

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, JULY 10, 1889.

—THERE IS NOTHING mean, heartless, cruel that a rum-seller will not do.

—USEFUL. — Like small change, small services are often very acceptable and useful.

—THEIR READING. Bad books and papers are found everywhere. With great persistency their publishers distribute them, reckless, of course, of their bad and ruinous effects, and only anxious for the large profits they make. It is surprising how careless parents are about what their children read.

Parents might often save themselves from remorse, their children from evil ways, and their homes from reproach by being more careful about what their boys and girls read.

—HIS EXAMPLE. Jesus said, "The Son of Man came not to be ministered unto but to minister." How tenderly and diligently He ministered to the needy of every class. Christians should follow the example of Him who said, "I am among you as one that serveth."

They are "created anew in Christ Jesus for good works." The need of the service they can do is great, the opportunities abound, and all "their good works" will bless men and glorify God. Faithfully serve.

—A GOOD EXAMPLE. John Bright's course in matters political is worthy of imitation not only by every man in public life, but as well by every voter. He was true to his conscience always, no matter what the present effect on his place or party. One of the things said of him by political friend and foe alike was this: That whenever his conscience came into conflict with his party, he followed conscience and let party go. He believed in doing what was right in the sight of God, according to his ability to discern the right, rather than compromising with wrong to please political companions.

—THE "MAGNETIC PREACHER." When Plymouth church was seeking a successor to Beecher, there was some opposition to the call to Dr. Lyman Abbott, who has since proved himself so successful a pastor of the church. One of the deacons said that if he had ten thousand votes they would all be cast against Dr. Abbott. And he gave his reasons thus:

We want a magnetic preacher. If an angel came down from above and filled our pulpit for six months, and the congregation diminished I would say Shoo! fly away. I would vote for a man I hate if he was in the pulpit and could fill the church. There are persons who have pews here who will go away if Dr. Abbott is elected.

This deacon, remarks the "Inquirer," has a good many counterparts in all our churches. The faithful proclamation of the whole counsel of God is of little importance in their view. And if a man can only fill the pews they do not care whether he preaches truth or error. So long as the man is a "magnetic preacher," character and doctrine are matters of indifference.

—MOURNING APPAREL. The agitation for reform in the matter of mourning dress, as well as against extravagant outlay for funerals, goes on in a quiet way. In England Lady Harberton is a leader in the movement concerning the dress. She urges that when a death in a family obliges all the women belonging to it to at once

provide themselves with new clothes, it causes even more misery than expensive funerals; and among the very poor this burden comes when it can be least afforded, after a heavy outlay upon medical attendance and sick comforts. If the lost relative is a breadwinner the case is all the harder. Among persons who have limited incomes, the obligation to provide mourning means the loss of every little comfort for the survivors for the next year to come, often thereby entailing real suffering on the old, and probably the loss of some useful branch of education on the young. Frequently, the change of attire leads to the very unpleasant habit of relatives making provision for mourning before the person actually dies, and Lady Harberton relates, in her article in *The Woman's World*, an affecting instance of this where a bonnet, purchased by a lady for wearing on the anticipated death of her sister, was, after all, worn at her own funeral. All that is objectionable in mourning reaches its climax in the case of a widow, whose 'weeds,' possessing every bad and unhealthy quality of women's dress, positively amount to a mild form of suicide. Even the custom of drawing down the window blinds is foolish, for living in a shut up and darkened house is most injurious to health. Lady Harberton suggests that people should obviate all this harm by adding a few words to their wills, desiring their relatives not to go into mourning for them on their decease. She also urges that a black band round one arm, edged with white or grey in the case of a widow or widower, is an ample sign of the wearer's recent loss.

THE EDITOR'S LETTER.

No. 1.

