

TERMS, NOTICES, ETC.

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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 those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, JULY 13, 1887.

The Seminary.

In another column is an appeal authorized by the directors of the Union Baptist Seminary. It is addressed to Baptists and Free Baptists—the parties interested in the work. It ought to meet with a ready and general response. We publish, also, a note from Bro. Wm. Peters, in which he addresses himself especially to Free Baptists. This matter is of great importance to our churches, involving somewhat the credit of the denomination. The work of the education society has been prosecuted in the face of difficulties, some which the friends of the work expected and were prepared for, and some which could not possibly have been anticipated. But in spite of all, good work has been done by the Seminary. The building, than which there will be no finer in the Maritime Provinces when it is completed, is now being erected. But that the work may be expeditiously and successfully prosecuted, more cash than is on hand is needed at once. Of the stock subscribed, and which will be paid, considerable is not available for present use. To meet the present needs the appeal is made. There are in the churches concerned in this educational work more than twenty-five thousand members. A dollar from each just now would enable the directors to carry out their plans and give the denominations a magnificent seminary perfectly equipped. The amount asked from each is so small that it can be easily paid. Who is so poor as to be unable to pay a dollar to this christian work? We wish to add our voice to that of the Committee in the appeal, and to urge the necessity of a prompt and universal response to the call for contributions. To permit the work to stop, or even be delayed, would be a disgrace to the two denominations in whose interest it has been undertaken. To our own people we appeal especially. They are fully able to contribute their share of the money needed; and we are inclined to the belief that they will do it. Do, brethren and friends, and do it without delay. The ministers should bring the matter before their congregations immediately, and urge the importance, aye, necessity of action. Circulars and collection blanks are being sent to them; collectors should be appointed in every congregation, and every member solicited to contribute. If, in any community, no collector is appointed, then individuals desiring to contribute can send direct to Rev. G. O. Gates, St. John, who will acknowledge the receipt.

We cannot afford to neglect this matter. The honour of the denomination is at stake. It must be preserved. We are able to do it. Our Baptist brethren will, doubtless, do their part; let us do ours. We hope to be able to announce in a few weeks that the crisis is past, and the completion of the Union Baptist Seminary assured within the proposed time.

Postal Cards from Bro. Boyer and Sister Hopper inform us of a most destructive cyclone in Balasore and vicinity. It resulted in the loss of life and destruction of property. The Missionaries are all safe. In our next issue a letter from Sister Hopper will appear giving a full description of the storm.

Among The Churches.

No. 5.

In our last letter we mentioned that there had been no very warm weather. The statement was true enough then; but the same cannot be said of the days since then. From the time we left the Second District Meeting, through that week and till the close of the First District Meeting every day was very warm, indeed more than warm sometimes—hot. The unusual heat made less pleasant than it would otherwise have been the ride from Woodstock to the Tobique. We made easy trips, however, consuming three days on the trip, calling on friends enroute. For the ride we are indebted to Rev. C. T. Phillips, the Woodstock pastor, whose geniality contributed much to the pleasure of the trip. At Victoria Corner we spent a few hours with Rev. Thos. Connor, and much enjoyed the interchange of thought and experience. He is active for a man of his years, and takes a lively interest in whatever affects the denomination and the christian cause in general. He is contemplating relieving himself, if possible, of some of his home cares, and devoting himself more fully to the work than he has been able to do during the past year or two. He wants to close his life in the active work of the ministry.

At Bath we tarried over night. It is a somewhat pleasant village at the mouth of the Monquart. There is, evidently, a good deal of business done by the half-dozen stores there. There are two churches, a Methodist and a Free Baptist. An Episcopal minister, Rev. Mr. Morris, has his home there. He has no charge, but is said to take a hearty interest in the moral and religious welfare of the community. Rev. Thos. VanWart lives at Bath, and is pastor of the church. He also ministers to the churches at Bumfrou and Lower Perth. The interest in these places is not as strong as is desirable. Bro. VanWart says, but is improving. At Lower Perth, where we had the pleasure of giving a lecture for the benefit of the church-building fund, there is in course of erection a house of worship. The outside is finished, and it is so far advanced within, that service is regularly held in it. When completed, as we presume it will be very soon, it will be in every way creditable to the community. It is a pleasant community, an excellent farming district. In late years more attention is being given to farming than formerly, when everybody did more or less lumbering, and depended chiefly on it. The uncertainties of the lumber trade have caused many to turn their attention more, and some of them entirely to their farms, much to their advantage, we have no doubt.

