

TERMS, NOTICES, ETC.

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For all religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, JUNE 2, 1886.

— THERE are in England as many as sixty societies whose special work is to give aid and encouragement to discharged prisoners. They get the men and women as soon as they are discharged, if possible, and by care and counsel and furnishing employment save them from their old haunts and farther crimes. An effort is being made to establish such a society in connection with every prison in England. It is an excellent work.

— THIS is anniversary week at Acadia College, Wolfville, N. S. The published programme gives promise of a very interesting week. The following is the order of exercises:

Tuesday, June 1, — 8 o'clock, P. M., meeting of the Senate.

Wednesday, 3 P. M., — Graduation Exercises of the Collegiate Academy.

Wednesday evening, — Graduating Exercises of Acadia Seminary.

Thursday, June 3, 11 o'clock, — Anniversary Exercises of Acadia College.

Thursday evening, — A Conversation in the College Building, under the direction of a committee of the Alumni.

Friday, June 4, — morning and afternoon, meetings of the Governors of the College.

— A NEW YORK paper says that the United States is a "dumping ground for foreign lunatics and paupers," and it might have added for some more dangerous classes also. This conclusion it reaches by an examination of a legislative report on immigration. The figures show that of the insane there are three of foreign birth to one of native birth; and the proportion of paupers of foreign birth is even greater. We are, it says, forced to the conclusion that the United States is being constantly burdened with the insane and paupers of different European countries, deported from their homes for no other purpose than to relieve their several communities of troublesome burdens.

— AGITATION in favour of extending the time of the pastorate continues amongst the Methodists in England. Those who favour a change are convinced that their church suffers, especially in the cities and towns, by the short term of pastorate. There is, doubtless, much to be said in favour of a change, but there are also strong arguments in support of the present system. While, in a few cases, the three years rule may not work to the best advantage, in the majority of cases it is in every respect the best rule—the best for both churches and ministers.

We have noticed that those Methodist ministers who have joined other denominations because of their dislike of frequent changes have done about as much itinerating as before.

— WRITING of "unsettled Baptists" the Baptist Weekly condemns the practice so prevalent of those church members who, moving to a new place of residence, do not transfer their church membership. "They do not—it says—regard themselves as settled, and indulge the vague notion that they may some day get nearer their old church home. This looks like loyalty and devotion to an organization whose interests they hold most dear, while in reality it is only an excuse for neglecting a duty to a nearer church. But

however it may be in such cases, certain it is that when Christian professors make their homes in one place, and retain their membership in another place, there is no excuse for such neglect, and every consideration of personal advantage and usefulness suggest the importance of a different course." There are Free Baptists of this "unsettled" kind in every city, town and village in the country. They owe it to themselves and the cause they profess to love to make homes in the churches where they live.

— MUCH INTEREST in the Congo mission is being taken by the coloured Baptist people of the United States. Some of their associations have given a practical turn to their interest by arranging to have periodical collections for it taken in their churches. They have already sent two missionaries, and will soon send more. Commenting on the pleasing fact the Standard says,—"The coloured Baptist membership in the United States, North and South, is not far from 930,000. Although belonging in the aggregate to the poorest part of our population, and a large portion of them sadly in want of help, a work of this kind would wonderfully elevate them and improve them spiritually and every other way. There is nothing so expands any people as a large-hearted and world-wide helpfulness to others."

There are hundreds of churches of white Christians, indeed some whole denominations, that are suffering because they do not appreciate the fact contained in the last sentence quoted. "There is that giveth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

— IN A LECTURE on "Conscience" Beecher says, in his bright and dashing way,—"I have heard of men with a political conscience, but I never saw one yet. There are corporation consciences. Some men in corporations allow things to be done in the name of the corporation that would blast them with infamy if they did it individually."

