

TERMS, NOTICES, ETC.

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

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of 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 needless 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, Nov. 11th, 1891.

Now

is the time to push the campaign for new subscribers.

Now

Our faithful agents must follow up the sample copies that are sent, with personal effort.

Now

All our readers and special friends can serve the INTELLIGENCER better than at any other time.

Now

In putting the INTELLIGENCER into Free Baptist homes the best work of the year for the family and the church may be done.

Now

Our ministers, on whom we gladly do and must depend for new subscribers, are urgently requested to press the canvass.

Now.

SUBSCRIBERS who have received statements of account are expected to forward payment without any delay. Those who have done so have our hearty thanks. But there are yet some hundreds from whom we should hear at once. We have waited long and patiently, and have a right to now expect a prompt response to the calls recently made. Our friends interested in this notice will, we trust, do both themselves and the paper the justice of giving immediate attention to this matter. The need is urgent.

THE PRESBYTERY of New York last week dismissed the charges of heresy made against Prof. Briggs. The fact seems to be that Prof. Briggs was not so wrong in his beliefs as unwise in his way of stating them. Perhaps he will now be more careful.

IT WAS NOTICED that in the discussion, in the Ecumenical Council, of the status of woman, the English delegates were even more radical than the American. Many of them seemed willing, even anxious, that women should occupy any position in the church that a man may occupy.

IT IS QUITE EVIDENT that the United States authorities do not regard the struggle with Mormonism ended, nor is much confidence placed in the professions that polygamy has been abandoned. A sharp eye is kept upon Utah, and none of the restrictions of the Government have been removed or even relaxed.

What about the Mormon community in our Northwest? Are they allowed to do as they like? It is the duty of the authorities to watch them carefully.

THIS, from the "Telescope," will apply in many places: If men were as noisy, energetic and enthusiastic about their religion as they are about their politics, how largely the prayer meetings and the Sunday services would be attended. More religion and less politics would help some church members amazingly.

THE SALVATION ARMY is now having its week of self-denial. It began Sunday morning last and will end Saturday night. This has become an annual observance in the Army, and is carried out in every country

where the Army works. The financial results are large. Last year \$148,810 were raised by a week's self denials. The money received this year is to be expended to advance the work in the country where it is contributed.

Each officer and member of the Army is expected to give up something—some comfort or necessary, and put it into the treasury. It is a good scheme, and is productive not only of large financial results, but we have no doubt of rich spiritual benefits as well. Other Christians than those of the Army might practice it with good effect.

THE LOTTERY excitement in Louisiana is intense, and grows intenser as the time draws nearer for the vote whether the state will legalize the swindling scheme. The churches are nearly all against it, and the ministers are conducting a vigorous campaign. Baptists, Methodists, Presbyterians, Congregationalists and Episcopalians have, in their representative assemblies, declared strongly against it. The Roman Catholic church has not committed itself, but some priests are known to be favourable to lottery. The feeling in the Methodist church is shown in this: A Methodist minister was a member of the Legislature, and voted in favour of submitting the lottery question to popular vote. For this he was disciplined, expelled from the church, and things made so hot for him that he moved out of the State. And the other denominations feel quite as strongly, and would probably give one of their members, offending in the same way, similar treatment.

The hope of the Lottery company is to be able to buy up the state. And they are willing to spend millions. It is to be hoped the moral sense of the people will be proof against the corrupt attempt.

NEXT TUESDAY the vote on the petition to repeal the C. T. Act in Charlotte County will take place. We do not know whether the friends of the law are well organized for the fight. But whether they have or not, every one who is opposed to legalizing the drink traffic should do his very best—not only in voting himself, but in rallying the indifferent and over-confident, and getting them to the polls. The friends of temperance may depend upon it that the rum party will leave nothing undone to carry repeal; they will use every means, fair and foul, to accomplish their bad purpose. And they can be prevented only by every temperance man doing his duty. Besides what can be done before, let the friends of the law give the whole of next Tuesday to the work of getting in votes. The promoters of repeal are unscrupulous; they will do their worst to win. Watch them; prevent them getting in fraudulent votes; and, whether they get many or few, do your best to defeat them decisively.

More of the country than Charlotte is interested. Every county in the Province in which the law has been adopted is looking anxiously to Charlotte Co. A victory for repeal there will encourage the rum party to try to get repeal elsewhere. While a defeat of the repeal attempt will discourage the rum men and encourage the temperance people all over the Province.