Riding through the fine country from Woodstock to Tobique we could not wonder, as often before, why anybody should want to leave this Province for other places. The whole country just now is a fruitful garden. What matters it that it is snow covered to the depth of many feet a little ago? There is no country that can show more rapid growth than this, nor more abundant yield for the seed sown and the labour expended. Inquiring as to the cause of so much clover—for the fields everywhere we have been in the up-river country are full of clover—we found the farmers generally attributing it to the fact that the heavy snow falls of last winter kept the ground frost free and warm. Immediately the snow was off the grass was up green and life-full, and growing apace. To the same cause, in part at least, may be attributed the quick and abundant growth of everything else. Young men, who are not afraid of work—and they are a poor kind who wish to avoid honest toil—need not go away from New Brunswick to earn easily a good living, make a comfortable home and enjoy a pleasant life. The chances are more and better here than in those places to which distance lends enchantment. Besides, the superior educational facilities, and the positive moral and religious influences which exist here, should count for something. Nine out of ten of those who go away would have been better and done better had they remained at home. Perth Centre, just below the mouth of the Tobique, has got to be a considerable village, with several stores, the principal one being that of Mr. G. T. Baird the M. P. P. for Victoria. Arthurette, where the First District Meeting was held, is on the Tobique river about fifteen miles above the mouth. It is a good farming district and is evidently thriving. The people on the Tobique are expecting the long-talked-of Railroad to be built very soon, now that the subsidy has been secured. There has been much improvement on Tobique since we first saw it nearly fifteen years ago.

When the railroad is built the unoccupied lands will be more rapidly taken up. It is only a question of time when the projected road will tap the Intercolonial, opening up what is said to be one of the finest sections of the Province.

The ministers in attendance at the district meeting were Rev. Messrs. VanWart, Phillips, Clark, Rideout and McLeod. Eight churches were reported and represented in the meeting. The needs of the District were discussed, and there was apparent a strong desire on the part of the brethren resident in the District to have more and more systematic labour. Last year Rev. A. Taylor was appointed to visit all the churches; he did so, and his report was read at the meeting. He described their condition and needs as he saw them, and made suggestions for their help. The principal suggestion was the arrangement of the churches in three pastorate thus,—those on the west side the river in one, those on east side in one, and those on Tobique in one. The plan commended itself to the brethren, and they resolved to act on it. We hope they may be able to secure three devoted, patient energetic men for the work. There is an excellent opportunity for work, and we trust brethren may be found ready to undertake the cultivation of these important fields.

Rev. Thos. VanWart was elected chairman of the district. Two delegates to conference were appointed. A resolution favouring Baptist union was adopted. A vote of approval and commendation of INTELLIGENCER was passed. The Woman's Mission Society had a meeting. A full report will be published later. There is a growing interest in this good work. The new church building, just completed, is a neat and in every way suitable place of worship. It was formally dedicated to the worship of God on Sabbath morning. The dedicatory sermon was preached by the writer and the prayer of dedication was offered by Rev. J. W. Clark. Revs. T. S. VanWart, C. T. Phillips, and C. F. Rideout took part in the service. The Sabbath School exercises in the afternoon were interesting. The superintendent, Bro. Geo. Chamber, is devoted to the work. Rev. D. Fiske, Presbyterian minister in the Scotch Colony, was present at the Sabbath School and at the afternoon preaching and communion. The weather throughout the session was clear and bright, a little too warm for comfort sometimes. The hospitality of the people was quite equal to the large demands on it; and the hearty vote of thanks passed by the meeting was fully deserved. The meetings from the beginning were of marked religious interest. In the first meeting, Friday evening, there were indications of quickening, and the interest steadily increased throughout the session. There was a genuine revival spirit, and a good number were seeking the Saviour. Bro. VanWart remained, and we are expecting to hear of much good being done. The session of 1888 is to be held at Bath.