Perhaps his statement is more sweeping than it ought to be. But be that as it may, it is good to have a well regulated conscience and to be true to its promptings. Nor does any one lose in the long run by being true to his conscience of right and wrong. Here is an instance which may help some right meaning but timid one:

"Dr. Campbell, the famous head of the Blind Asylum in London, had recently occasion to illustrate this truth. The Prince of Wales was about to visit the institution. Some of the directors, in anticipation of the visit, said to him, 'You will have to lay aside your American prejudices, Doctor, on this occasion, and furnish your guests with wine.' The Doctor endeavored to excuse himself. 'It won't do,' was the reply. 'The Prince would think himself insulted if he came here and no wine were offered him.' The Doctor made no further argument; but when the Prince arrived he introduced the subject himself. 'I am aware, your highness,' he said, 'that it is usual to have wine provided on such an occasion as this; but it is against my principles and those of our institution. I can only offer you the best tea and coffee I could obtain.' The Prince not only thanked him at the time for his consistent adherence to his principles, but is reported as saying everywhere in London society, 'I am glad to know that we have one institution in London which is consistent, and will not lay aside its principles even for a Prince.'

"BE NOT WEARY."

Ministers, like other people, have discouragements. There is, perhaps, no class of men who suffer more from the feeling that their labours are not producing all the good they desire than faithful Christian pastors. It is true that some temperaments are more liable to such feelings than others; but they all have more or less of it. This feeling is not attributable to lack of devotion to their work, for the most devoted are, generally, the most liable to it; nor is it attributable to absence of faith. There is no pastor who reads this but will recall times when he has been faint and almost ready to die because of the apparent fruitlessness of his labours. His preaching and exhortations and personal counsels and entreaties, though bedewed with tears and prayers that the Holy Spirit would make them effective, seem to have been for naught. He had hoped and perhaps been confident that they would bear fruit; but none is seen by him, and then he has the heart-sickness that comes of "hope deferred." Sometimes one in such a case becomes impatient and visits his impatience on the people, charging them, in not too loving words and tones it may be, with hardness of heart and like things. But oftener the faithful man chides him-

self; he fears he is in the wrong place or that there is something wrong in his way of working. It is a painful and bitter experience. But it is not without its compensations. It leads to a searching of heart and a trying of ways; it leads away from possible unconscious trust in self and reliance on favourite modes of work; it leads to examination of the sure word of promise; and it affords opportunity of learning lessons of struggle and trust such as could not be learned without it.

And the Lord knows just when and how to help and cheer His servants who have such experience of depression. He is a present help in time of need. And He times His encouragement with infinite wisdom, and gives it in the form that most conduces to the good of the recipient and to the furtherance of His truth. The sisters of Lazarus were disposed to think Jesus might have more promptly responded to their call when their brother was sick. "If Thou hadst been here our brother had not died," they said when He did come. But, as they learned a little later, His way and time of showing His love and power were the best, the best for them and for His kingdom. So His time and way of ministering encouragement to discouraged ministers are the best.

We have a case illustrating this. On a recent Sunday a pastor was feeling "blue." He thought his preaching must be less productive of good than that of any other preacher. As is usual in such times, he lost sight of many indications of favour which God had vouchsafed through many years. He was greatly depressed in spirit; yet, confident of the truth of the Divine word and of the faithfulness of the covenant-keeping God, he gave counsel and encouragement to his flock as he thought they needed. In the social meeting at the close of the Sabbath evening preaching service there were many testimonies to the love and power of God. In the midst of the meeting a strange brother arose and testified his faith in Jesus. In the course of his remarks he said he had been in the habit occasionally when in the city of attending the Sabbath services of the church. He was then unconverted. The word of God impressed him; one sermon especially from the text "Woe unto the wicked, for it shall be ill with him," was used by the Spirit to fasten deep conviction on his heart, and had, he said, been the chief means of leading him to decide to be a Christian. A little later in the same meeting another brother said he well remembered the sermon referred to, and also its companion of the same Sabbath from the text, "Say unto the righteous it shall be well with him." The spirit of the latter, he said, had deeply moved his heart and led him to decide to be the Lord's.

It scarcely needs to be said that the pastor's heart was filled with devout thankfulness to God for these testimonies as to His blessing on the word He had enabled His servant to preach. They had the effect of quickening the faith and zeal of all the Christians present. Who can tell what use God may have made of them to convict the unconverted.

