

TERMS, NOTICES ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, SEPTEMBER 1, 1886.

A MAN ought not to preach what he does not heartily believe; nor ought he keep back what he does heartily believe.

THE CHRISTIAN who subscribes for a secular paper, and at the same time claims that he is not able to take his denominational paper, puts Caesar before Christ. He prefers politics to piety. He can talk glibly of candidates and campaigns, but is as innocent as an infant of the mighty movements of the Lord Christ in the earth.

WE HEARTILY endorse the view of *Church and Home*, that a poorly paid ministry can only be a partly effective ministry. Time and strength given to the mere details of physical living are so much taken from study and work in spiritual ways. Men can hardly be anything else than dull and uninteresting, when worried about food or clothing, or harassed with debt. To every consideration of a sentimental kind (and we by no means despise sentiment) is to be added this purely business argument.

TOO MANY who are quite liberal contributors to the current expenses and benevolent enterprises of the church do not attend the weekly devotional meetings. Brethren, this kind of communion is not authorized by the Word of God. "These ought ye to have done, and not to leave the other undone." The higher your social position the more good you can do by attending the means of grace, and the greater the harm that results from your neglect. The main reason why the children of prominent members are so often lost to the church and to Christ is, that their parents do not sustain the distinctive institutions and means of grace of their own church.

"HOLINESS unto the Lord" must be the motto of every true Christian. We believe in holiness, in humility, in Christian charity, in sincerity and a living and conscious union with Christ as our complete Saviour and Lord. Any other kind of holiness is not of God, even though it may rest upon a so-called new revelation or experience. The church truly needs more religion, more holiness of heart and life and less of mere profession, more of vital godliness and less of that which is only a sham, more of the true in religion and less of the false. Such holiness the world and church need, and without it no man shall see the Lord.

BEYOND the toils and the anguish of a weary life will come a beautiful, bright day, full of golden sweets for the children of God. The storms of life have gathered heavily about the saints of God in their time-journey, but their fury has been spent outside the celestial city. There, no storms will come; there, no sickness, no fever and aching will come; there, no darkness will be, for no night shall be there. The harmful, the hurtful and untrue can never enter heaven. The doors of earth shall be taken away from the children of God ere they pass the pearly gates which shall admit them into the better land. Mortality shall be swallowed up in life. Then comes the rest remaining for the people of God.

low-creatures in pagan lands, and at the family altar, in the prayer-meeting, and in the pulpit, whenever we pray, in private or public, we shall not forget the poor heathen. Some churches have a special meeting once a month, known as the missionary concert, for praying for the evangelization of the world. I would that all our American churches regularly observed this monthly concert of prayer for the world. It would not only carry courage and comfort to weary toilers on pagan soil, but at the same time revive and strengthen all praying hearts at home.

Prayer, however, is but the beginning of our work. If we pray right we shall surely wish to do more. We shall be moved to send the Word of life to those who sit in moral darkness. The Lord said to his first disciples, "Go," and every disciple should either go or send. Intelligent Christianity must have her well-conducted finance, her systematic giving, her law of cheerful benevolence. Spurts of generosity can never take the place of steady and liberal gifts. The weekly offering plan has much to commend it. Were all American Christians to give but two cents a week for Foreign Missions what a working fund we should have! A converted heart should have a consecrated purse.

Besides prayer and money, men and women are needed. Some of us must give ourselves to the work of publishing the gospel in pagan lands. Once when the collection-box came back from the congregation, and the cash was being counted, a little slip of paper was found on which were found these words, "I give myself." A young man had dropped in this slip, and he meant it. He gave himself, and is now a successful missionary of the cross in India. As the work grows and wider fields open before us, other men will be wanted. To-day our India field sorely needs several strong young men for taking up new posts that have waited long for the missionary. Who will go for us?

In order to pray intelligently and give generously and work heartily for the good of heathen lands, we must have adequate and even increasing knowledge of their condition. The real reason why so many Christians are doing nothing, or but little for missions, is, that they know little or nothing about the condition and claims of the heathen. This is largely their own fault, for we have so many excellent publications bringing to our very doors the freshest news from every foreign field. Let us all read more that we may learn our duty and feel it more powerfully, pray more fervently, and give and work more cheerfully and heartily for the world's evangelization.

WHAT BECOMES OF THE DOUBTERS?