PROGRESS.—A writer to the *Herald*, from the Annapolis Valley. After referring to the treaty of the County, its railroads, its crops; intimating that the upper drops may fall below the average &c., thus classes his interesting and racy letter.

"Among our citizens, however, we can perceive marked and growing improvement in many respects. The principles of temperance are becoming more deeply rooted every year. This holds good in respect to what we eat as well as to what we drink. It requires a microscopic eye to see the difference between the sin of drinking and the sin of eating what is wrong—what wastes money, ruins health and debases manhood. Being unable to perceive this difference, our people are disposed to treat the tobacco plug precisely as they treat the wine-glass. The twin brothers are both condemned to be hanged without benefit of clergy. We have been assured by a number of persons who have acted upon this principle that their annual savings from this source alone have enabled them to make liberal contributions for the support and spread of the gospel, whilst sufficient surplus is left to furnish their families with many comforts which had previously been unjustly withheld from them. We call this temperance, and we do not see how the term can be appropriated by those whose habits do not correspond with the examples here presented.

In the exciting celebrations in honor of the fifty happy years during which our gracious Queen has reigned over her loyal subjects, our Valley heartily participated. Brilliant illuminations, gay and noisy processions, meteoric

showers of blazing rockets, and every other attractive device which ingenuity or caprice could conceive were employed to express the joy our citizens felt on such a memorable occasion. It takes a good deal of gunpowder to inform Her Majesty how much she is appreciated and beloved by her admiring people. The biggest cannon is unable to speak her praises as loudly as we would like to have them sounded. But the most appreciate subjects have, perhaps, been the least demonstrative. Neither flags nor squibs nor booming artillery can express the sincere joy and gratitude which fill their hearts as they review the fifty years of peace and prosperity during which the sceptre of Britain has been wielded by the noblest sovereign that ever filled an earthly throne."

THE LADIES AT WORK.—The ladies of the W. C. T. U. of Carleton Co., have taken an entirely new departure. At the last session of the County Council, they, in person advocated the claims of a petition, which they had laid before that body for a change in the officer appointed to carry out the Canada Temperance act. The ladies of the delegation who addressed the Board, did themselves and the worthy institution they represented, decided credit. They made a calm, feeling, and logical presentation of their case, basing in on the most pure and unselfish of motives, and cleverly discussed the several points raised and the situation as presented when they discussed the tenure of office of the Inspector as provided by law. The effect of the interchange of views will be good. The ladies themselves will, no doubt, hereafter feel and take more interest in civic affairs than heretofore; this was plainly intimated by Mrs. McLeod.

SABBATH BREAKING.—The letter in another column on Sunday River-driving calls attention to an evil that should receive attention. There cannot be any excuse for persistent violation of the Sabbath law of God and the country by river-driving any more than in any other way. The evil should not be allowed to continue. Being unchecked for a few years it will be more difficult to deal with. The law incorporating the Driving Company should have a provision prohibiting Sabbath desecration.

Fifth District Meeting.