He who would attend the four District Meetings first held this year—the Second, Fifth, First and Sixth—needed to do some hurried journeying, and part of the time by somewhat circuitous routes. The editor, having been appointed by Conference to attend them, concluded he would try to cover the ground and meet his appointments. Friday morning, the 28th ult., found him on the Gibson-Woodstock train enroute to the Second D. meeting to be held in Knowlesville, C. Co., the following day. The day was fine and warm, one of many like ones which have been enjoyed in recent weeks. The train had fully the average number of passengers, for there is much travel by that road. Though the fast express was not yet on (it was to begin the next week), there were friends enough to make the pleasant conversation which makes even a slow "mixed train" seem quite fast enough. Arrived at Hartland, we found Rev. C. T. Phillips and Licentiate A. McNinch in waiting, and in company with the former we proceeded at once towards Knowlesville. It was a beautiful afternoon, and the drive of about fifteen miles was very enjoyable. The country is looking well. The grass is not so high and heavy as it some years, but will probably be a good average yield. Other crops are all looking well, and there is promise of abundance. At the home of Deacon Stephen Orser, in Windsor, we tarried for tea, and were there joined by Rev. G. Swin and wife who were making their first visit to that part of the Province.

We arrived in Knowlesville in time to be at the Friday evening meeting which had been announced the previous Sabbath. Bro. Swin preached, and his presentation of truth was evidently enjoyed by the congregation.

Knowlesville has changed much since we were last there. Twenty years would make change in almost any place. But the change in K. in that time is very marked and pleasing. Our former visit was a brief one, and in the winter. Our recollection is of a few not very large clearings, the stumps in many places sticking up through the snow, and the homes all log-houses. But now there are on every hand broad, well-cultivated fields; the homes are neat, and substantial buildings, and the barns are large and well-kept, indicating large crops and steady prosperity. It is a fine settlement of excellent people, whose industry and thrift have been rewarded by substantial success. It may not be known to all our readers that the settlement is named for Rev. Chas. Knowles of precious memory. At his suggestion, the late James R. Hartley selected and laid off the tract, which by the advice of Father Knowles was settled by a number of families from Nova Scotia. At the very beginning of their life in the then dense forest they established public worship, and as soon as it could be done organized a Free Baptist church. For a long time meetings were held in the log houses of the settlers, then in the log school house for a good while; but for some years they have had a good and commodious church building.

Once before, twelve years ago, they were able to entertain the District Meeting. Their record is certainly a most creditable one. Less than thirty years ago the first tree was cut, and now there is a prosperous and flourishing community.

The first meeting of the Annual Session was held Saturday morning. Bro. McNinch, who is at present pastor of the church and Rev. J. W. Clark, Chairman of the District, conducted the opening services. It was a season of much spiritual refreshing from the presence of the Lord. There was an unusually large number of testimonies.

The ministers present at the first meeting and throughout the session were: Revs. T. S. VanWart, E. B. Grey, C. T. Phillips, J. W. Clark, J. J. Barnes, S. W. Shaw, G. Swin, J. McLeod, and Licentiate McNinch.

At 2 p. m. the first business meeting convened, Rev. J. W. Clark in the chair. Reports were received from twenty-three churches. The most of them reported having had pastoral care during the year. Prayer meetings are very well sustained, and much attention is given to Sabbath School work. The additions both by baptism and letter were in excess of the increase of the year preceding. The tone of the reports was more hopeful than for some time, and there is evidently a condition of health and a promise of activity and growth which have not been apparent for several years. Following the reports speeches were made by several brethren. Rev. C. T. Phillips complimented the churches on their sturdy loyalty, and urged the cultivation of the denominational spirit, making special reference to the denominational paper as the need of every Free Baptist home.

Rev. G. Swin spoke of the cooperation of the members of the churches with the ministers in all they are endeavouring to do for the advancement of the Kingdom. He did not think it necessary to send for an evangelist when work either special or ordinary needs to be done; hearty and steady cooperation of church and minister will accomplish all.

Rev. T. S. VanWart spoke of the spirituality which had thus far characterized the session; and also of the more encouraging character of the reports.

Rev. J. J. Barnes told how much he was enjoying the meeting. He had been so far removed from the fields of brother ministers, and had seen so little of them, that to meet so many and be in such a good meeting was a great joy to him. He also spoke of his growing interest for the weak churches. He told about his work in the Tobique region, and of the signs of gain there.

Bro. L. G. Slipp expressed himself as feeling sure that God's favour would more and more rest on the people, and His pleasure prosper in their hands.