Be encouraged, servants of God. "Your labour shall not be in vain in the Lord." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good." "He that goeth forth and weepeth bearing precious seed shall doubtless come again bringing his sheaves with him." "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." And if it seem that you have to do more sowing than reaping, be not therefore disheartened. The sower is doing the Lord's work as we are the reaper. "One soweth and another reapeth," our Lord says; and He also says, "He that soweth and he that reapeth shall rejoice together."

LIVING UNTO CHRIST.

As from God to us, Christ is more than the bearer of the divine message of love; he is "God manifest in the flesh," the visible embodiment of the divine character, the personal revelation of the infinite love. He is even more than this, for in taking our nature, the divine life itself became incarnate as entering through him into our life. From this point of view the object of Christ's coming and death is this new life in us. The grace of God has in view far more than our deliverance from the penalty of sin; its object is our regeneration, our entrance into a new life. Hence the words of the Lord, spoken in the silence of the night, but ringing in the ears of the world, "Ye must be born again." Life is not simply being; it is more than being born into existence; it is living and using the powers of our

nature, and growing up into the fullness of their maturity and use. Christ's death was that we may thus live by his life given us. He rose again, and we rise with him because we are in him.

This new life must be radically different from the old. It must be so because it is God's life in us. "I live," says Paul, "yet not I, but Christ liveth in me." It was his own life, and yet it was God's, for Christ lived in him. The vital power of Christ moved him and reproduced itself in his life. The object for which the divine life is given is to effect this radical change, that we may live, not to ourselves, but unto him who died for us and rose again. Its object is the destruction of the indwelling power of the old life. "Unto themselves" sums up the life of the world. In its best view, self-gratification is the great end of a worldly life. However it may widen out to a circle of friends, however it may grasp some great and worthy object, still it is confined to that in which we or ours are interested. But the view of love and life is this: "Not unto yourselves, but unto Him who died for you and rose again."

The new life is one of absolute surrender and consecration. It is not living for Christ as a servant for a master. It is not simply obedience to Christ's will, or to the supreme law of the new life, or doing Christ's work in the world as an obligation, or a return for his love. It is all this and more; it is living unto Christ, our lives all tending to him, conformed to and merged into him. Christ becomes the thought, the motive, the end, and the power of the life. It is a life of oneness with Christ, so that we can say, "It is no more I, but Christ that liveth in me."

Such a life rises far above the ordinary daily struggle of life into the regions of profound peace. There is such an oneness with Christ that, amid the toils and tumults incident to life, a serenity like unto his becomes ours. Made strong with His love and power we are superior to ills and evils that otherwise would harass and destroy us.

THE CHRISTIAN LIFE.

To not a few the Christian life seems a hard and laborious one. Discipleship is almost a spiritual bondage rather than a joyous, excellent freedom. The difficulty is they have not yet learned by experience what the Christian life really is. They attempt to follow Christ, goaded to it by an active and unsatisfied conscience, or perhaps by fears of the consequences to themselves if they do not. Such a life cannot but be one of wearisome struggle and frequent defeat.

The Christian life is one inspired by a very different spirit from this. It looks not merely to one's own conscience and will, but to Christ, both for impulse and power. Its aim is so to appreciate his own wonderful love to us that a personal love to him, as the best and dearest of all friends, shall become the supreme affection of the soul. It tries to regard every duty and accept every trial, as assigned us by him and to be done or borne for him, as an expression of our love. In proportion as we live such a life, not one of mere duty but of personal and out-flowing love to Christ, we shall find the Christian life to be the happiest life that can be lived.

It is a most pernicious mistake to suppose, as many do, that Paul, in the latter part of the seventh chapter of Romans is describing the life of a true disciple. The picture he so vividly paints is that of a legalist who is striving in his own strength, and by the power of his own resolution, to fight successfully the battle with temptation. The writer uses the first person singular, just as he does in the thirteenth chapter of first Corinthians, for the sake of vivacity and impressiveness. Perhaps he was describing his own experience in the days of his Jewish legalism before he learned of Christ how to live the Christian life. But that he was not describing this life is very clear from the fact, not only that the struggler is constantly vanquished, as the true Christian is not, but that when the despairing cry has been wrung from him, "O wretched man that I am, who shall deliver me from the body of death?" the Apostle at once holds up Christ as the source of power and victory. "I thank God [deliverance is to be had] through Jesus Christ our Lord." And he then goes on in the eighth chapter to sing the glad song of victory which Christ has taught us: "There is now no condemnation to them that are in Christ Jesus."