The Fifth District Meeting held its annual session with the Free C. Baptist Church at Upper Hampstead, on the 6th and 7th inst. A very pleasant session was enjoyed; at its close, all present could say, it was good to be there. All the Churches of the District were reported by letter, save one, which was reported orally. As the District Clerk will give the statistical information desired, it is unnecessary for me to say more on that subject. At 10 a. m. on Wednesday, a large number of brethren were present, and for about three hours an excellent social meeting was enjoyed. Very many spoke for God, and the time was well improved until the hour of closing. At 2 p. m. the business meeting opened by singing and prayer, and in the absence of the chairman Rev. J. Reud was chosen pro tem. The letters from the churches were then read, after which speeches were delivered on general denominational topics, by Revs. A. Taylor, R. French, T. Carpenter, O. N. Mott, G. F. Currie, B. Nobles and J. E. Reud; also by Licentates W. H. Perry and Gideon Swim. The remarks were pointed and instructive. The session was a grand success. In the evening, Rev. J. E. Reud preached the Denominational Sermon which was an excellent discourse. The text was in the Gospel of John 12 chap and 36 verse. "While ye have light, believe in the light." After a beautiful exordium; the speaker proceeded to the main part of the discourse and led his audience to consider three points. 1st, The greatest blessing for man. 2nd, The greatest acts that man can perform. "Believe in the light," and 3rd The greatest blessing God can bestow. "To become children of the Light." The sermon was listened to with great interest, and a good impression was produced. Some others also spoke briefly. A collection was taken for the "Minister's Relief Fund." The next morning business was resumed. Rev. T. Carpenter was elected chairman for the ensuing year. We need not speak further of the business of the session. About 11.30 a. m., business closed, and then Rev. G. F. Currie delivered a very appropriate sermon from Titus 3rd chapter 5 verse. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The preacher's object was to prove, and he did prove, that the wash and cleansing of the

soul from pollution was effectually done in regenerations, and the continual renewing of the Holy Spirit carried the work forward to a higher degree of life; and a greater advancement of perfection. The sermon was listened to with marked attention. In the evening at 7.30, Licentiate G. Swim preached a good discourse from John 6th chap and 48th verse. "I am the bread of life." The preacher's object was to show that Christ had everything necessary to satisfy all the wants of mankind to allay all their longing desires, and that this provision was to all who would except it, that it was as full and complete as it was free. A number spoke after the sermon and the season was greatly enjoyed on the whole, this session of the District Meeting in our judgment was, and will prove to be a benefit to all its churches. We predict that this District is soon coming to the front and will take a higher position in denominational matters, in the years to come, than it has in the past. It is true, they have much to learn, but we think the churches will, ere long take a higher stand, and God will thereby be glorified.

A. TAYLOR.
Fredericton, 9th July, 1887.

Appeal.

To the Baptist and F. C. Baptists of N. B. and the Free Baptists of N. S.

Dear Brethren—We have reached a crisis in the building the New Seminary at St. Martins. Hence this appeal. Many of the subscriptions—made in good faith—will not be available for months. In order that the work, so auspiciously begun, may be carried on to completion, in time to secure the largest of the promised gifts, and to meet maturing obligations entered into with the Contractors, ten thousand dollars are immediately required. Not to have this amount means disaster and disgrace. Can they be averted? Shall we now after so much has been done be compelled to abandon the work? Impossible! Brethren and sisters, friends of Religious Education, will you suffer the thought?

The directors make, through the undersigned committee, this appeal to you, asking for the \$10,000 within the next 30 days. We only ask this amount in one dollar subscriptions. Will you deny the request? We have confidence in you in this the hour of need. Let us now, all, unitedly, in one grand effort—an effort in which the rich and poor, the old and young, men, women and children unite, and avert a crisis now face to face with this higher education movement.

Now or never brethren! Only one dollar each from 10,000 individuals, burdening no one will lift the burden from many who are very anxious in regard to the new seminary. We anxiously wait your response.

In behalf of the Directors,
MONT. McDONALD,
WM. PETERS,
G. A. HARTLEY, } Com.
W. R. MAY,
G. O. GATES.

N. B.—Rev. G. O. Gates, 55 Queen St., St. John, is authorized by this Com. to receive money raised by this appeal and to give receipts for the same.

Sunday River Driving.

Sir.—To some of us here, living on the banks of the St. John, River it seems to be desirable to call your attention, and that of the readers of your paper, to the scandalous practice of stream-driving on the Lord's day. Apart from the question of its utility,—for it is very likely that the same number of men could do as much work in eight weeks of six days each as in eight weeks of seven days each in a life of great exposure and of very hard labour—it is a direct defiance of the laws both of God and man. Can it not be stopped at once? It is not a matter of old standing, for this is only the second year in which there has been a general contract for driving down all the lumber found on the shores of the river. What influence can be brought to bear—on the men who hire themselves out for the season to do the work, on the contractor, or on those who give him his contract—to prevent this evil being repeated another year? The contract could be issued subject to the regulation that there shall be no Sunday labour; or the contractor might be persuaded to make other arrangements and to provide his men with comfortable accommodation over the Sundays; or the men themselves might be influenced to insist when they engage themselves each year on having their Sundays to themselves. You may like to insert this letter and support it by a leading article, or in some other way you may think better to bring influence to bear against the growing custom.

