

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 2.25 per year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 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 will also prevent 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 2nd, 1890.

—PEACE. It is vain to expect peace to abide in hearts that are more or less under the control of unholy desires.

—THREE HUNDRED. One result of the work of Dr. Pierson in Great Britain is that about three hundred young men, moved by his presentation of the duty of the church to prosecute mission work, have pledged themselves to go as missionaries to foreign lands.

—THE BEST. Flattery does more harm than severe criticism. The latter may help one to independence, the former may lead him to sacrifice it. The best thing is honest commendation, which avoids empty gush on the one hand, and unjust fault-finding on the other.

—A DILEMMA. Dr. Pendleton puts those Presbyterians who distinguish between "elect" and "non-elect" infants in a dilemma thus:

Non-elect infants should not be baptized at all. Elect infants should not be baptized unless their election is known, and it can not be known. But infants are either elect or non-elect. Therefore, no infant should be baptized.

—NOT A PRIEST. Here is something for those ministers who call themselves priests to think about: Though it is reckoned that some one hundred and forty references are made in the Acts and the Epistles to priests and a priesthood, yet never is the Christian minister designated a priest; he is called an ambassador for Christ, a witness, a steward, a bishop or overseer, an evangelist, a shepherd, a prophet—but never a priest.

—HOW THEY DID IT. On the steamer City of Paris, disabled during a recent passage across the Atlantic, there were four priests. And they claim that they quieted the winds and waves. One of them tells how they did it. He says:

Father Benedict told us to bless the winds and the waves. Many vows were then made in honor of our blessed Mother, dear St. Joseph, and our holy father, St. Paul of the Cross; also many offerings for the poor souls in purgatory. We had recited the rosary together, many of the passengers joining in our prayer. We chanted the "Ave Maria Stella," that the star of the sea might guide our ship safely to port. We blessed the sea with the relics of St. Paul, St. Joseph, and the blessed Virgin Mary, and then, with unlimited confidence in St. Joseph, we turned to him on whose feast we sailed from home and under whose special protection we had placed ourselves, and taking his little statue, which we carried with us, we dropped it near the captain's bridge into the stormy sea, when lo! a calm came over the mighty ocean, the winds and the waves were quieted.

He does not tell of a single prayer to God. But they besought a lot of "saints" and then threw "a little statue" of St. Joseph into the ocean, and lo! a miracle of calm. And this is the end of the nineteenth century.

—WHAT DOES IT MEAN? One of the dailies, speaking of a theological lecture delivered during the Methodist Conference in this city last week, says the lecturer "treated in a logical and lucid manner the question whether baptized infants are admitted into Heaven." And the report adds,—"he came to the conclusion that they are."

Are we to understand that there has been a question in the Methodist mind as to the destiny of "baptized infants?" and that the theological lecturer undertook the task of settling it? If so, it is gratifying that he reached so comforting a conclusion, about them, even though no hope is held out concerning the host of unbaptized infants.

Perhaps the reporter failed to understand the lecture? We hope so.

—A TEMPERANCE VICTORY. The finest illustration yet afforded of the strong and growing temperance feeling in England is found in the back-down of the Government in its proposal to compensate liquor sellers for the withdrawal of their licenses. The introduction of the bill aroused the whole country, and popular indignation expressed itself in most emphatic ways. Public meetings were held everywhere and the infancy of the proposal pointed out and denounced; members were besieged with letters and were made to feel that the outrage would not be endured. The Government saw that the unjust and offensive measure could not be carried, and a few days ago announced its abandonment. It was also quite evident that if the Government had persisted in pressing the measure they would have been sure of defeat on the next appeal to the country. One great benefit of the present struggle, says the "Witness," is that it has confirmed the temperance people in resistance to the principle of compensation under any circumstances. Mr. Gladstone has declared against the principle and many Liberals have taken the same ground openly and publicly for the first time. If anybody is to be compensated, the widows and orphans of men killed by licensed drink, and other innocent victims, have the first claim, and the liquor-manufacturers, who have grown wealthy from the spoils of the weak, the miserable, and the vicious, should be made to disgorge rather than be compensated.

Unpaid Salaries.

