

TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

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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.

Items of religious news from every quarter are always welcome. Denominational news, as well as 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 non-compliance confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 373, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, SEPT. 14, 1887.

Wayside Ministers.

It is said that when Thorwaldsen, the Danish sculptor, returned to his native land with those rare and wonderful works of art which have made his name immortal, chiseled with patient toil and glowing inspiration in Italy, the servants who unpacked the marbles, scattered upon the ground the straw which was wrapped around them, and the next summer, flowers were blooming in the streets of Copenhagen, from the seeds thus borne and planted by accident. While pursuing his glorious purpose, and leaving magnificent results in breathing marble, the sculptor was, at the same time, unintentionally and unconsciously scattering other beautiful things in his path, to give cheer and gladness to others. And so in all true living, while men execute their greater plans, they are ever, without intention, performing a series of secondary acts, which yield most beneficial results. There is a daily wayside ministry made up of countless little courtesies, gentle words, mere passing touches on the lives of those we meet casually, impulses given by our salutations, influences flowing indirectly from the things we do, and the words we speak,—a ministry undesigned, unplanned, incidental, unnoted. And yet it is impossible to measure the results of these accidents of usefulness.

We go out in the morning to our round of duties, and perform them with more or less faithfulness and effectiveness. But during the busy hours of the day, we find opportunities for doing many minor kindnesses. We meet a friend on the street, whose heart is heavy, and we stop a moment to speak a word of thoughtful cheer, which will sing in his heart all day, like a note of angel's song. We ring a neighbor's door-bell, as we return from dinner, to inquire after his sick child; and there is a little more brightness in that sad home all the afternoon, because of this gentle thoughtfulness. We walk a few steps with a young man who is in danger of slipping out of the way, and let fall a sincere word of interest, which he will remember, and which even may save him from his peril. All sorts of people come to us on all sorts of errands. We can not talk much to each, and yet we may drop into the heart of each a word of kindness that shall prove a seed of beauty. We meet people in business relations. We can not always talk to them on religious themes; this may be neither practicable nor expedient. And yet there is not one of them to whom we may not minister in some way. One man has had a sorrow in his home. His face carries the marks of sore struggle and inward pain. By a gentle bearing, a mellowed speech, a warmer hand-grasp, and a thoughtful expression of the sympathy and interest we feel, we send him away strongly comforted. Another is staggering under financial burdens, and a hopeful word gives him courage to stand more bravely under his load. We are writing business letters, and we put in a personal sentence, or a kindly inquiry, revealing a human heart, even amid the great clashing, grinding wheels of business; and it carries

a pulse of better feeling into some dingy office, and to some dreary, tread-mill life, far away. Not one of these things have we done with any consciousness or intention of doing anything beautiful; and yet, like the flower-seeds the sculptor bore back amid the wrappings of his marbles, they yield loveliness and fragrance to brighten many a bare and toilsome path.

In every life, and in unbroken continuity, come these opportunities for wayside services. Indeed, the voluntary and planned activities of life do not by any means measure its influence; they make up but the smallest part of our total life-results. Our influence has no nights, and keeps no Sabbaths. It is as continuous as life itself. The smallest acts we do are potent with influence. There is a ministry in our hand-shaking, in our greeting, in the most casual conversation, in the very expression we wear on our features as we move along the street. To meet some people on the sidewalk, and to hear a cheery good-morning, makes one happier all day. To encounter others as if dispiriting as to meet a funeral procession. There is a magic potency always in a sunny face. There is a holy aroma about all unselfish love. A joyful person scatters gladness like song-notes. A truly consecrated Christian life sheds a tender warmth wherever it moves, and is full of unconscious inspiration and helpfulness.

What a wondrous sphere of usefulness is thus opened to every one of us! Preparation is best made for it by rich heart-culture. Being full of Christ is the secret. Then, amid the busiest scenes, while engaged in the most momentous labors, we will carry on at the same time a quiet, unperformed ministry, whose results shall spring up in our pathway like the lovely flowers, or echo again in the hearts of others, in notes of holy song, or glow in human lives in touches of radiant beauty.—C. F. P.