The writer also spoke, pointing out the significance of the gains over last year, and making some suggestions about the cooperation of the churches and interest in the more general and larger undertakings of the denomination.

The reporting throughout was one of great interest, and was inspiring.

At 7.30 p. m. Rev. J. J. Barnes preached an excellent sermon. Following the sermon the W. F. M. Society of the District held its Annual public meeting. Mrs. Alexander, the Sec. Treas., read her report in which was set forth the work done by the Society during the year. The Report in full will appear later in W. F. M. department on our first page. Mrs. C. Holmes read a very touching paper—The Hindu Woman's prayer. Remarks were made by Brethren Phillips and McLeod.

The sisters held a business meeting also during the session. We learn from the officers that the receipts during the year as reported at the meeting were \$188.98, an amount greater than received in any previous year of the Society's history. And this amount is likely to be still farther increased. The sisters also report that the local societies never gave more promise of good work than now, and that there were never so many eager volunteers for the work. The system of grouping the societies and appointing delegations to visit and instruct and encourage them, has borne good fruit; and it will be continued.

One of the interesting features of the women's work was a meeting of the Knowlesville Missionary Mite Society. It was organized in September last by Mrs. J. Gayton. The society has forty children enrolled. They are asked to contribute one cent each per month. Mrs. Gayton and some others of the sisters and two or three of the brethren talked to the little folks. The Society was changed into a Mission Band so as to secure in its membership some young people a little older than the small children;

and it is proposed wherever possible to organize similar Bands. This is an excellent work, and must be productive of much good. Mrs. Gayton is deserving great credit for the interest she has taken in the work. She has done this because of her deep christian devotion, her love for children and anxiety to interest them in good things, and her deep concern for the less favoured children of heathen lands. May like work be done all over the land.

Sunday was a good day. At all the meetings there was a large attendance, far beyond the capacity of the church. The services began with a prayer-meeting at 9 a. m. It was an excellent meeting, a fitting beginning of the day. At 10.30 Rev. C. T. Phillips preached the annual sermon; at 2.30 p. m. Rev. Jos. McLeod preached; and at 7.30 Rev. G. Swin preached, taking the place of Rev. J. W. Clark who had been appointed, but because of illness was not able to preach. All the services were of deep interest and in their good effects will, we believe, be felt in every part of the District throughout the year. The communion season in the afternoon was altogether extraordinary; the Divine presence was very manifest and the Lord's people rejoiced in Him with great joy. It will not soon be forgotten.

Business was resumed Monday at 8 a. m. Prayer by Rev. T. S. VanWart. Bro. Swin, being a visitor, was invited to a seat. Brethren Palmer, Drake, London and McLeod, representing churches not reported by letter were recognized as representing their churches and were heard from. The election for Chairman resulted in the choice of Rev. E. B. Grey, with Rev. T. S. VanWart as assistant chairman.

....The Treasurer of the District—Bro. A. W. Rideout—was absent on account of illness, and Bro. Chas. Chase was appointed Treasurer *pro tem*.Five delegates—Brethren Webb, VanWart, McGee, Chase and Orser—were appointed to next General Conference.Rev. T. S. VanWart was chosen to preach the next annual sermon, with Rev. J. Perry as his alternate.A delegation, consisting of Brethren VanWart, Phillips, Grey and Clark was appointed to visit Palmer Settlement, Waterville and Brookville churches; and Brethren Perry, Shaw and McNinch were appointed to visit River Bank, Penbrooke and Bristol churches.The better grouping of the churches was considered, and a committee appointed to supervise the work, and also to arrange for protracted meetings where needed.The Clerk read the recommendation of Conference as to Foreign Mission appropriations; the recommendation was approved, and a committee appointed to carry it out.