Rev. Dr. Hamilton, of the Methodist Episcopal church, has for some time been appealing through the church papers and in other ways for more generous contributions to the fund for the support of the superannuated ministers of the denomination. To make his case as strong as possible he has made careful examination into the matter of ministers' salaries, and has discovered some facts which are not at all creditable to the churches. He says that during forty years, up to 1873, thirty-five conferences reported deficiencies in salaries amounting to \$5,450,000; and that between 1873 and 1890 the deficiencies have aggregated \$1,000,000 every three years. The deficiencies last year, he says, were \$500,000, and claims that this estimate is below rather than above the fact. And, as every one can readily understand, these deficiencies have occurred, for the most part, in salaries of ministers who could least afford to bear the loss. Churches which gave large salaries have usually paid them in full. The delinquent churches are those which promised at most only a meagre support to their pastors, and then did not pay even that. While there is no reason to believe that Dr. Hamilton is exaggerating the delinquencies of the churches of his denomination, we could hope that the case is not so bad as represented. Making large allowance for inaccurate statistics, the matter is a very serious one, involving great injustice and hardship to those who faithfully serve the churches. We trust the agitation will result not only in more generous provision for the aged and infirm ministers of the church, but in quickening the consciences of the denomination to a better discharge of its obligation to those in the active work, for whom they receive all that is promised them they cannot, as a rule, do more than live decently on it.

There is, probably, no denomination that is wholly free from blame in this matter. Our own is not. There are old ministers, now unequal to the full work of the pastorate, whose closing years might be made very comfortable if they had what is due them of promised salary from churches which they have served. How churches reconcile their failure to pay what they have promised with even the average idea of business honesty, is not easy to understand. And yet there are churches that seem to be quite without any conscience in the matter. Perhaps the ministers themselves are, in part at least, at fault, in that they do not as faithfully as is needed, teach their people about this.

The "Watchman" well says "that this whole matter of ministers' salaries needs thorough ventilation in all the churches. There are more who by their neglect to contribute promptly to the support of the church practically

put the pittance the congregation has agreed to pay its ministers upon a wholly different footing from any other contract, and these need to have the pinching self-denials of ministers and ministers' wives, through the failure of congregations to do as they have agreed, brought home to their consciences by a disclosure of the facts in the case. We do not doubt that ministers generally would be willing to leave their support wholly to the good-sense and right-feeling of their congregations; still it is in every way best that ministers should receive a stated salary, but when the obligation to support the minister is transferred from Christian perception of the fitness of things to a contract, and the contract is not kept, the minister is put in a hard place. He has no redress. A minister does an unministerial thing when he sues for his salary. He has a contract on his hands which he cannot enforce. Akin to absolute failure to pay the stipulated salary, is failure in promptness of payment. Every one knows that a sum of money in hand goes farther than the same sum coming into hand by dribbles. Ministers often have incurred reproach as "poor pay," not through their own fault, but through the failure of their churches to keep their agreements with them. One of the secrets of frequent pastoral changes is to be found in the failure to pay the stipulated salary or in slackness of payment. Let salaries, small enough in most cases at the best, be paid to the last cent, and be paid with the promptness of a promissory note. The ministry is not the place for money makers, but ministers are not disembody spirits; they have to eat something, to live in some kind of a house, to wear clothes, and to take care of their own; and if once in a while they have a dollar or two to buy a book, their congregations are not apt to suffer from the extravagance.

Wayside Reflections.

It is a pleasure to live between the showers, "every prospect pleases," if we except so much rain. A friend, the other day, wisely remarked, "how easy it rains." Job asked, "hath the rain a Father?" We believe in a superintending and over-ruling providence, who causes all things to work together for good. Although we fail at the moment to see the how, experience declares the fact that in the breadth of things as to Divine rule, "whatsoever is, is right." Still some think that we might have less rain, and be all the better in hope of better crops and a richer harvest. We cannot change it and if we could we have not the wisdom to make any improvement. So rain or shine, our wisdom is to make the best of each day's experience, and hope for the best. The whole country round is one fair scene of beauty, and the devout heart can say truly, "all Thy works praise Thee." Tree, flower, and bird have a voice, and say, "God is wisdom, God is love." Around our feet, at this season, are manifest evidences of our great Creator. The wild flowers of the wayside and the meadow disclose the skill and care of our gracious Father. Surpassing art in simple beauty, they, "hymn the great Creator's praise." Ministers of good, they teach and preach as witnesses of the wisdom and goodness of God.

What thought is expressed in this well-furnished, richly appointed home of man! How abundant the treasures! Yes! and how free! What a bountiful heritage of choice gifts within the reach of all. In the diffused glories of the fair day, and the resplendent glories of the starry night, what ample means for the service and enjoyment of life! What servants attend and wait upon man, in the kindness of God, to enrich him with enduring glory! And over all eternal light, eternal love, in Christ our beloved, to be the light, grace, and help of life. Truly man is blessed. Such tokens of interest, such a display of constant kindness, must, surely, touch our hearts and awaken responsive praise, saying:—

"I'll praise my maker with my breath" etc.