A PASTOR, speaking of the importance of the religious paper in the work of the denomination, urges brother ministers to endeavour to put it into every home, in these sound words:

I regard it as an important part of a pastor's work for his people to induce them to take, and encourage them to read, a religious paper representing the denominational interests. He may make special effort in this line of work. I know of no other method by which we can so effectually raise or sustain the general religious intelligence of the families connected with our churches. And it may be seen that a good denominational paper is a means toward the greater unification of our people in their thought and purpose and activity, inasmuch as it is a common source of information, an object of common interest, a common centre of influences radiating to all and through all, and a medium of easy communication for each with each.

GOOD ADVICE to parents, whose sons and daughters are away at school, is given by the Advance in this paragraph:

Do not worry that your child is working too hard; don't fear he lacks money; don't think that the board is not nourishing enough; three dollars a week buys very good board in many college towns; don't send him or her a box of goodies before Christmas; don't sympathize too much in his homesickness; don't fret yourself in the miserable thought that it is too bad for him to be away among strangers—it is best for him, best for you; don't go to see him too often—leave him alone; don't feel too badly because you are not so necessary to your child as once you were—it's nature for a child to grow; sometimes to outgrow the parents; don't boast about your child's honors; don't be sorry if you are poor and he must work his way through

college; don't be too penurious with him; don't be too profuse with him, if you are rich; don't forget that once you were a boy, a girl; and, therefore, lastly, don't cease to be hopeful for your daughter, for your son."

This Year.

The Conference over, another year of work is before the denomination. The ministers are, most of them in their chosen fields. Some changes have been made; but the majority will minister to the same churches as last year. And all are now presumably, preparing for the work of the year, praying about it, and planning to make it one of faithful service which God may cause to produce blessed results.

The churches, too, are probably hopeful as they begin a new year. The Conference was good. Reports of last year were, in many respects, encouraging. There was much said about the larger things that ought to be undertaken both in local and general work. And the brethren, both ministers and laymen, went away from the session feeling determined, we think, to make this year, by the blessing of God, better than the last. And now, how shall it be done? Permit a few suggestions.

The ministers should resolve each, "This one thing I do." And then do it. Let there be the putting away, so far as possible, every distracting thing, everything that would interfere with the best devotion of all the time and powers and the one service to which God has called his servants.

Preach the gospel just the gospel, nothing more, nothing less. Nothing else will save men. "It is the power of God unto Salvation, to every one that believeth." Let us make sure that those who come within the range of Free Baptist preaching hear the message of salvation through Jesus Christ, presented simply and lovingly, that it may work with power by the Holy Spirit, in the consciences and hearts of the hearers.

Believers need to be instructed, warned, encouraged, comforted, stimulated. Much of this may be done by pulpit ministrations; but quite as much, or more can be done by wise and faithful pastoral visitation: The old, the sick, the careless, the discouraged, the troubled, the doubting, the young, the children, all need to be visited, counselled, prayed with. And those too who seem strongest, and who most faithfully cooperate in Christian work may be cheered by the occasional presence of the pastor, his conversation and prayer.

Doubtless it is the desire of ministers and churches that there shall be a marked development of true spiritual life in the churches this year, and large ingathering. These things, certainly, ought to be, and they may be.

Our denomination forgets, or is unfaithful to its mission if it fails to be abundant in labours to win men to Jesus, and then to build them up in the faith of the Gospel. It had its origin in a spirit of evangelism. Our fathers went everywhere preaching the gospel, and their preaching was with great power, and conversions were numerous. And the history of our church shows that just as it has been true to the spirit of its origin it has prospered. Our people have not departed from the beliefs of the fathers, nor have they lost the spirit which possessed them.

Sometimes, perhaps, perplexed by some of the things incident to church life in these days, they may have been less devoted to aggressive Christian work and seemed to have lost the spirit and purpose of the earlier time. But they have never really departed from "the old paths" nor put away from them the old spirit. That they have not had very good demonstration in the last year, and we are hoping may have yet clearer demonstration this year.