The spirit of law and the spirit of the Gospel are entirely different. Law says to us, *Do and live*. Your living depends upon your obedience. But the Gospel says *Live and do*. Your living is not dependent upon your own obedience, but upon your loving alliance with Christ, who is your life; and

your obedience is the natural and joyful fruit of his life within you. Just in proportion as we come into vital union with the source of all spiritual life, shall we receive from him a spiritual vitality and power that will make our Christian duties easy and delightful. Just in proportion as our religion becomes a personal love toward Christ and our Christian life the expression of that love, in the same proportion will that life flood the soul with the purest, richest, happiness that is ever known this side of heaven. This is the Christian life; the life which Christ empowers and desires each of his followers to live.—*The Advance*.

Denominational News.

NEW BRUNSWICK.

REV. ROBT. FRENCH has been spending some time with Bro. DeWitt, helping him in his work. Bro. D. writes that Bro. French seems to be full of vigor and ready for work.

FROM REV. JOHN GRAVINOR.—I have not written anything for the denominational column for some time, partly, perhaps, through carelessness, and partly because I thought I had nothing to write, my work in part being reported by others. I now pen these lines to say that since I last wrote, a part of the time I was busy here and there, but since spring opened I have been with, and expect until Conference to spend my time with the churches at Bath, Gordonsville, and Foreston and vicinity. In all these churches the meetings are very good, and the brethren are quite hopeful of better days. The churches at Gordonsville and Foreston have made up their minds to arise and build, and already the house at Gordonsville is up and enclosed. At Foreston they have the ground secured and the frame out, and as soon as cropping is through with it will be put up. Brethren pray for us.

JOHN GRAVINOR.

May 25th.

MONCTON.—Bro. Thompson, on his way from Dover, called to see us and remained over Thursday evening and preached an interesting sermon from Jer. xxi. 8. Baptism was administered at the close of the service, and four persons—two young men and two young women—received the hand of fellowship, making twenty who have been added to this church since March 7th. And there are "more to follow." To God be all the glory!

W. B. WIGGINS.

May 24th, 1886.

NORTH ROAD, CAMPOBELLO.—Since I last wrote the meetings in this place have been about the same. Our prayer meetings are good, especially on Sabbath morning. On the 16th Bro. J. N. Barnes was with us all day. At the close of the afternoon service one young man was baptized. He also was taken into the church. At the close of the evening service the sacrament of the Lord's Supper was administered. During the afternoon and evening I was at Wilson's Beach. During the past year there has been a great advance in the religious life on this island. Still there is a large amount of work to be done, work which can be best done by the church members, and especially by those who are heads of families. God willing Bro. J. P. Nowlan will be with us at North Road on Sabbath. He was to the Beach last Sunday with me. Pray for us.

J. E. GOSLINE.

May 22, 1886.

To Rev. J. T. Parsons, Corresponding Secretary of the U. M. Society:

Dear Bro.—As another month has passed away it becomes my duty to submit to you my monthly report. And it will necessarily be very short as I have not much to write about for the month's work. My last report was sent to you from Grand Manan, and I had then commenced my work with the churches at Grand Harbor and Seal Cove. The first Sunday was spent at Grand Harbor altogether, and a very good day was enjoyed. The week following was spent in holding special meeting and in visiting from house to house. The next Sunday I preached in the morning at Grand Harbor and in the evening at Seal Cove, and the Lord was present with us through the day. The following week held a number of meetings and visited and prayed with a large number of families. The next Sunday I preached at Seal Cove in the morning and at Grand Harbor in the evening. The day was somewhat stormy and the congregations not as large as usual, but very good meetings were enjoyed. I now considered it proper for me to see the H. M. Executive and for that purpose I came to St. John. Bro. Francis, a Licentiate from Nova Scotia, being on the island, supplied my place for the day, and preached in the morning at Seal Cove; he was to have preached at the Harbor in the evening, but the great rain prevented the meeting. The next week I returned to Grand Manan in company with Rev. Wm. DeWare, and by the advice of the Executive; and on Sunday, 23rd inst., preached at the Harbor in the morning and in the evening at Seal Cove. Bro. DeWare was present at the meeting at Seal Cove and took

part in the exercises to the acceptance of the people. Bro. DeWare came for a visit to his friends on the island, and more especially his mother, who is at present in a poor state of health. The religious interest in these churches is very low, and looking the whole subject all over I did not see as I could make them any better, so I concluded it would be better for me and for the cause of God, if my labors were directed elsewhere for the present. So, getting Bro. DeWare to supply my place for the next Sabbath, I concluded to leave the island. Your brother in Christ, A. TAYLOR.