Christ's Treatment of Sin.

The facts recorded in Matthew's Gospel, when the Apostles saw their Master healing all manner of sickness and disease among the people and recognized it as the fulfillment of the prophetic word of Isaiah, "Himself took our infirmities and carried our diseases," throw light, as I recently pointed out, on the way in which also Christ bears the sins of men. But they do more—they also show us Christ's purpose in relation to sin, and may thus help to put aside some conceptions of this matter which have too often prevailed in the Church. These conceptions, as a rule, move in a realm of unreality. The theology on this point, especially as represented by Calvin, and reproduced, often in an exaggerated form, by succeeding theologians, does not reach beyond the idea that men are accounted righteous before God by the righteousness of Christ being imputed to them. This is an idea wholly alien both from the teaching of Christ and from the conception of a God who "desireth truth in the inward parts."

Now the incident to which we have referred in Matthew's Gospel shows that Christ was not content with imputing health to men, nor were the sick merely "counted among the healthy," whether they were so or not. His bearing of men's infirmities included their actual removal. His taking of their sickness meant their actual healing. It would have been a poor way of dealing with the infirm to have merely reckoned them whole, or with the sick to have merely accounted them healthy. Christ's was a far more thorough method than this. His task was not completed till the infirm were actually whole, and the sick actually healthy. And this work of our Lord's in the physical and visible realm is the pattern as to His work in the unseen spiritual realm. Here His method is equally thorough, and includes an actual bearing away of our sin by meeting the craving of the heart for forgiveness. This Christ did again and again. "Thy sins be forgiven thee," is a declaration which meets us continually in the pages of the Gospels. Forgiveness is a Christian idea. Imputation certainly is not. Christ never said, "I impute! My righteousness to thee, go in peace!" Whilst, like all Christ's ideas, this of forgiveness approves itself to our sense of right and fitness, it finds its analogue in our human relationships. We have all felt the need of forgiveness. We have all been the object of forgiveness. We have all accorded forgiveness to others. The father forgives his erring but penitent child; he finds the deepest joy in so doing. But let his love be ever so great, he never imputes to his child his own or any one else's righteousness, nor if he did, would it make the child righteous. It would not change the child's heart. Parental

love or rule does not move in a realm of fiction, and that of the heavenly Father who sees things in their realities, certainly does not move in any such realm. His forgiveness may and does so touch and enter our nature as to be the spring of a new and holier life; but until this nature becomes holy, it is not so accounted, as St. John, with his keen eye, clearly discerned, when he declared, "He that doeth righteousness is righteous." Not very long ago a book, entitled "Deep Problems in Philosophy and Theology," was handed to me by a certain learned Professor, with words of high approval, and on opening its pages the first sentence that caught my eye was this—I quote from memory—"We cannot understand any imputation of righteousness which does not involve the infiltration of righteousness into the nature." This sentence is abundantly supported by the facts in Matthew's Gospel to which we have already referred. There we see how Christ's dealing with infirmity and disease, included the infiltration of so healthful an energy that the nature was able to throw off the infirmity or disease. That energy made men whole. The question once asked by Christ of a certain sufferer was this, "Wilt thou be made whole?" The word actually used by our Lord being that from which we get our word "hygiene." And that may well indicate Christ's purpose in the higher realm of the spirit. Wholeness, health, is the end for which He works—wholeness in reality, not the merely accounting men whole. Indeed, Christ is the medium through which the Divine energy that ever quickens spiritual health passes into our hearts. "I am come," said Christ, "that they might have life, and that they might have it more abundantly." And abundant life, whether it be in tree, or body, or soul, ever throws off diseased growths. It may take Christ longer to heal the spirits than it did to heal the bodies of men, for the method of healing is different, and spiritual malady is harder to master, as Christ Himself found, than physical malady. Bodily sickness passed away in a moment at His touch or word; but it took years to heal the spiritual nature even of the little chosen company of His nearest disciples. But His object in each case is the same. We cannot understand exactly how Christ's words or touch banished disease from the bodies of men, and we can but imperfectly discern the way in which He banishes sin from their spirits: there is much that is mysterious both in Christ's method of banishing disease as well as in that by which He banishes sin; but just as surely as health was the object He sought in the bodily realm, so it is in the higher spiritual realm. His real purpose is not that men may be accounted righteous, but that they may be "clean every whit."—W. G. H.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper and the time brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Government partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by a treaty upon populations either ignorant or unwilling.