The writer and other brethren spoke of the denomination's Foreign and Home Mission work, and of the need of more attention being given to the collection in all the churches of the Conference Fund. The Education work of the denomination was also brought before the meeting, and the position and claims of the Seminary explained and urged.License was granted Bro. A. McNinch. Bro. McN. is now preaching at Victoria Corner, Upper Brighton and Knowlesville, and is doing excellent work. He intends resuming his studies at school in October.A hearty vote of thanks to the people of Knowlesville for the kindness of their entertainment of the members and visitors to the meeting was passed. Their hospitality was unbounded. Of the friends, Mr. and Mrs. Jos. Whitehouse and family, who so kindly entertained us we shall always have pleasant recollection. And all the others, we are sure, will with like pleasure remember their good hosts.The next meeting is to be held with the church at Seventh Tier on the third Saturday in June 1890. It will be observed that the time is changed from the last Saturday to the third Saturday in June. This change was made to make it more convenient for ministers of the Second District to attend the meeting of the First District which is held the first Saturday in July.

We have attended the Second District Meeting each year for several years, and we are glad to be able to say that it is a long time since we have been at a meeting in the District which was the equal in all those things which are pleasing and promising of the one just closed. There was complete christian unity of spirit, and most admirable unanimity of action from first to last. The presence of the Lord was with His people, and the outlook as a new year is begun is full of promise of rich blessing and substantial progress. Thanks be to God for His great goodness.

We should mention in this letter that the day before the District Meeting Rev. T. S. VanWart and his little son had a very narrow escape from drowning. He had driven to the

Ferry at Somerville for some goods; in turning the horse became frightened and plunged into the river; Bro. VanWart undertook to control him, but the reins broke and he was then quite unmanageable; Bro. V. seized his boy and jumped from the carriage, and after much struggle succeeded in reaching the shore. The horse was drowned. Because of his narrow escape the brethren all were the more rejoiced to see Bro. V. at the meeting, and were devoutly thankful to God for his deliverance from death.

The drive from Knowlesville to Hartland was very pleasant. After calling on some old friends the night was pleasantly spent in the good home of Bro. S. W. Boyer and wife, whose christian kindness we greatly enjoyed, and next morning we started for the Fifth District Meeting. But of the trip and the meeting nothing can be written in this letter.

Present Day Christianity.

Christianity as a regenerative force has wrought many wonderful changes in the character of society. It has destroyed slavery, provided for the feeble and helpless, cared for and made provision for the neglected, purified and exalted society at large. "The kingdom of God" has made a new world. Every advance has revealed still greater heights of blessedness. Every gain over evil has not been a resting place, but the starting place for fresh conquests. The triumphs of the past are the good cheer and hope of future success. The King is at the head of his kingdom, and he shall reign.

"To doubt is disloyalty. To falter is to sin."

"Thy kingdom come." How? In the need of the hour. Always in a regenerated individual life making "all things new." Always in the Spirit of Christ, abiding in the church, "perfecting holiness," that the church may propagate herself and reproduce the Christ of life, in all of life. Still, the church as an army of the living God, is called upon not alone to secure recruits and be skilled in drill, "but war a good warfare." Evil as its strongholds.

The huge and debasing liquor traffic, with all its works of darkness is one. Fortified by appetite, self-interest, and a seared public conscience; entrenched by hoary custom, ignoble political ambition, and truculent policy. Waging war upon every interest of the kingdom; the incarnation of the "unfruitful works of darkness." Organized iniquity, made so by the voice and votes of the nation, but never by the voice of God, and "the kingdom" of righteousness. To destroy this stronghold of sin is the need of the hour. Grandly the attack is now being made. The moral sense of the nation is slowly, but surely being aroused. The false trail of high license is understood and being avoided. Prohibition is more and more the hope and goal, for it is the standard of "the kingdom." The cross conquers, and must, for the Conqueror lives and reigns. Is not the call to lift up the standard of "the kingdom"? Shall any party claims withdraw from the claims of Christ and his kingdom? To be loyal to Christ must we not seek first the kingdom of God, and his righteousness? Righteousness is not an alliance with a confederacy of evil! The kingdom of God is not seen in league with the kingdom of darkness. "Be ye separate" in purpose, aim, and act. Resolutions, speeches, at yearly gatherings all good, but the ballot box is the seat of war. It is honest votes that count in this warfare. With the liquor forces it is self in some form, with the prohibitionists it is the claims of the new kingdom of righteousness, a kingdom to make all things new, in the regeneration of society, creating peace and goodwill.