Not ministers alone, but the churches must do their part in keeping true to the traditions of the body and in magnifying its mission to reach and save men. Every Christian a witness for Christ, and an active participant in worship and the work of the church, was the New Testament idea with which the fathers began and carried on their mission, and which is yet characteristic of the denomination they founded. There is, with us, no tolerance of the notion of service by proxy, either for a consideration or otherwise. Every church is expected to be what it is named—a church of Christ, in other words, a church for Christ, in sympathy with His purposes, alive by His indwelling spirit, controlled by His will, devoted to His work—the salvation of men. Every member is expected to be spiritually minded, and according to his ability and opportunities, to steadily cooperate with fellow believers for the advancement of the cause of Christ. "To every man his work."

Let this be a year of work—earnest, self-denying work. In prayer, with confession of failures and sin, let us seek the spirit of true consecration

and the endowment of power for faithful and efficient service. If this be done there will be a repetition of those displays of conviction, power and saving grace about which our fathers have told, and such an impetus will be given to the cause as has not been known for many a year.

There should be no delay in preparing for and entering upon the work. "Say not ye, there are four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields: for they are white already to harvest." Let us be about the work at once, brethren.

And when the churches are awakened they will surely reach out the hand of help to those places which are destitute of regular religious service and the ministry of the word. What a wave of salvation would roll over this land of professed Christians were pressed with a sense of their mission.

May this year witness in our lines and in our churches and in all our land greater things than ever before for Christ.

Field Notes.

This Conference year, as last, the editor will find it necessary to visit different parts of the denominational territory, and may occasionally print notes of places, things and men.

The first trip was simultaneous with the first snow-storm of the season. We wondered if there was special significance in the fact—whether it was ominous either of a cold reception to the visitor, or of freezing effects of the visit. It was so wintry a storm, and so extraordinary as to time, that one could be excused not only for shivering just then, but for feeling blue enough to shrink from the possible prospect forshadowed by the snow and wind.

Whether had we such feelings we do not say. But if we had them, they would have been dissipated before many hours. From the time we landed from the steamer at Wickham till, two days later, we started homeward, from Hampstead, such treatment was given our mission and ourselves that we were sure the October cold wave and snow fall had no such prophetic meaning as might have been thought.

Only once before, and that several years ago, had we been at Carpenter. Since then the church building has been thoroughly renewed, and is now a very neat and comfortable place of worship. The church membership is small, there being but four male members. We were glad to meet Rev. T. W. Carpenter whose home is there, and who manifested a hearty interest in the object of our visit.

At Lower Wickham there was a good congregation, though the snow had made wretched travelling. And there, too, the brethren showed interest in the education work. The senior deacon, Bro. Garrett VanWart, now past fourscore years, is not always able to attend meeting, but his interest in the cause has not abated.

At Hampstead, though the night was dark and travelling unpleasant, there was good attendance. At this meeting Bro. H. Gilbert, a Methodist local preacher who has recently moved into the place, was present and took part in the service. While there was no response in the meeting to the statement made about the needs of the Education Society, a few calls next morning discovered the fact that the brethren there are not without anxiety for the success of the work. And we are not without hope, indeed we are cherishing an expectation, that in both Wickham and Hampstead other brethren, some of whom we were unable to see, will invest something in this branch of the denomination's work.

We had expected to meet Rev. C. B. Lewis, but were disappointed. His appointments for the Sabbath took him away. Bro. Lewis last year had charge of the Wickham churches. The brethren there speak of him—his labours and his manner of life, in high terms. This year he will be pastor of Jerusalem, Hibernia, Hampstead and Shannon churches. The Wickham pastorate is now without a pastor. This ought not to be; and we hope the brethren will make an earnest effort to secure the labours of a minister.

We enjoyed the nearly two days among the brethren, in their homes and churches. And while there may be more money there which might properly and profitably be devoted to the denomination's educational work, the response made to the call was encouraging.

A Sunday was spent at Petitcodiac, in fulfilment of an engagement to attend a Sunday evening temperance meeting there. Though the C. T. A. is the law of the County there has been much violation of the law in Petitcodiac. Recently a few earnest citizens have set about putting a stop to the open defiance of the law. Complaints have been made and convictions secured.

And the little town is becoming pretty well aroused about the matter. The ministers—Revs. Messrs. Schurman (Baptist), and Thompson and Pasco (Methodist), and the Principal of the school, Mr. N. W. Brown, and some others are showing an active interest in the crusade against rum-selling. There is also a W. C. T. U., and a Band of Hope, both of which are sure to have a good influence. The Band of Hope has a fine record, having been kept in active existence, without the usual experience of declension, since the day of its organization—a fact which declares the zeal and skill of the lady or ladies having it in charge.

