

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 2.50 a 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 that to which he wishes it sent.

THE DATA 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 whatever 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. Observation of this rule will prevent much copying and needless confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 376, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, October 14th, 1891.

CONFERENCE RENEWALS.

We are hoping to receive a larger number of renewal subscriptions at Conference. Many renewals are due, all of which we now need.

—THE CHRISTIAN spirit should be in and govern all that the christian man does. A genuine christianman does not think to keep his religion out of his business.

—WE have need of God not only in a great crisis, but in every day life. We need Him to go with us to the shop, on the farm, in the office, at school, everywhere, to help us to be faithful, and to bear the stress and strain and the disappointments of life. And He will be with us if our desire and faith are towards Him.

—THE THIRTY-FOURTH anniversary of the noonday prayer meeting, in New York, known as the "Fulton Prayer Meeting," was celebrated a few days ago. Mr. Lauphler, who started it, was present. The attendance is not so large as it was at one time, yet every day at the noon hour a goodly number meet to sing and pray. More good than can be known has been and is being done by the meeting.

—IT IS TOLD that a Massachusetts town has a man—a member of a church, who thought he could run a rum shop on "christian principles." And he undertook it. A "christian" groggery was, of course, a popular place; business was rushing; there were many customers, and the money flowed into the till. But its success did not appear to be particularly christian. People got drunk there just as in the other beer shops. Pretty soon a murder was committed which was directly traceable to the saloon conducted on "christian" principles. And then the people began to wake up to the fact that whiskey has the same effect no matter by whom sold.

—"WHEN EZEKIEL was sent to the Dry Bones circuit he did not begin by finding fault and complaining about the prospect, but began at once to talk to God about his work."

This sentence, from the *Ram's Horn*, contains a hint worth remembering and being acted upon by ministers who do not find things in their fields of labour as favourable as they desire. Seek Divine direction and blessing, and go to work.

—THE EDITOR of the N. Y. "Christian Advocate" recently printed two letters written by the same person, but at different dates. The first, written when the writer agreed with the editor on a public question, highly commended him for his ability, independence, &c. The other was written when the writer differed from the editor on a public question. Forgetting his former admiration of the editor's independence, he berated him as being far from honest or independent. The editor says: "Side by side, under the name of this estimable brother, filed safely away, lie these two documents. When he agreed with us, we were 'fearless,' 'consistent,' 'not dumb dogs,' not 'a cowardly official editor'; when he disagreed with us, 'an editor has got no right to express his views,' etc.

All editors have some similar experience. They get used to it.

—IN A RECENT SERMON Dr. MacArthur, speaking particularly of the mistake of making a hobby of the second coming of Christ, made, also, some remarks of a more general character about hobbies, saying,—"They are always dangerous. The moment a man begins to ride a hobby, the hobby begins to ride him, and after awhile he and the hobby ride the church until one or the other is ridden to death. Truth is certainly not a segment of a circle; and if a man only takes a segment, no matter how good, with one the hobby may be christian socialism, with another christian holiness, and with another premillennialism. But the moment he ties himself to that segment, he is not declaring the whole of God's word."

—A LAZY CHRISTIAN is a poor thing. And yet, according to the "Christian Inquirer," there are in the churches many who have to be classed indolent worshippers. "They will neither sing when others sing, nor read when others read, nor rise when others rise. They are never alert. The preacher fails to catch their eye; and, if their lolling attitude in the pew is any indication, he fails also of securing their absorbed attention. Why they come to church is a marvel, unless it be as a sop to conscience. Surely God will one day have something to say to such souls for the dishonor they put upon him at the hour of worship. Surely if it is worth our while to worship at all, it is worth doing with spirit, in an attitude of engaged and attentive interest, in such an erect posture, with such readiness of response and such heartiness of fellowship with others, as will be an indication to all that we share the psalmist's feeling, 'I was glad when they said unto me, "Let us go into the house of the Lord."'"

—FOR ONE MAN to tear down the reputation, the property, the social standing of the christian character of another, in order to build himself up, is the worst kind of thievery. It is robbing.

Commenting on which the *Presbyterian* says: "Besides being thievery of the worst kind it is the poorest kind of policy. No man ever did build himself up permanently by merely tearing another down. Tearing another man down is one thing; building oneself up is another and entirely different thing. The two things rarely go together. A reckless unscrupulous man can easily injure his neighbour's business without helping his own or blacken his neighbour's reputation while he has no reputation of his own that can be made blacker."

