a large class of the French people—the mass most liable to the disease—are strongly opposed to vaccination, has made dealing with the disease more difficult. But their opposition to vaccination is likely to be invoked now. It is stated that the Pope has been involved in the matter, and he has written a letter approving of vaccination and advising isolation. This letter is to be read in the Catholic Church, and is likely to have great effect.

DR. CUYLER, who has just returned from a visit to England, looked into the work of the Salvation Army while there and says: "If they would discard their gratuitous interference and stop their denunciations of the regular churches, they would avoid two of their greatest blunders. Gen. Booth, also, has a bad way of depreciating the Christian sacraments. The Army is unquestionably doing a good work in certain quarters; it might be and ought to be a much better one."

OF the Army in the United States the *Christian Advocate* says: "There are signs of the total break-up of the Salvation Army in this country. Something has taken away the measure of sympathy which was freely given at first. The opinion expressed when their work first opened in this country, that the churches could and soon would do all the work the Army proposed to do, is still held. No organization outside the church is called for when the church is alive. The one lesson of value which the Army teaches is that the church may safely go outside the churches to do its work. But lately we have been too much afraid of secessionist methods."

THE REM MEN of Fredericton have found a journalistic champion in the *Farmer*. We are sorry, on the *Farmer's* account, that it has found its way into such bad company and has assumed the championship of a cause of which it is not possible, in truth, to say a single good word. The statements it makes are simply those made and diligently circulated by the rum-selling fraternity, to wit, that there are more rumshops than under the license system, that the law is not workable, that the hampering of it by the Court is not likely to be removed very soon, that it has lost in the public favor, that it is better to have few licenses than many unlicensed ones, and that temperance will be promoted by the repeal of the Act. It also makes the usual charge that some of the friends of the law are very unwise in their advocacy of it, and are retarding rather than advancing the cause with which they are identified. As to the list of charges against the changes with which everybody has

become familiar by reason of their constant iteration—we have to say that if it could be shown that they are true—which it could not be shown—there would be no reason to consider in connection with them. For instance, that whatever difficulties have been in the way of the law have originated with the promoters of the repeal movement; that the violations of a license law are quite as numerous as violations of the C. T. Act, and that the violators in both cases are the same class of men. It is suggestive that the men who have been guilty of violation of the law—as the records of the Police Court will show—are the men who are most anxious for its repeal, that they bear all the expense of preparing the petition, signing the pay of the man who carries it around for signatures, and that the C. T. Act against the law which are current originate with them. It will require something more than has yet appeared to persuade thinking people that the crusade against the law led by the men is purely disinterested. Does any one believe that they want to promote temperance? Does the *Farmer* ever believe such an absurdity? Nor does the fact that others than the men of the traffic and their immediate friends have signed the petition prove anything further than that some well-meaning people have been deceived by the persistent lying of the rum-sellers.

That the law has not been as well enforced as is desirable no one denies, but, as we have had occasion to say before, the non-enforcement is not fairly chargeable to the law, but to the persistent refusal of the courts to enforce it. It is the Supreme Court at the solicitation of the rum trade. Elsewhere the law does not meet with such vexatious hindrance, it remains for the people here to say whether they will stand up to the tyranny of the rum trade even when exercised through the judiciary.

It is not worthy of true men who appreciate the value of free citizenship to allow their will, constitutionally expressed and embodied in law, to be over-ruled by a power however high and mighty it may think itself. The citizens of Fredericton and of the County generally are of poorer stuff than we think them if they do so.

IN SESSION.

When this paper reaches its readers the Free Baptist Conference of New Brunswick will have begun its session. We trust that in the churches and homes of the denomination earnest prayer will be offered for the Divine presence in all the meetings. The presence of God, and that all its deliberations may be so ordered that the strength and efficiency of the whole body may be increased and God glorified.

HELP EACH OTHER.

"Bear ye one another's burdens" is an injunction addressed to every follower of Christ. Its importance is emphasized by the following: "It is the law of Christ." All Christ's laws are of great importance, this not less so than any other. It reveals one of the beautiful principles of the Christian religion—selflessness. Who that knows anything of religion does not know that the heart in which it is no room for selfishness? It teaches men not only to regard God with deep reverence and affection, but it causes them to treat their fellow-men with kindness and sympathy. Leading men to love God, it leads them also to love those created in His image, and the objects of His care. The law of religion is love, and its requirements demand that a spirit of tenderness and loving-kindness be evinced towards all men. Neither is it a matter of choice; it is an imperative duty, the performance of which is a strong evidence of regeneration. No Christian is exempt, the old and young, the strong and the weak, are alike bound by it, and are expected, as far as in them lies, to bear each other's burdens. Such a spirit—leading one to aid and bear with another—encourages him—is what is needed in the Christian Church. Where and when prevalent, Christianity would speedily assume a different aspect, a revival of vital godliness would be the result. It is a bright and shining light, would in his life lead those around him to glorify God. It is a fact that the worldly man of this day is somewhat deficient in sympathy. His thoughts are all in his efforts to secure personal gain; he lives in and for himself, and he looks coldly upon his brother who is perhaps less successful than himself. This same habit is not unknown in the church. Some members there are who seem to think they would compromise themselves by any connection with the more obscure and comparatively unknown members. This should be high-minded; he should remember that he is himself dependent—all the good that he has he receives from above. He should show a willingness to bear the burdens of others. He should not be ashamed of the most lowly in social position of the Christian brotherhood, but should strive by every means to gladden the hearts and lighten the burdens of his fellow-travellers to eternity.

This principle must govern Christians in all the relations of life. It involves a regard for the reputation of the church, and an interest in his religious condition and standing. The man must necessarily feel that they are bound together by a common tie, that they are of the same body, "members one of another," that they have interests in common in this life, and that they are pressing toward the same glorious prize. There can be no place for jealousy, no cause for neglect. Each participates in the sufferings of the others as well as rejoices in their joy. The prevalence of such a spirit would make the church appear to better advantage, and would more impress the unbelieving world. A.

BAPTIST UNION.

As this issue of the INTELLIGENCER will be in the hands of the members of Conference at the beginning of this session, it is, we think, a good time to put before them the following from a recent number of the *Messenger* on the subject of the Baptist Union. It is, we think, a good time to put before them the following from a recent number of the *Messenger* on the subject of the Baptist Union. It is, we think, a good time to put before them the following from a recent number of the *Messenger* on the subject of the Baptist Union.

The resolution adopted at the Convention on this important question demands more attention than the mere mention of the fact given last week. It concerns the relations of the Baptist Union to the various churches and associations to pursue such a course as might, speech, and action as shall tend to a better understanding between us and our Free Christian brethren, and to a closer fellowship.

There can be no doubt but that a union of the two bodies would be a great boon to the cause, the part to be done with no yielding of principle on the part of either, but that the organic union which the expression of general unity of faith and feeling. No other union than this can be a disinterested and true union, as it consists in mutual trust and sympathy, and a general confidence in belief, cannot be laid by resolutions of Conventions and General Conferences. This can only be done in the way recommended by this resolution. Let there be general fraternal fellowship. Let there be no doubt but that a union of the two bodies would be a great boon to the cause, the part to be done with no yielding of principle on the part of either, but that the organic union which the expression of general unity of faith and feeling. 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