We know that the law might do much now left undone to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

The following superintendents of work were appointed:

- Juvenile work—Mrs. Atkinson, of Moncton.
Evangelistic work—Mrs. Sampson, of Fredericton.
Temperance Literature—Mrs. Steadman, of Fredericton.
Sailors and Railways—Mrs. Trenholm, of Hantsport.
Parlor Meetings—Mrs. Stewart, of Portland.
Jail and Prison—Mrs. March, of St. John.
White Cross Department—Mrs. Turnbull, of St. John.
Influencing Fairs—Mrs. Smith, of Windsor.

W. C. T. U. Convention.

The ninth annual convention of the maritime Women's Christian Temperance Union was held last week in St. John.

The business of the meeting took a very wide range. The attendance was good, and several visitors were present.

Among those who took a prominent part was Mrs. J. K. Barney of Rhode Island, who delivered several stirring addresses. Of this talented lady a Delaware paper says: "Mrs. Barney is a fluent speaker, making her points with good feminine effect, and during the hour or more of this discourse held the entire audience in wrapt attention." The executive committee arranged for a sale table of fancy and useful articles, two proceeds of which go for the maritime union fund, in aid of general work. On Thursday evening the union celebrated the jubilee year by a public meeting at the Mechanics' Institute, at which all members were requested to wear the white ribbon. The election of officers resulted as follows:—

- Mrs. W. W. Turnbull, St. John, president;
Mrs. Steadman, Fredericton, corresponding secretary;
Miss Annie Trueman, Sackville, recording secretary;
Miss Lockhart, St. John, treasurer;
Mrs. Thos. G. Allen, St. John, auditor;
Vice-presidents—Mrs. Atkinson, Moncton; Miss Ella Smith, Windsor, N. S.; Mrs. R. Phillips, Fredericton; Mrs. MacFarlane, St. John; Mrs. W. J. Stewart, Portland; Mrs. Chipman, St. Stephen; Mrs. Burwash, Sackville; Mrs. Joseph Harper, Port Elgin; Mrs. Hay, Woodstock; Mrs. Burpee Welton, Sussex; Mrs. Trenholm, Hantsport; Miss Mitchell, Newcastle; Mrs. R. C. Tait, Shediac; Mrs. Brough, Petitcodiac; Mrs. Johnson, St. George; Mrs. Holstead, Salisbury, Mrs. Charles P. Baker, Fairville.

At one of the public meetings, Mrs. Burwash of Sackville, was introduced and a carefully-written and interesting review of the work of temperance reformers, following the progress of the temperance movement since it first began over one hundred years ago. She concluded her excellent paper by describing the work which the W. C. T. U. was striving to perform. Mrs. Barney, having been introduced, spoke at some length and in an interesting way on temperance, relating as she proceeded, many touching anecdotes. The meeting closed with prayer by Rev. W. J. Stewart. At one of the regular meetings, Mrs. Turnbull announced that the St. John Union would give prizes of \$10, \$5 and \$2 50 in both the Grammar and girls' high schools—three prizes in each school—for the best essays on the "Physical, mental and moral effects of intoxicating drink on the Individual." These prizes will be awarded at the close of the schools for the Christmas holidays. Mrs. Steadman read the following petition, a copy of which it was resolved should be sent to each union and that an endeavor should be made to have it signed by as many women as possible. It will be sent to all legislative bodies in Canada and the United States:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper and the time brought nearer when the world shall be at peace.

Denominational News.

We regret to learn from a private note written at Southampton by Bro. Downey on the 6th inst., that his youngest son was then lying very low of typhoid fever. He says he will not be able to attend the District Meeting, as should his son recover he will still require his care and attention.