Can we, each, in songs of praise draw near to God? and live lives worth living. And all "in His name," "Precious name"—Jesus, Saviour!

"My Jesus I love Thee, Because Thou art mine, For Thee all the follies of sin I resign; My blessed Redeemer, my Saviour art Thou If ever I loved Thee, my Jesus 'tis now."

"MIRACLES."—A Quebec despatch says that "pilgrims are flocking to the shrines of St. Anne de Beaupre in Quebec, and many miracles are reported. Five hundred pilgrims from Portland, Me., and six hundred from St. Hyacinthe visited the shrine one day last week.

Comment is superfluous.

Second District Meeting.

The Second District had a good annual meeting this year. The session of last year is still remembered by those who were present; it was a time of much refreshing from the presence of the Lord. This year's meeting, though differing somewhat because the circumstances were different, was equally interesting and a fitting successor to that of 1889.

The meeting was held at Seventh Tier, Jacksonville, a pleasant and thriving farming community. There was, as always in the case of the Second District Meeting, large demand on the capacity and hospitality of the people, but they were fully equal to it, and we hope enjoyed entertaining the members and visitors as much as they enjoyed being so heartily entertained. They certainly acted as believing that "it is more blessed to give than to receive."

The meeting began Saturday, 21st inst., at 10 a. m. The first service, as always, was a Christian conference. Rev. Thos. Connor, pastor of the church, led the meeting, and it was a good season. There was the manifest presence of God. His children rejoiced in Him, and there was also much expression of anxiety for the unconverted.

The ministers present during the session were,—Revs. T. Connor, E. B. Grey, C. T. Phillips, H. Hartt, J. W. Clark, G. W. Foster, J. J. Barnes, G. Swin, S. W. Shaw and Jos. McLeod and Licentiates McNinch and Bonnell.

At 2 P. M. the first business meeting assembled, Rev. E. B. Grey, Chairman of the District, presiding. Prayer was offered by Rev. J. W. Clark. Reports were received from twenty-one churches. The additions during the year were seventy, fifty-five being by baptism. With but one or two exceptions they all had regular pastoral oversight during the year. Many of them had been prevented by the prevailing sickness of the winter from holding special meetings, but they all appeared to be in good heart, united and hopeful. Following the reading of reports there were speeches by brethren McLeod, Stickney and Clark, who not only voiced the feeling of thankfulness of the people for blessings received, but pointed out some things needing attention and improvement, and encouraged steady increase in individual and church activity. They urged the keeping constantly in view the winning the unconverted to Christ.

At 7.30 p. m. a public missionary meeting was held. Mrs. A. W. Rideout, President of the District W. M. Society, presided during the part of the meeting which was devoted to the work carried on by the women. Mrs. John Gayton spoke especially of work amongst the children, interesting them in missions. Within a little more than a year she had organized three Bands of Children. This is a work that deserves more attention, and we hope that among our churches Mrs. Gayton's good example will be followed. The boys and girls thus trained will surely develop into earnest missionary men and women.

Mrs. S. Briggs spoke especially of the Women's work in the Methodist church, and gave some very interesting information and spoke words of cheer.

Mrs. R. Alexander, Sec. Treas. of the District Society, read the report of the year's work. There is no diminution of interest in the work on the part of the sisters. Mrs. A's report will appear later, as some local societies sent contributions after the public meeting.

A letter from Mrs. Boyer, written especially for the District Society, was read by Mrs. E. J. Clark. It described one day's work in the mission field, and was very interesting.

The mission work of the Conference, both Home and Foreign, was also presented by brethren McLeod, J. J. Barnes and Phillips.

There was rain when the Saturday evening meeting closed, but Sunday was bright and pleasant throughout. At all the services of the day there was large attendance, many not being able to get into the church. The day began with a prayer meeting, led by Bro. Grey, a delightful season of spiritual worship. The preaching was, at 10.30 a. m. by Rev. Jos. McLeod; at 2.30 p. m. by Rev. J. W. Clark; and at 7 p. m. by Rev. J. J. Barnes. After the sermon in the afternoon the ordinance of the Lord's Supper was administered, brethren Connor and Grey officiating. A very large number of disciples commemorating the death of their Saviour. The evening preaching was followed by a good testimony meeting. Two men rose for prayer.