There is no department of the many-sided subject of skepticism which is more interesting to examine than the skeptic's outcome in the present life. His doubts as to religious truth would seem to be a thing of the future life alone. He questions, and goes on questioning, but his questions are things which relate to the soul's condition after death. He imagines that his agnosticism is a mere speculation, which has no more to do with his present living than a theory in physics or metaphysics. But here he falls into a grievous error. It is one of the peculiarities of our religious opinions that they have a most intimate relationship with our every-day life and thought. There is no discriminating them. What we think of our future gives tone and color to what we do in our present.

With this premise in view it will not be difficult to solve the difficulty which has attached to many men of marked genius, who have doubted all the way along through life. It would be very hard to find a single case of serious and desperate skepticism where there is anything of real brightness or cheerfulness about the life, or, passing by the million when the unbeliever drops into his grave.

Voltaire is not an extreme case. He had much to make him a model man of the world, and really attractive to the many. He spoke the strongest word in the middle of his century in favor of toleration. All liberal minds were attracted by his trenchant pen against despotism. His crisp sentences were echoed throughout the civilized world, and kings trembled when he spoke. Then he was possessed of every comfort that he could wish. He was trusted by the very men who feared him. Frederick the Great made the Frenchman a member of his household, and honored him with all royal courtesies. But was he happy? No. Skepticism, which was really much of the bond which united Frederick and him, could not hold them together. Only Christianity can make friends for a lifetime—yes, for both lives. Frederick and Voltaire quarrelled so thoroughly and disgustingly that when the Frenchman left the Prussian's court

he was followed to Frankfurt-on-the-Main, and practically arrested on some trifling charge. There was, henceforth, nothing but hostility between them. But neither before nor afterward was Voltaire a happy man. In his old age, living in ease in Ferney, he was a picture of gloom and darkness, and when he died there were few to mourn him. The same might be said of his Swiss contemporary, Rousseau. He was beloved by few when living, and mourned by next to none when dead.

The dark color seems to shade the infidel's life in all lands alike. Can any one find a gloomier career than that of poor Strauss, who wrote in favor of, and we might say almost originated, the mythical theory of the life of Jesus. He shunned the world, and the world shunned him. He married an actress, and the two were never cared for by the busy multitude. The thousands who read his book, with its heavy padding of foot-notes, knew nothing of the author, and never cared to stop and inquire about him. Few sadder lives can be contemplated than his. It was darkness beyond description.

Nor need there be any wonder at this going out of infidel minds in darkness. They have nothing to render them radiant during their entire career. Some of such men endeavor to give a kind of cheerful air to their surroundings. We suppose that Ingersoll imagines himself a most cheerful spirit, who renders others happy by virtue of his flippant blasphemy rhetorically administered on lecture platforms. People should remember why he does all this. It pays him in dollars and cents. It is his way of making money, just as his defense of the Star-Route thieves was another one of his ways of filling his pockets. It is a business, precisely as the Italian organ-grinder has his business, and he earns his bread by it. It is simply a question of variety in grinding. With the American, blasphemy is ground out; with the Italian, it is a machine music. One acts by the throat, and the other by a little iron crank. Both grindings are things of the occasion. They die with the sounds which they produce. Wagery is not happiness.

At times, when the skeptical atmosphere has prevailed, as during the reign of English deism, one has a fair opportunity to test the quality of enjoyment which attaches to unbelief. A darker and gloomier period is not known to English history. Those men were misanthropic. They were, as Coleridge says of atheism, mere "owlets." They loved the night. Its mists and darkness were their delight. It was only when Methodism came that light and happiness prevailed the country once more. There was but little sacred melody until the Wesleys went up and down the country, and made it vocal with their notes.

Skepticism, be it remembered, never sings. It has nothing to sing about. Music must have both a past and a future. It must have a granite basis and a glittering spire. But infidelity has neither.

The fate of the doubter should be studied carefully by all who are looking with the least sympathy upon any form of unbelief. The question should be asked, What will this thing bring to me in the way of peace of soul, either now or later in life? Has it any prop which I can lean upon when I need a friend? Is there any brightness in it for me when the last shadows gather about my eyes? It is only too true that it is nothing but a terrible negation. It is only a promise. It never fulfills. On the other hand the faith which it opposes has all the joy of a certainty. It is a rod and staff through every step of the pilgrimage of life. It brings a happiness which no sorrow can disturb. It is a steady light, which shines on through the years, and leads into the perfect day. Let the unbeliever of all centuries be tested by the comparison of the fate of its friends with that of the believers in the living Gospel. We have no fear of the result. Infidelity brings a barren life, a dark close, a wretched future. The true believer in Christ abounds in good work. Happy himself, he renders others happy. Victorious in life, he triumphs at last over death and the grave. And even then his joy has only just begun.—*Chicago Advocate.*