All the ministers named were present at the public meeting, which was held in the Free Baptist church, and was presided over by Rev. A. C. Thompson. It was at the close of this meeting that the address, printed in another column, was presented to Bro. Thompson. He has during his several years residence in the place been an active temperance worker, and will be missed.

The education question could not be forgotten, and so at the morning service it was brought to the attention of the people, and not in vain, as the list shows.

Petitcodiac is not, we are sorry to notice, growing. Branch railways have hurt instead of helped it.

There are four churches,—Baptist, Methodist, Free Baptist and Episcopal. The last two named are without pastors. The Baptist has the largest membership. The Free Baptists have a large and good church building and an excellent parsonage, and though the church members are not numerous nor rich they have shown themselves very loyal and ready to do their part in sustaining the ministry and the general work. Bro. Thompson has lived amongst them and ministered to them about eight years, and they regret his removal. They are anxious, however, to have another pastor as soon as possible, and we hope they may not have to wait long.

Notes of Travel.

It was said by Hamerton that "the mind is like a merchant's ledger, it requires to be continually posted up to the latest date; even the latest telegram may have upset some venerable theory that has been received as infallible for ages." God said, at the dawning of the creation, "Let there be light;" and to-day, in an especial manner do we see light on all subjects permeating the minds of the people. In fact, we may truly say,

"We are living, we are dwelling
In a grand and awful time;
In an age, on ages telling,
To be living is sublime."

It is truly a grand thing to live, especially, when we are not simply living for time, but also for eternity. Every act of our lives should be held subservient to this end, O eternity! eternity! Amid all life's travels we are hastening on to our final destiny. O Time! does eternity ever speak to thee? yes, thy voice is heard in the onward march of the spheres, and in the ever-changing scenes of life. All our meetings here are partings. Life too often seems a transient breath, and pleasures as fleeting as the flying clouds. Happy thought! There'll be rest, sweet rest, and happiness unalloyed by and by. In that land beyond the tide, there be no parting of friends, no trials to undergo, but perpetual sunshine, and summer everywhere. May God hasten the day when earth will be swallowed up in Heaven.

I left Berlin Center Ohio on the 29th Sept., for the purpose of visiting Bethany College, Bethany, West Virginia. I parted reluctantly, with a number of very kind friends, and among them my College friend, Prof. George L. King Ph. B. who seemed to be nearing the hither shore. I had watched around his sick bed for several days. We separated, imploring Heaven's richest benediction to rest upon him, and as I smoothed his fevered brow I hoped and trusted that his frail bark might be safely piloted ashore, health restored, and he be the better for the gloom that now overshadowed him. We crossed the Ohio River between Brilliant, Ohio, and Wellsburg, West Virginia.

The scenery around here is most picturesque and beautiful. We are now about seven miles from Bethany, and we take a stage coach and pass over a road which for grand and picturesque scenery is without a parallel in America. In fact, tourists through Europe consider this equal to any scenery in the Old World. We wind around hills of surpassing loveliness and beauty. Tunnels are cut through the mountains and we pass under them, while over the great chasms are bridges all of which combine to make this trip one of extraordinary interest. I reached Bethany in the evening and remained three days. While here I was