—THE DEATH of Charles Stewart Parnell, which occurred Tuesday night of last week, is the end of a remarkable career. It is a sad ending, too. Not simply because death came suddenly, but because before his death he had fallen from the high and influential position so long occupied by him. Less than two years ago his position was one of the most distinguished in English politics, and his influence more potent than that of any other single man. But his sin against social purity brought him very low; he was at the time of his death almost alone, all his former devoted followers having abandoned him. The vain struggle to maintain his place, and probably the chagrin at his loss of power, wore him out and caused his death. It is a pitiable ending of a career that accomplished much, that gave promise of still greater achievements, but which was destroyed, utterly and irretrievably ruined, by his sin against the sanctity of the home.

—THE ESTABLISHMENT of an order of lay-preachers by the bishop of London has aroused the ire of some extremely churchly people. One of them speaks of it as a plan to compete with "dissenters and salvationists and such like cattle which we love not." Nice language, surely, to use concerning the great host of christians outside the established church.

The christian church is supposed to be, amongst other things, a school of manners. We venture to say there is no other branch of it throughout the world capable of producing quite the condition of mind necessary to the utterance of amenities of this type. We do not envy the Anglican church its monopoly.

—THE BIBLE is described in a recent volume, by Dr. Pierson, as "a beautiful palace"—"built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." In formation, composed of the most precious materials faintly typified in the cedar and shittim, woods, and the gold, silver and precious stones. In construction, it follows the law of a divine unity and archetypal beauty. In completeness, it is divinely perfect. The believer finds all his wants and cravings met. In its refectory it has milk for babes,

and the manna, the meat, the honey, for strong men; in its lavatory are the fountains of the water and the blood, that cleanse and sanctify; in its pharmacy, the balm of Gilead and the panacea for all ills of sin; in its armory, the whole panoply of God; in its gallery, the portraits of the prophets, patriarchs, apostles and saints; in its oratory, the altars of sacrifice and incense, prayer and praise; in its conservatory, the celestial plants that bloom in the paradise of God; and in its observatory, the outlook into the very heavens, where we may behold the face of God."

THE CONFERENCE.

The fifty-ninth Conference of Free Baptists of New Brunswick began, at Marysville, on Friday.

As for many years, the first meeting of the session was the Minister's Conference. At the hour of opening, 10 a. m., the attendance was not full, but before the adjournment at noon many more had come, and there was about the usual number. The ministers not present during the day were Revs. E. Sippell, J. Perry, S. W. Shaw, E. Garrity, W. DeWare, C. B. Lewis, O. N. Mott, J. G. McKenzie, F. Babcock, H. Hart, T. W. Carpenter, J. Henderson, C. F. Rideout, A. H. Trafton, J. H. Erb, J. A. Robertson, L. A. Cosman, C. W. Rogers, J. E. Gosline. From several of them—brethren Shaw, DeWare, Robertson, Erb and Babcock, explanations of their non-attendance were received.

The Moderator, Rev. E. B. Grey, called the Conference to order promptly at the hour. There was singing and prayer by Rev. J. Noble. After roll call, Rev. Wm. Downey was elected Moderator for the ensuing year, and Rev. G. W. Foster, Assistant Moderator.

Rev. A. G. Downey, of the New York Central Association of Free Baptists, applied for membership in the Conference. He presented his credentials, and was examined as to his doctrinal beliefs. A vote of approval was passed, recommending the General Conference to receive him into membership.

The afternoon sitting opened at 2 o'clock. Prayer by Rev. Thomas VanWart. The executive reported in two matters referred to them last year, and their reports were accepted as satisfactory.

Rev. G. A. Hartley, by appointment of a year ago, read a paper on 1 John 3:9. The paper was received with approval, a vote of thanks was given the writer, and it was requested for publication. It will appear in a later issue of the INTELLIGENCER.

Rev. G. W. Foster was appointed to prepare a paper for next year's Minister's Conference on Communism—the reason why Free Baptists are open-communionists.

The usual question as to harmony in doctrine, and practice was put, and it was found that the ministers are in complete accord.

There was a quite general, and we think, profitable interchange of views as to the needs of weak churches. The discussion will probably bear fruit in some definite action for their help before the Conference closes. At least it is hoped so.

There was also some conversation about the support of the ministry and church work. The feeling of those who spoke is that contributions for christian purposes should be direct, that resort to the various expedients to raise church funds, now too common, should be discouraged, and that the ministers ought to patiently and lovingly teach the people on this point.

Some other matters affecting our work received informal consideration. The following brethren, with the Moderator and Secretary, were elected to be the executive of the Minister's Conference for the year.