ONE of the evils of our day, says a London paper, is a false idea with regard to labour. Manual toil is counted ungentlemanly, and therefore, a thing to be avoided as much as possible. The ambition of clever young men among the working classes is, as Mr. Gladstone once put it, "to escape from a handicraft into the supposed paradise of pen and ink." This is a great mistake. Britain has in the past been prosperous because of the attention paid to manufactures, agriculture, and commerce: these pursuits necessitated hard work with the hands as well as with the brain. The spread of education threatens to undermine this prosperity by giving boys the idea that a seat on the office-stool is better than a place on the bench, and that white hands are a greater honor than hands black and horny with toil.

Denominational News.

NEW BRUNSWICK.

REPORT OF SEVENTH DISTRICT MEETING.—Friday morning, August 20th, some eighteen persons left by the Grand Southern R. R. for Beaver Harbor. During the afternoon the steamer "Flushing" arrived from Grand Manan with fifty-four passengers, also several sail boats from Campbell and Deer Island, so that before Saturday evening, it was estimated that between 150 and 200 persons came to attend the meeting. The session commenced by preaching on Friday evening by Bro. G. Swin, from Deer Island. His text was in the Song of Solomon v. 16. The sermon was good, and well calculated to cheer the people of God, as the brother clearly presented Christ as man's friend. Several brothers and sisters followed with brief testimonies.

Saturday, August 21st, 8.30 a. m.—Bro. J. A. Porter, a licentiate from Waterloo street church, preached a good sermon from John xi. last clause. As the Annual District Conference Meeting was to commence at 10 a. m. there was no time for remarks. At the hour appointed Bro. A. B. Boyer led the Conference Meeting, the testimonies, fifty-nine in number, were well seasoned with grace, and in them there seemed to be a longing for souls. The desire of the people seemed to be that God would grant us a blessing rich and full, as he had done the year previous. We have seldom attended a better meeting, and before closing, all those who loved the Saviour, but had not had the privilege of testifying, were asked to give expression to their love by standing, almost all who had not already spoken arose.

2 p. m.—The first business session commenced. Rev. H. H. Cozman in the chair. This district is composed of thirteen churches, twelve of which reported; we here give the report as a whole. There were during the year 216 baptisms; 40 were added by letter; 37, the number in the church at Chocolate Cove which was last winter received into the Conference, and also in the Seventh District at the present session; total added to the District, 293; decrease, 64; leaving a net gain of 229; adding this to the number reported last year—which was 1,857—we have 2,086.

Money paid during the year for the support of the ministry, \$3,328.37; for buildings and improvements, \$1,696.24; current expenses, \$888.47; Home Missions, \$81.38; Foreign Missions, \$72.01; education, \$61.07; making a grand total of \$6,127.54 raised in the District during the year, making an average of \$3.00 per church member. Remarks were made by several of the brethren, as they felt they had great reason for thankfulness to the great Head of the church, for His tender mercies, and many blessings granted to His people. The servants of God felt that truly the Saviour had verified His promise "Lo, I am with you." We feel like entering upon the new year with courage and hope, believing that the Master will be with us in our work for Him. His cause and precious souls. Let me here state that the amount of money raised does not include the Conference Fund nor the collections taken for missions and the Ministers' Relief Fund.

In the evening at 7, a union Foreign Missionary meeting was held. Sister Smith, of St. John, led the meeting by singing hymn 856, "Ye Christian Heralds go Proclaim," &c. After which Rev. J. W. Halse led in prayer. Sister Fullerton, District Secretary of the Women's F. M. Aid Society, gave a brief statement of what had been done in the District during the year. She said there were but five working societies, and these societies had raised \$116.73. She hoped that other churches would soon become interested in the work. Bro. W. Peters was called upon to introduce the missionaries elect. After a few appropriate remarks he called upon Sister Boyer, who gave her experience and call to the mission work. Bro. Boyer then addressed the audience, giving his reasons for going to India. The people listened attentively, and, we think, a good impression was made. Revs. G. A. Hartley, J. E. Reid and J. N. Barnes, also Dr. Musgrave, made short speeches on missions, and on our duty towards the heathen. Collection \$17.83. The meeting closed by singing the Missionary Hymn, "From Greenland's Icy Mountains," &c.