Another stronghold of evil is mammonism all the days of the week, with corrupting pleasures and unholy use of the Lord's day. Greed of gain in rings and monopolies trampling upon the spirit and principle of the Golden Rule. Gripping legislatures, corrupting and degrading the ballot box for godless ends. The big fish eating up the small ones in the name of commerce and competition. Characterless politicians by the power of money-bags occupying high places. The press pandering to a low morbid taste for putrid sensational news. Ball room, theatre, race course, and card table, all casting a blighting and withering influence deadly to the best interests of society. Home life being sapped by early divorce.

The Sabbath a day of pleasure and destructive amusement, church service one side the street and the devil's service in theatre and music hall on the other. Sunday newspaper veneered with a mild coat of morality for the mornings meditation. Baseball game

with profanity and gambling in sight of children in Sabbath-school being taught to keep holy the Sabbath day. Still the picture is not more than half drawn. But enough! What are speculative questions in the church in the face of such evils? Simply "bubbles light as air"! Much has been done to purify society, but the meagre list of growing evils given, call upon all true lovers of "the kingdom," not only to pray but to act as we pray. "Thy kingdom come." By a loyal, devoted service of God, in the service of man. Saving life, on life, by losing it in the needs of others for Christ's sake. Being is doing. Salvation is here and now. Christ came to save the whole man. To create a new society and establish his kingdom here and now. Giving to life a new motive and to society a new spirit. To regenerate and build up all according to the "mind of Christ." This is God's world and for his glory. The devil and sin are outlawed. Christ is to reign, and rule in all. He is the new force to change all. "Low I am with you always," is our abiding hope and strength. He is with us. He has power, who can doubt the issue? When on earth he not only thought of man, but the multitudes. Not only of the Jews, but the world. A force for the changing and healing of the world. The great social uplift, the great reformatory power. The center of all elevating and purifying influence. The motive of being, the motive of action, and spirit of life, Christ, Christianity, "the power of God unto salvation."—T. H. S.

Church Finance.

There is no subject about dealing with which ministers and others feel more hesitancy than the question of church finance; and yet there is scarcely a subject that more needs to be faithfully and persistently kept before Christian people. We have recently read with a good deal of interest two papers on the subject contributed by a pastor to the *Christian Advocate*. The first deals with "Principles in Church Finance," and the second with "Plans." We reproduce them, one this week, the other to follow in the next issue.

Money is necessary to carry on the work of the church; money in the hands of the church as such; money enough and to spare. For what the spiritual mystery called "grace" is to the spiritual church, the material entity called "money" is to the visible church.

1. The church wants money that it may carry on its work without the disturbing perplexities which come of a constant material struggle to "keep its head above water." * * * The bane of church life is that it is always disturbed about how it is to raise money; and, singularly, the increase of wealth in the church has not materially diminished that disturbed condition! But it must be diminished or we shall die spiritually by having to abandon ourselves to the mere material business of hunting ecclesiastical "bread and butter."

2. The church wants money that it may deal justly with the community, paying its employees and the establishments which supply its fuel, lights, etc. We cannot be spiritual, successfully teaching spiritual things, if we are not *decidedly and scrupulously honest*, and rigidly prompt in these common obligations which rest upon men, as among men in every-day life.

3. The church must have money that it may keep all departments going regularly and successfully. The preacher cannot be made anxious about his support and that of his family, and at the same time continue a good student and a faithful worker; for while faith may heal some kinds of diseases without medicine, it will not make an empty stomach think itself full, nor a naked body imagine itself warm, nor a debtor think himself "square."

Even the "Christian scientists" and "divine healers" never think of applying their theories to the matter of food and clothes; they think the "unreal material" quite necessary in these departments! So the church must have salaries for its special workers; it must warm up and light up; it must repair roofs when they leak, and foundations when they sink; paint boards when they dry out; put in panes of glass when the boys or other cyclones break them. It must increase its room when the congregation increases, and meet the general demands that are made in the common progress of the church; and it cannot do these things without money.

4. The church must have money that it may support the benevolent work, extending the blessing brought by the precious Gospel, that the world may enjoy them. A church is not a church of Christ that does not answer the commission, "Go ye into all the world and preach the Gospel." Money must be raised for every society and