At 7.30 p. m. there was preaching by Rev. G. W. Foster.

Saturday.—At 9.30 a. m. the social conference was begun. This is almost always an interesting meeting. And this year was not an exception. The house was filled. Rev. Jos. Noble, the senior minister, presided, and spoke tenderly of the early days, his experiences during fifty-nine years of christian life, more than fifty of them in the ministry. He has attended every Conference but one, has watched carefully the course of the denomination, and rejoices greatly in the progress made under God's blessing. There was a large number of testimonies, and it was a season of much christian joy and spiritual quickening.

At 2.30 p. m. the General Conference was formally called to order for business. The Moderator, Rev. Jos. Noble, occupied the chair. The Recording Secretary, Bro. D. McLeod Vince, not having arrived, Rev. G. A. Hartley was appointed Secretary pro tem. Prayer was offered by Rev. T. S.

VanWart. After roll call, the Corresponding Secretary, Rev. J. W. Clark, read his report of the condition of the churches.

THE REPORT.

Brother Moderator and Brethren:

Another chapter in our history as a christian denomination has been filled. We need to examine the record of work done, of results achieved.

First of all, it becomes us with devout hearts: to acknowledge the goodness and mercy of God who has given us the year and its blessed opportunities. "How great is thy goodness," may well be the exclamation of every heart.

The ministry of the church at home has not suffered loss by death during the year.

Those who are not incapacitated by age and its infirmities have been active in the work; more churches have had the services of pastors; more evangelistic work has been done; the additions to the churches have been larger; and there is reason to believe that the spiritual life of the churches as a whole, is better than for several years.

It cannot be claimed that there have been no defects, no failures to make the best use of opportunities, no facts and influences that have had a weakening effect making our success less than was possible, and your secretary does not attempt to make it appear, that the activities of ministers and churches have been ideal, leaving nothing more or better to be desired.

But of the good degree of devotion and the earnest activity manifest during the year, and the fact that God has graciously deigned to bless these in so large a measure, record is gratefully made.

But with the thanksgiving to God there should be coupled humiliation on account of our short-comings; and out of these two feelings should be evolved a purpose to undertake still larger things for God.

God has given us a larger field of brethren. We have the men and the facilities with which to give it the needed religious teaching and care. Our responsibility is great, but not greater than we should gladly undertake. Under God our success in the work He has appointed us, depends on adherence both theoretically and practically to New Testament teaching as we understand it, and as set forth in our Treatise of Faith. The simple and loving teaching of these doctrine, faithfulness to our oft declared principles on all questions affecting morality and religion, refusal to compromise in any degree with the spirit of the world, and withal, reliance on the Divine Spirit, without whose abiding presence and almighty power all human efforts, however well intended, fall short of accomplishing the gracious purposes of God.

With a sad heart we have to record the sudden and to us unlooked for death of our beloved brother, the late Rev. A. B. Boyer.

Five years ago he was ordained by this Conference and accepted as our missionary for India.

Since that time until his death, which occurred on the 7th of June last in Balasore, India, he worked with great skill and zeal to convert the heathen. He was in love with God, and his work, and "to him to live was Christ, and to die was gain."

The Report then gives a statement concerning each church reported to its respective District Meeting, concluding with a summary as follows:

Monies raised for support of ministry	\$3465 00
Current Church expenses	1968 51
Buildings and Improvements	1811 18
Total	\$7244 69

The church property is worth \$30,800.00.

This year there has been a net increase in all of the Districts.

The total number of churches comprising the Several Districts is 146, of which 119 reported; 113 of the churches have had regular pastoral care.

The total number added to all the churches by baptism is 372; by letter 79; total 451.

Total amount paid in all of the District for Support of Ministry

Ministry	\$12,324 04
Current Church expenses	3,857 46
Buildings and Improvements	3,509 91

Grand Total 19,691 41 exclusive of the amounts contributed for Home and Foreign Missions, Relief of Sick and Disabled Ministers, Conference Fund, and Education, which will be reported by the Treasurers of those Societies.

The facts as they have come to me, are before you.

They are as intimated in the outset, in many respects gratifying. To God be praise for the good He has made it possible to be set forth. It is now our duty to give careful consideration to the features of our denominational life which show neglect and inefficiency. There are no difficulties in our work with which we may not cope, and successfully. God will help us to make strength where now is weakness, to more success where now we deplore failure.

"The Lord our God be with us, as He was with our fathers."

Respectfully submitted, J. W. CLARKE, Corresponding Secretary.

Since the District Meetings, upon reports to which the Corresponding Secretary's report of additions &c. is based, one hundred and twenty-five or more have been received by baptism, making the total additions nearly six hundred.