Bro. Downey will have the sincere sympathy of all his brethren, who will not fail to pray for him in his affliction.

SUNDAY SCHOOL CONCERT.—A correspondent writes: The F. C. B. Sabbath School of Hibernia, Queens Co., held a concert in their church on Sunday evening 2th inst. A large and attentive audience filled the house. Many excellent recitations were given by the children, and a few good readings from adults followed.

The Choir, under the leadership of the Pastor, Rev. Mr. Mott, and the organist, Miss K. E. Davis, gave several choice selections of music. Brief but spirited addresses were made by the pastor, the superintendent, Mr. Davis, and the teacher of the young men's Bible Class, Mr. Thomas Pender.

The concert was the best success of any held here for a long time. The school purposes having another later in the Autumn.

A private letter from Bro. Cosman informs us that the cause of the Lord is prospering with them. Preaching Meetings are well attended, prayer and social meetings are interesting—but they regret the absence of their much respected deacons, who, from age and infirmity cannot now meet with them as often as in former years.

Brothers Noble and Bubar, from Houlton, paid them a visit recently, and were the means of encouraging the brethren in the church to greater diligence.

The church has unanimously invited Bro. Cosman to continue with them another year, which invitation he has now under consideration; in the meantime, they have given him a vacation of two weeks, which he intends (D. V.) spending in Queens County. Their S. School had arranged an excursion to Wilson's Beach on Saturday last, weather permitting.

Bro. C. does not forget to speak a kindly word for the INTELLIGENCER. We trust it may do them good,—and that the cause of Christ may continue to prosper among them.

Bro. Halse is at work in Lowell as will be seen by the following from the Lowell Daily Courier.

The new pastor, Rev. Mr. Halse, preached in Chelmsford Street Free Baptist Church two excellent sermons, taking for the morning subject "Moses and the Burning Bush," showing that God was in the bush and it would have been consumed, and by illustrations that anything that has God in it will endure the fire, persecution and the criticism of the world, like the church and the Bible, which infidel hands have struggled hard to destroy. The church was beautifully decorated with flowers, including a large motto with the word "Welcome" across the centre in flowers. The design was by Mr. Charles Marshall, assisted by Mrs. Thurston. Large audiences were present at both services.

New Brunswick Sunday School Association.

A meeting of the executive committee of the above association was held on the 7th inst. It was very fully attended, and much important business was transacted. The annual convention was fixed for St. Stephen, October 10th, 11th and 12th. Mr. Wm. Reynolds, one of the most prominent S. S. and Y. M. C. A. workers in the United States, and president of the International S. S. Association, will be in attendance and take a prominent part. He is also expected to spend the preceding Sunday in St. John, and the local associations will arrange how to make his visit most effective. A mass meeting of teachers, at 4 p. m., was suggested. Mrs. Craft, who has had long experience in S. S. work, and is beyond question the queen of primary class teachers, will give a distinctive practical character to the sessions. Ladies, specially teachers of the very little folk, will be favored with a choice opportunity of improving themselves. The association is exceedingly fortunate in securing two such eminent workers. The S. S. teachers of the province should heartily appreciate the efforts of the committee on their behalf. The programmes will be issued as soon as railroad and steamboat arrangements are completed.

The cheap edition of Teaching and Teachers, authorized by the convention last year, is now ready, and parcels will be forwarded at once to parties who guaranteed quantities for their counties.

S. S. RETURNS.—Sabbath School Superintendents who have not yet made returns to the agent, will see that this is attended to promptly. Send as directed in notice in another column. If placed in an unsealed envelope one cent stamp will pay the postage.

Some Interesting Items Concerning the F. C. Baptist Churches on Deer Island.