Sunday, 22nd.—The work and services of the day commenced by a prayer-meeting at 8 a. m., led by Rev. J. N. Barnes. The meeting was one of power, the only regret being that there was not time enough for all who wished to participate.

At 9 a. m.—The Sabbath-school held its session which was made very interesting by the interest taken in it by Bro. W. Peters and others. At 10.30 Rev. G. A. Hartley, of Carleton,

preached to a crowded house from Phil. iii. 14, "I press towards the mark for the prize." The object of the preacher was to inspire all to live consistent and devoted Christian lives. His subject was "The Christian's Ideal." This ideal, the preacher said, was Christ, and he urged all to look to and take Christ as our ideal in Christian life. At the same hour Rev. J. E. Reid preached in the Baptist church at Pennfield. At 2.30 Rev. W. J. Halse, of Portland, preached from Zech. xiii. 7. His subject was "The Awakened Sword." At the close of the preaching service, the ordinance of the Lord's Supper was administered to a large number of persons. It was, indeed, a precious season, the Master by His Spirit being in our midst. At 7 p. m. Rev. J. E. Reid preached a stirring sermon from 2 Pet. ii. 15, "The Right Way." He earnestly yet tenderly appealed to all present to seek and walk in the right way. Many took part in the service, after which an appeal was made to the unsaved to seek Christ. Two persons requested prayer for themselves; it was a precious season. This closed the holy Sabbath-day. To say the house was full at all these services would but faintly give you an idea of the numbers present. Very many who could not find room in the house, stood outside at the windows to listen to the words of life. Yes, "The wonderful words of life."

Monday, 23rd, 8 a. m.—The business of the session was resumed. Bro. H. H. Cozman in the chair. After singing, Bro. J. N. Barnes led in prayer. The first business in order was the election of a chairman, which resulted in Bro. J. A. Robertson being chosen chairman, and Bro. W. J. Halse assistant chairman. The church at Chocolate Cove, Deer Island, having sent a request for the District Meeting to convene with them in its next session, it was voted that the next meeting of the Seventh District be held with the church at Chocolate Cove, Deer Island.

The advisability of having a doctrinal sermon preached at the next District Meeting was discussed, and the vote to have such a sermon was unanimous. The question as to the advisability being settled, it was voted that Bro. Hartley be the preacher, and Bro. Halse be his substitute, also that it be preached on Sunday morning.

Bro. Gideon Swin, a licentiate from the Yarmouth and Shelburne Quarterly Meeting, N. S., who, during the summer months, has been laboring with the churches on Deer Island, presented himself before the District asking for a license. Bro. J. A. Porter, a licentiate from the Waterloo street church, St. John, being present, it was voted that we go into a committee of the whole, which we did. Bro. G. A. Hartley was chosen chairman, and we proceeded in a careful manner to examine Bros. G. Swin and J. A. Porter. The committee arose and reported as follows: That Bro. G. Swin be licensed by this District, the license to take effect as soon as he shall unite with some one of the churches in the District. That Bro. J. A. Porter be recommended to continue on his church license another year, such recommendation being in harmony with his own request,—and that the District endorse his license. It being now past 12 o'clock, it was voted that we adjourn to meet at 2 p. m. The afternoon session was opened by prayer by Bro. J. A. Porter. The business of the session was soon brought to a close, and the brethren spent the rest of the afternoon in profitable conversation. 7.30 p. m.—Bro. F. Hartley, son of Rev. G. A. Hartley, preached from Matt. xvi. 26; throughout the sermon the young brother manifested much earnestness. Several of the brethren followed with earnest appeals to the unsaved; before the meeting was closed an opportunity was given to all who wished the prayers of God's people to manifest it, a large number came forward, mostly all professors. The prayers in their behalf were earnest. Bro. Robertson tendered to the people of Beaver Harbor the thanks of the District Meeting for the noble manner in which they had taken care of the visitors. Truly they did nobly, considering the large number present. Thus the Seventh District Meeting closed to meet with the church at Chocolate Cove, Deer Island, the 3rd Saturday in August, 1887, D. V.

It was one of the best meetings of this kind we have ever attended. All felt it good to be there, and, we think, they must return to their homes to enter more earnestly and cheerfully into the work of God, and look for greater results during the coming year.

W. J. H.

PATTERSON SETTLEMENT.—At a "Pie Sociable," recently held at Patterson Settlement, S. Co., for church purposes, twenty-one dollars and forty-nine cents were realized. The young folks enjoyed the occasion, while all seemed well pleased.