the guest of Prof. Woolery, and Prof. F. Dowling of Bethany College, and the family of Col. Alexander Campbell, son of the celebrated Campbell, founder of Bethany College, which is situated on Bethany Heights, and also founder of the denomination known as "The Disciples." I was at the College, attended the morning exercises and led in prayer. The President, Prof. Tribble had died the previous week of typhoid fever, and was buried three days before my arrival. A gloom has settled over the College as two of its presidents within the last two years have died with this terrible fever, nevertheless Bethany is said to be a very healthy locality. The number of students now in attendance at this institution is about 160. They have a good staff of Professors, and President A. McLean, is from Prince Edward Island. I had the pleasure of meeting him the last day I spent at Bethany. While here I also visited the Campbell Cemetery and saw the graves of the Campbells, Dr. Richardson, the author of the "Memoirs of A. Campbell," President Woolery and President Tribble. A floral cross, anchor and crown were still withering over the grave of Prof. Tribble. The cemetery is surrounded by a heavy red stone wall. On leaving this abode of the venerated dead I next visited "Bethany Mansion," formerly the home of the celebrated Dr. A. Campbell. Around this sacred shrine clusters so much that is calculated to interest the tourist. Many visitors from all parts of the world during the last sixty years have viewed this singularly beautiful spot, the loved and cherished abode of Campbell. It was here that the far-famed infidel, Robert Owen of New Lanark, Scotland, corrected the manuscript of his debate with Dr. Campbell. The walls in the spacious rooms of the old mansion are still decorated with a large number of portraits of the honored dead. In the garden near the gate at the road side stands a small building, containing six sides, which was once the study of A. Campbell. Following my escort and guide, we trod on ground and floor hallowed by so many associations of the loved past. From all these places of interest souvenirs were gathered as mementoes of kindness shown, or reminiscences of departed worth. At the residence of Col. Campbell, I had the pleasure of visiting Mrs. Selina Huntington Campbell, consort of the celebrated Dr. Campbell. She is now 90 years old, and her memory is still excellent. She can converse intelligently, though a little hard of hearing. But she remembers things of yesterday about as well as those of thirty years ago. Dear old lady, she has grown saintly beautiful. It afforded me much pleasure to spend a day with one who had passed in safety through the storms of 90 winters. Six years ago we met at the stately residence of Dr. Barclay in Wheeler, Alabama, and she could still rehearse every incident in connection with my visit. But I shall, doubtless, see her no more, till we meet where mutation and change never take place. Through the kindness of her grandson, Mr. Willie Campbell, I was taken up on "The Three State Hills," where we could see from this lofty eminence the States of West Virginia, Ohio and Pennsylvania. I was here reminded of the Look Out Mountain in Tennessee, and the South Mountain in Nova Scotia. And when I try to describe the scenery, the half can never be told. O, how I love these grand old hills, the beautiful vales, and the ever-clouded waters of Buffalo Creek. Could I dip my pen in celestial colors, I might give a description of the hills and vales and streams that seem to pass even now in panoramic view before me. But my pen falters, and I pause enraptured. May God grant that I may some day have the privilege of seeing these grand old heights again. I left Bethany on Friday and visited Wellsburg. Here I was the guest of Elder Calderwood and the widow of Eld. T. W. Pattee who a few years ago, travelled and preached in different parts of Nova Scotia. He was killed nearly two years ago in Pasadena, California. Mrs. Pattee wished to be kindly remembered to her friends in the Maritime Provinces.

I left Wellsburg Oct. 2nd for Pittsburg, Pennsylvania, and on my way to Boston, I passed through the cities of Ashtable, in Ohio, Erie in Pa., Buffalo in N. J. and also Rochester and Albany, reaching the old Athens of America, Monday forenoon. Here I remained till Wednesday, and was the guest of the Nelsons, known far and wide as the Minard Liniment Manufacturing Co. Boston has many places of historic interest, and to me doubly so, as it was the birthplace of my paternal grand-parents. But from what I saw of it I would come to the conclusion that this was one of the most wicked cities on the continent. I reached Eastport, Maine, on board the Cumberland on the 8th inst., and

after visiting Deer Island, my arrival I Overbough invited me to and evening I carried on months ago he has been is very much the waters of paratively yo f age, and We h services a Northern H weeks with have confess and have re christian life with the tes social meeti that they m which leads ber two we and others are to be b ent. Some of sickness. others have termined, G tinue faithf and love of been all tha church has to attain to thus go on H. McLeod on account he found it only twice, with us to ceive a num field of labo of the Islan amount of v pleased to absence. a Heaven's ri rest upon h will be crov I regretted Conference cess atten throughout harmony t sion, and f tendance w to God, an view of on gregations eternal be each one is I expect er on the tually way ligious wa Lord is se Brethren the Lord and be glo in all the tended to announce Church of ville. I h with the k return, an of good w my arriva with a continue island. In this to refer a Church. been refi neatness ness is no Deer Is faultless has been seats and pulpit, h is this al a marble bine to i this chur on behin of the o been pai to Sister Martin's enterpri like a ci cannot t Cosman and he brance must cl DEER I —Th annually ber to of to the fo and ch six th foreign only to the cau —Th land a the m 185,000 school for mi