This Island is well supplied with meeting houses. The "F. C. Baptist," and the "Disciples" have three each, the Methodist two, the Free Baptist one, and one house is owned by private individuals. Our houses are located at Chocolate Cove, Fair Haven and Northern Harbour. The one at Fair Haven, is not completed but is in a very fair condition for holding service in. One hundred dollars will pay the debt on all our three places of worship. Eight years ago there was not a Free C. Baptist meeting house on this Island, and what we now have is largely due to a few hard working, faithful, persevering women, assisted by the men of the island. The first Free C. Baptist church here was organized by the late Rev. William Brown and Rev. F. Babock A. D. 1868. The prospects were not the most encouraging, but it must have been approved of by God or it never could have lived and grown to its present dimensions for God has been with them. Bro. Brown was chosen as Pastor, but soon removed to Grand Manan, whence he passed away to his rest above. From time to time the following brethren laboured with them, Bro. S. Smith, E. B. Gray, E. Garey, W. Downey, J. Robinson, J. N. Barnes, B. Traflet, and G. Swims. They had visits from Bro. A. Taylor, P. Mallard, J. E. Reid, G. A. Hartley, and also Bro. Frederick C. Hartley, son of Rev. G. A. Hartley. When organized the church made choice of Bros. John Bridges, and Samuel Butler Sen, as Deacons and subsequently Brother Stephen Feines all these men had the cause at heart and worked in harmony. Bro. Bridges is now past labour, and is only waiting his Heavenly Father's call, "come home." In December 1885, Brother George Fowtain deacon of the Christian Baptist Church Chocolate Cove died; but, before his death he requested that his church should join with the Free C. Baptist General Conference, which thing they did a few days after his death, assisted by the Rev. G. A. Hartley and the writer, this also we believe was of God the Lord, as has been evidently seen since. Bro. Taylor spent a few weeks with them and prepared the way for a good work; soon after, Bro. J. W. Halse came to their assistance and a most blessed work of grace was enjoyed. Some 130 or more were baptized and added to the church. Others have been added since. Brother William Chafey of Indian Island is the eldest Deacon of this Church.

His age, and the distance from the meeting house, prevent him many times from meeting with his God's people, but in heart and spirit he is with them. Bros. Warren H. Fountain and John W. Stover were appointed as Deacons at the union of the two churches, and have proved themselves the right men in the right place. Since the union the work has gone on with marked success. Our young brother Hartley has been labouring with those two churches since the first of July last, with much acceptance, in fact, he is greatly beloved by all, so I am informed, and best of all, he is gathering in some sheaves. Last Sabbath, the 4th instant, the writer exchanged with him, and spent the day at Fair Haven. Attended these meetings, baptized two happy converts and received them into the church, and administered the Lord's supper. It was a good day. There are others seeking the Lord. Our young Bro. Hartley will remain until Conference. These churches are hoping that at Conference some good faithful man of God will be directed to come and labour with them. They want a man that understands how to do good work for their Master, of which there are plenty, one who will be careful to attend to the King's business. The last meeting of the Seventh District was held with the church at Chocolate Cove, without doubt it had a good effect. Bro. Charles Rodger, a member of the Carleton church, who is looking towards the ministry, remained a few days with the church after the meeting, and was well received. May God bless these young men, is our prayer.

J. N. Barnes. Wilson's Beach, Campobello, Sept 5 1887.

Seventh District Woman's Aid Foreign Mission Society.

The annual meeting of this society was held at Deer Island, Saturday, Aug. 20th. A goodly number, of those interested, were present. The president of the District occupied the chair. In the absence of the secretary, Mrs. W. O. Slipp of Carleton, St. John, acted as sec'y pro tem.

After the opening exercises, the meeting proceeded to the election of officers, the result being, that all those

of last year subject of org at the place arrangements m meeting in the According to was taken pro The meeting "There is a fo the President's Isiah and Farlane of The rep Secretary. vance in the a amount raised ninety-five cents, \$195.00 contributed as North Head, Carleton... St. John... Beaver Harb Wilson's Beach White Head. Collected by Seal Cove. Collected by Grand Harb Collection to meeting... The adopt moved by Mr Harbour, at Redmond of M so in an appro addressess Munro of C Phillips of then sang "G which the c called upon a teresting five President ap Monday mo Auxiliary, th taken, and the the benedictio Monday mo organized an members. W unfold its fu deed prove to shining light.

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