Yours truly,
HENRY B. MORRIS.
Bath, N. B.

Philadelphia Mission Again.

In my last I promised to give in my next what I considered the causes of failure of this mission.

I. It started wrong. A dissatisfaction arose in the 9th and Wharton Sts Presbyterian Church; the minister was requested to resign, but instead of doing so he withdrew with his sympathizers and started this mission. He was an arbitrary and headstrong man, possessing much preaching talent, but lacking in good judgment and executive ability. Church secessions, as a rule, that arise from ministerial preferences alone, are usually short-lived.

II. The Church was wrongly constituted. It was organized as the "First Independent Church of Philadelphia (undenominational)", and admitted to full membership all who professed to be christians irrespective of their doctrinal views. So broad and indefinite a platform naturally drew to itself the discontented and disaffected members of the surrounding churches of all denominations. Parties who could not rule in their own churches and have things their own way looked upon this new church as a very paradise for them where they could enjoy their freedom and give full play to their crankiness. One such person makes a deal of trouble in any church, but a multiplication of them in a given church means discord and ultimate ruin. The motto of such is always "Rule or ruin." Those persons soon found that this church was not the paradise they had anticipated, for the Bros. Renstein are clear headed men of great executive ability; and as they owned the building and paid 2/3 of the bills, they kept a steady hand on the helm and managed to save the interest from shipwreck. Those malcontents finding they could not have their own way, left as unceremoniously as they came, hence the membership was constantly changing, and ever and anon new contentions and dissensions arose to the disheartening and disquieting of the better people who had made their religious home there; and every once and a while some of the better ones would drop out simply to get rid of the frequent recurrence of the unpleasantness that arose out of the mixed and incongruous elements of which the church was composed. People who have no well defined religious convictions or clear views of Bible doctrine are elements of weakness in any church. Christians must have some important religious views in common in order to possess the element of cohesion and loving church fellowship; hence difference of doctrine means estrangement of affection and lack of sympathy. A house divided against itself cannot stand.

III. The undenominationalism of the church, militated against its success.—It simply meant another denomination. Their first minister gave great prominence to the undenominational idea as something that was to supersede and absorb all denominations, and he failed not on all occasions to vent his spleen and hurl his ire against ministers and churches of all denominations. The result was that this church became obnoxious to all the other churches of the city, and yet they thought it wonderfully strange that they should meet so much opposition from the denominations around them. When Martin Luther was told, "The world is against you," he replied, "I should expect as much, for I am against the world." When a church takes the position that it is *The Church* and all others are in error it must expect the opposition of those whom it opposes.

IV. It was located in a Hall. Many of the people living in the immediate vicinity were from continental Europe, and, to them, going to "Church," means going to a church edifice, hence going to "Hall" was not going to church; again, many of the people were prejudiced against the Hall because concerts, operatic entertainments and political gatherings of all kinds were permitted in it when not occupied for church purposes.

V. Its mode of support was against it. Seven eighths of the money expended was paid by E. P. & L. Renstein. Endowed churches, as a rule, have been a failure in America. Men need to invest money in any enterprise in order to feel any great interest therein. If any man, or number of men, pay 2/3 of the expenses of an organization, it is perfectly human for them to want to control 2/3 of it. This always creates jealousy, and those who pay nothing are the first to find fault and protest against such management.

VI. To my mind the great secret of the failure of the church lay in the fact that human effort was substituted for divine reliance. They failed to recognize the fact, "It is not by might nor by power but by my spirit saith the Lord." Every effort that human invention and money could supply was put forth to make it a success, but there was a sad lack of faith in God