Last year Rev. T. S. VanWart was appointed to preach the annual sermon at the session of this year. If he had been present he would have preached Sabbath morning, but he was unable

to be there. The chairman read a letter from him, regretting his inability to attend, and expressing the hope that the session would be a pleasant and profitable one.

Revs. G. Swin and G. W. Foster preached in Woodstock.

Business was resumed at 8 a. m. Monday. After roll call and reading of the minutes, Rev. H. Hartt was elected Chairman.

According to notice given last year, it was moved that the time of holding the District Meeting be changed from Saturday to Friday. After some discussion, the motion was carried. The next meeting will be held on the Friday before the third Saturday in June, 1891, at 10 a. m.

Rev. J. W. Clark, for committee appointed last year to visit Waterville church, reported what had been done, regretting that the settlement they hoped for had not yet been effected. The report was received, and the committee was continued with instructions to continue the work. Bro. Connor takes the place in the committee of Bro. VanWart, who has removed from the District.

A balance in the District Treasurer's hands of \$19.00 was voted to Conference Home Mission Fund.

Four delegates were appointed to General Conference.

The brethren devoted considerable time to a consideration of the condition and needs of the five churches which sent no reports to the meeting. They are Pembroke, Foreston, Lakeville, Jacksonville and Palmer Settlement. Though no written reports were received, brethren were able to give much information about these churches; and the feeling of the meeting was strongly in favour of extending care to them. In the case of Jacksonville a committee was appointed. The committee named to visit Waterville is also to visit Palmer Settlement. And it was voted to ask the H. M. Executive to supply the unreported and uncared for churches till Conference, the mission work to be under the direction of a committee of the District Meeting.

The committee on Pastorates reported the arrangement of the churches into groups immediately after last session. There was a general discussion of the pastorate system, the feeling being very favourable to it. The grouping of the year just closed was approved by the meeting, and continued for this year.

A case of appeal from Brookville was satisfactorily adjusted. The amount recommended to be raised by the churches for Foreign Missions was the same as last year, and the Clerk was instructed to write each church stating the amount asked of it.

The Union Baptist Seminary was brought to the attention of the meeting by Rev. Jos. McLeod, who reported the fine work of the school for the year just closed, asked for it the sympathy and support of Free Baptists, and urged those who are intending to send their sons and daughters away from home to school to send them to the Seminary; he also, spoke of the needs of the Education Society this year, and bespoke their hearty cooperation in whatever plan might be adopted to meet the obligations of the Society.

Last year a committee to give special attention to the arrangement of protracted meetings in the District was appointed. They were not able to do all they desired. They were reappointed, and hope this year to arrange for a number of protracted meetings in the places most needing such work.

Thanks to the people of the community was heartily voted.

Next year's meeting is to be held at Victoria Corner.

It was 5 p. m. Monday when the business was completed. We do not remember any year when the brethren seemed so willing to remain till every item of business was done, and well done. Generally, Monday noon finds many anxious to get away, but this year they were evidently purposed to give all the time necessary to the proper consideration of the things of the Kingdom. It is a good sign.

Bro. Bonnell remained to preach in the evening, the pastor, Bro. Connor, being with him. We have not heard from there since, but we have hope that God may give the church a good revival. A spirit of revival was quite manifest during the session, and we trust it may spread and increase in all the churches of the District.

GOVERNOR McLELLAN of Nova Scotia died in Halifax on Thursday last week. He had been troubled with heart disease for some time. Mr. McLeLlan was for many years prominent in the political affairs of Nova Scotia, and, since Confederation, in the Dominion. He was for some years a member of the Dominion Government. He was a man of ability, and his death will be much regretted.

Letter from Rev. W. K. Burr.