The adoption of the Report was moved by Rev. J. T. Parsons and seconded by Rev. G. W. Swin, both of whom made remarks suggested by the report. Rev. G. A. Hartley also spoke.

Rev. W. M. Knollin, delegate from the Free Baptist Conference of Nova Scotia, was introduced. He congratulated the Conference on the successful year. Though so long absent from the Province—24 years, he has not, he said, lost his interest in the old home. He has watched our progress with interest, and is happy that the work is prospering. He was glad to be able to say that the last year in Nova Scotia was better than either of the four or five years immediately preceding it. One cause of encouragement is that all their churches but one have pastors. They have sometimes suffered from scarcity of ministers to cover the field. It must not be thought, he said, that their churches do not produce ministers. Many of their young men go to larger fields. Sometimes he queries whether it is right for the children to thus abandon the parent, but comforts himself with the knowledge that their men are occupying good positions among our brethren in the States. Those who have remained in the home work are doing good service. If they had one more they would have their field provided with pastors, and he intimated that he would be glad to get the needed man from New Brunswick.

Last year their contributions to the cause were up to the average, and there had been more revivals than for several years. About every church had additions. The late Conference was, he said, the best held for years. He referred to the movement looking towards the union of Free Baptist bodies in the Provinces, and hopes it may be effected. He spoke also of the steps taken towards organic union with the Reformed Baptists, and thought at least a better feeling and better work would result.

The Free Baptists of N. S. are, he said, encouraged in their work. The Lord is with them, and they are purposed to push their cause in His name. He assured the Conference that its delegates were always welcomed to N. Scotia, and desired the continuance of the correspondence.

At the conclusion of his remarks, a vote was passed welcoming Brother Knollin to the Conference, and giving him a seat in it.

Rev. J. N. Barnes reported his attendance at the last N. S. Conference, as representative of this Conference.

At 7.30 p. m. Conference re-assembled. The Secretary, Bro. Vince, having arrived, was in his place. After reading the minutes, the Secretary read a letter from Hon. J. E. Foster, Auditor of Conference, regretting his inability to be present, and expressing the hope that the session would be in every respect a good one and promote the interests of the denomination. The Secretary also read a letter from J. A. VanWart resigning his connection with the Foreign Mission Executive and the Board of Managers.

The consideration of Sabbath Schools being the order of business.

Bro. S. L. Peters, the Corresponding Secretary of the S. S. Executive, read his report. While not so complete as he desired, it presented an array of facts quite encouraging. It will be published in a later issue.

Rev. G. A. Hartley, in moving, Rev. C. T. Phillips, in seconding its adoption, and Revs. Jos. McLeod and T. O. DeWitt made speeches on the subject of Sunday School work, urging its importance, encouraging the workers, etc.

Sabbath.—The Sabbath was a good day. The attendance at the services was large, and their influence good. There was prayer meeting at 9 a. m., led by Rev. G. W. Swin.

The preaching was as follows:

Marysville, Free Baptist: 10.30 a. m. the annual sermon, by Rev. A. C. Thompson; 2.30 p. m., Rev. W. M. Knollin; 7.30 p. m., Rev. G. A. Hartley.

Marysville, Methodist: 10.30 a. m., Rev. J. T. Parsons; 7 p. m., Rev. C. T. Phillips.

Gibson, Methodist: 7 p. m., Rev. G. F. Currie.

Penniac, Methodist: 3 p. m., Rev. T. O. DeWitt.

Gibson, Baptist: 11 a. m., Rev. G. W. Foster; 7 p. m., Rev. B. H. Nobles.

Fredericton, Free Baptist: 11 a. m., Rev. J. J. Barnes; 6.30 p. m., Rev. A. M. Mcintosh.

Fredericton, Methodist: 11 a. m., Rev. B. H. Nobles.

Fredericton, Baptist: 11 a. m., Rev. J. W. Clark; 6.30 p. m., Rev. Dr. Hopper.

Keswick, Free Baptist: 7 p. m., Rev. C. B. Lewis.

BRAZIL has over three millions square miles, but it has a sparse population—only about four people to the square mile. Great efforts have been made since the organization of the republic to induce immigration, and many thousands have gone into the country. They have poured into the country faster than they could be provided for.

Flesh and Spirit.