Grand Harbor, May 25th, 1886.

NOVA SCOTIA.

HARMONY Q. M.—This meeting was held at Port Medway, Queens Co., N. S., May 14th, 15th, 16th. The representation from the churches was larger than usual. Bro. G. M. Wilson, of Halifax church, was licensed to preach the Gospel for one year. Bro. F. G. Frances' license was renewed for one year. Bro. A. Kinney was chosen a delegate to attend the Convention of Baptists of the Maritime Provinces to represent us on the union question and other interests. Bro. A. Kinney was chosen delegate to Congregational Union. Bro. S. N. Royal was chosen delegate to the Annual Meeting of Disciples. On motions to choose these delegates there was a general discussion of the union, baptism and communion questions by Bros. Kinney, S. K. West, from Y. and S. Q. M.—who had been invited to a seat with us, and who rendered valuable assistance in business, conference and preaching meetings—Royal, Wilson, E. Morine, J. Letson and S. Foster.

Bro. Kinney reported the needs of the young men of this Q. M. at Union Seminary, and proposed that immediately measures be taken to raise \$50 for them.

The following resolution was passed unanimously:

"That whereas we learn with pleasure that Bro. A. Kinney intends and contemplates to spend his entire time among the churches of the Free Baptist denomination, as an evangelist, so soon as he can safely leave the interest at Halifax; we would as a quarterly meeting endorse him to the churches as an evangelist, and express the wish that the Executive Committee of General Conference will employ him as an evangelist among the churches of the denomination on terms mutually advantageous to us as a denomination and to himself."

The church at Halifax was reported as doing well spiritually; some of the additions during the past year have now the ministry in view. Bro. J. E. Morton had received a church license. There had been a work of grace at Port Medway; 12 young people had been baptized and joined the church and there is now an interest among the children and young people. There had been a revival of religion at Port Matoun and 15 had joined the church. East Port Medway had completed their place of worship, which is a credit to them and an ornament to the place. The brethren at Caledonia have improved and are repairing their house of worship; the religious interest there was encouraging. The churches in Queens were moving to secure a pastor. Bro. S. K. West preached on Thursday evening a sermon that was timely and well appreciated. Bro. Royal on Friday echoed the words of Jesus and Phillip. Saturday afternoon was social conference and was a good season. Saturday evening was a good missionary meeting. S. N. Royal presided. Addresses were made by Bros. West, Kinney, Wilson, McPherson, Churchill and McQuail. A collection was taken for the young men of this quarterly meeting now at Union Seminary. On Lord's day morning Bro. S. K. West preached at Port Medway a sermon that will be remembered by most with great satisfaction; it "was in demonstration of the Spirit and in power." By request of the brethren there and with consent of Conference, Bro. Kinney went to East Port Medway and preached the dedicatory sermon and conducted the dedication services at the opening of the new house. Text Eph. 2:20 to end. The services were reported as very interesting. Those who have heard Bro. Kinney preach know that it is next to impossible to report the sermon. Elder S. N. Royal by request of the bereaved and with consent of Conference preached a memorial sermon in memory of those who perished at sea last early autumn, text Rev. xxi: 1, and xx: 13. "And there was no more sea." "And the sea gave up the dead which were in it." A solemn scene. Lord's day at 6 p. m., Bro. West preached. On leaving the clerk had not received any report, but no doubt there and in eternity there will be a good report. In the evening Bro. Kinney preached at Port Medway to a large congregation. After sermon a large number gathered around the "Lord's table" and it was "communion" indeed.

Thus ended a profitable session of of Harmony Quarterly Meeting. Some