DEAR BROTHER,—In the report of the Nova Scotia Conference, held at Canning, I saw an extract of a letter from Hall's Harbor, in which reference was made to myself, "linking in with preachers of a foreign doctrine," which was said to have caused an unpleasant feeling among a great many of the church members. Now in regard to this I could not help but feel indignant when I read it, and pitied the feeling of the one who suggested the writing of such a letter. I went to Nova Scotia on business to dispose of property, and while there I was requested to visit different parts, and to preach and lecture by people of different churches. All irrespective of creed, treated me with the utmost kindness and Christian courtesy. I met preachers of all denominations alike. All that I met treated me kindly; in return I treated them kindly. In all my preaching, I emphasized this fact—that it was not simply what we believe, but the life we lived that made us Christians. And though we did not all see just alike, or think just alike, still, we could treat each other kindly, irrespective of creed or nationality. The last sermon I preached on the mountain was in the Baptist church, and a goodly number of the Free Baptists came several miles to attend, and in that service, as well as in all the others, I don't know as I ever saw much more love manifested. But in nearly every congregation some one can be found who is narrow. For my part I never had much bigotry, and I believe if I know my own heart, that I have none now left. I think as a rule, there is very little in the Free Baptist church. I often remarked on the mountain, that it seemed to me that a person that could not live a Christian in this church, could not live a Christian at all. But the churches on the mountain have been injured by the warring of creeds, and I thought by preaching love I might allay the unkindly feeling which already existed among them. In this I was successful in a measure, and had a very pleasant time among them. I never saw it to fail, that when one church went warring with another it always lost in so doing. And I might just add here, that I always expect, so long as I live, to manifest Christian courtesy to all, and no unkind allusions will ever deter me from so doing.

At Canning I had the pleasure of meeting Rev. Joseph Cox, member of the New York Yearly Meeting, who is now residing near Kingsport. I shall long remember his Christian kindness and hospitality. With him I went to see the large vessel launched at Kingsport, and then took the little steamer for Hartport. For the last three weeks I have been in Moncton, and Dover, and expect to leave in a few days for my Ontario home. Last evening I gave a lecture for the benefit of the Free Baptist church in this city. Bro. Curry deserves credit for the efforts he has lately put forth in purchasing three beautiful chairs and a carpet for his pulpit.

W. K. BURR.

Moncton, N. B.,

June 26th, '90.

DENOMINATIONAL NEWS.

LICENSED.—Bro. Winslow Currie was last week given license to preach by the Keswick church. Bro. C. who is a teacher, is a brother of Rev. G. F. Currie of Moncton.

THIRD TIER, C. Co.—Rev. C. T. Phillips held some special meetings at Third Tier lately. There were several conversions, two were baptized, and the church was much helped.

ACKNOWLEDGEMENT.—Rev. E. B. Grey wishes to acknowledge, with thanks, the kindness of his friends at Knoxford who celebrated the sixtieth anniversary of his birthday March 26th, by a donation of \$37.60. They held a social, and it was a very pleasant time, which Bro. Grey and wife think of with much satisfaction.

FIRST DISTRICT MEETING.—The arrangement of homes for the delegates and ministers attending the First District Meeting is as follows:—

Delegates: Lower Parth, at George Camber's. Perth Centre, at John Campbell's Long Island, at John Giberson's Wicklow, at Alex. McNinis. Bath, at F. Tweeddale's. Bumfrah, at Daniel Tracey's. Wright Settlement, at Jos. Witherly's. Mineral Springs, at Edmund Brown's. Grand Falls, at Lincoln Giberson's. Salmon River, at Edward Campbell's. Valley Settlement, at Manzer Giberson's. River De Chute, at Thos. Witherly's.

Ministers: C. T. Phillips, at Joshua Giberson's. Jos. McLeod, at Thos. Witherly's. John Perry, at John Giberson's. J. W. Clark, at John Campbell's. Thomas Vanwart, at Geo. Grant's. J. T. Barnes, at George Camber's.

FROM REV. A. C. THOMPSON.—In my last communication I forgot to

mention our M. Class at Pettit which has so far taken. It is a Bible reading class of the S. S. next Sunday, to be considered, as the several members and qu and they come to intendants and 8 Schools in the tend, contri of the servi poses addi what I gain in pensates me. Last Sunday Hill church t present year nection with work is not ye other church also bound Pagley when (D. V.) to re vicinity an I am hopef so strong and life and so ab a minister hal with Lower secure a good that there ma services.

GRAND M. account of t Maine. I n garding our c On the Islan situated at N and Seal Co Bro. T. O. laboring fa General Con tions are goo especially at meetings ar testimonies are strong, think that e be reaped. North Head Although I workers, the and the wor vigor; and v is the spirit cause, which At Grand But the H indelity, a church have ful character the church of the walls, &c. Those who look u apparent in of standing their voices of such ten tend to tal were the j lodged in j prominent? The community upon every phemy. I offer in pla our belief it offers f raised u what it is blasphem talk so l actions th But inspi is girding ing a firm we believ sults. B in this ti strengthe At Seal warming vail, wh future.

From Confer terest. ning, K nected th at the la doing a appeared ference move in the prett ed. Fr us at th us, as Orowell ing, Br fore, ar went by panion modiou good-n make t very a little river, what i which