The way of the flesh is in opposition to the way of the spirit. As the spirit so is the way. As the way so is the character. Filtered down, how simple the essence of the Christian religion! It is of spirit with its appropriate manifestation, life in a certain known, conscious state,—of spirit, even the spirit of Christ, a given life of Christly qualities, expressed, disclosed, a personal life in union with Christ, a personal walk, "the king's walk," a true and living way. Spirit and way are of a piece. Vital the spirit, vital the way. The law of the spirit in Christ Jesus is not less uniform than the law of nature. Both are orderly and the same unto all. Within each, cause and effect go together. Through each the will of God is expressed. Obedience being the unchangeable rule of blessedness.

The way of the flesh is death, the spirit is life. Life, "eternal life," the Divine life "being made partakers of the Divine nature," God created life in the soul, being born of the spirit "Christ in you," fed by the word of grace, sustained by the creative, renewing, strengthening spirit. All life must have its vesture. "Put ye on the Lord Jesus Christ" as a habit of the spirit. Be clothed by the fruits of spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." These are garments always fashionable, and that was not old, the Christian soldier's parade dress, heaven's livery for the redeemed, saved children of God, garments of holiness of wrought gold, that not only wear well but improve by use, the spirit's dress, court dress, kingly attire, and robes of salvation. Beautiful garments, for goodness is ever beautiful.

Contrast the garments of the flesh and how repulsive they are! "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," which are neither pleasant to look upon, nor are they serviceable. They are garments of death, robes of perdition, awful, terrible vestures for a human spirit. And the sad thing is, it is a vesture of choice. Sin's garments, surely, can only be truly reflected upon, to be cast off! To be habited by the power of darkness, the robes of the flesh, means loss here and loss hereafter. How great the loss!

A Senator Speaks.

"Prohibition does not prohibit" in Maine or anywhere else, is the persistent cry of the rum men and their friends. But, for some reason—it must be a good one—the people of Maine do not believe the statement, and continue to stand loyally by the law each year giving it additional power to deal with its violators.

The leading politicians, too, are not at all slow to declare their confidence in the law and to praise it as the best in existence for dealing with the liquor traffic evil. Hon. J. G. Blaine has many times expressed his approval of the law, and borne witness to its beneficial effects on the state.

A few days ago a monster temperance convention was held in Lewiston, its purpose being to organize a League to help in the still more rigid enforcement of the Law. Among the speakers was Senator Frye. He was listened to with great attention, and his plain and straight-forward utterances aroused much enthusiasm. The report of his speech from which we quote says that after an introductory discussion of the general evil of intemperance, and a denial of the oft-quoted creed of many, that it is the duty of each man to look after himself and that we are not our neighbor's keeper, the Senator said:—

"No one in this audience will differ with me relative to the evils of this Moloch monster, intemperance, unless, perhaps, it be the rumrunner, and I ask: Is he entitled to an opinion? Is his opinion worth anything? My deliberate judgment is, and I measure my words, that there is no worse man to be found than the rumrunner, and so far from his opinion being worth anything in this question as to whether liquor shall be sold freely over the bar to whomsoever wishes to purchase, I say that if every rumrunner in the country were in jail today, the country would be ten thousand times better off than it now is."

His reference to Neal Dow, the father of Prohibition, was good. He said:

"There is no man in American who has tormented me, politically, more than he. He is always making thrusts, noon and night—but I say that if he will keep on sticking the knife into the rumrunner at the same time, he may keep on tormenting any political parties he chooses. I say, thank God for the fanatics! Neal Dow started this law, and it is the best law in the world; the only enemy of the rumrunner, and the law that has made Maine pre-eminent in the suppression of liquor-selling, not only in America, but throughout the wide world."

He went chief remedy; denied; tended to prevalence asserted the by abstinence and strong brandy, and Emperor was of intemperance edicts tending the growing He said:

"Liquor sold until the rum-drinking why not honest, and virtuous?"

He closed to enforce the law and with its we have fully as on speaks, and fairly be p and found hibition in

Union

The above of the fol The ordin Brunswick tian Baptis and Nova lay delegat first name delegates second nam who have i into the member of large or more than The gov Seminary, Union Bapt vested in directors—twelve min ciations two point the Confer Baptists of that of No directors.

At the S just held St. John, We appoin ial delega amended mistake in

The Uni birth-right Brunswick Baptists of Scotia. T on the roa toward the gious bod devoutly beloved I this happy to the sec ing it; yet the day i prayer of people w they may

There w few appoin tion in ec Baptists Free Chr vince of ment of t Seminary With th Maritime tist Semin It was sta at the S recently h at the r placed in wick had

We ha Free Chri who wish literary in tian scho and our prayers, cially by

—Evan ings in effect.

—Mess work in I tend the spread in much good