

TERMS, NOTICES, & C.

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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 sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor

WEDNESDAY, SEPT. 21st 1892.

A Church is a soul-saving company of believers, or it is nothing, and worse. If the salt exercises no preserving influence on that which surrounds it, of what use is it. Having lost its savour, it is good for nothing. Is your church reaching and blessing the people amongst whom it is planted?

It is strange and lamentable but not the less a fact that the Episcopal church is not yet ready to break the chains that bind her to medievalism. At the Convocation of Canterbury, an assembly of the Church of England, the whole service was in Latin. What hollow mockery! Prayers and praises all were but a jingle of meaningless words. The Christian church has a practical duty, and the sooner this branch comes down to the live language of christianity the sooner men will see in the Episcopal church something worthy of admiration. Better be about evangelizing the world than reciting latin phrases.

D. L. Moody, speaking at a Prayer Meeting in Glasgow, recently said some words concerning cheerfulness in Christians. The dull, solemn-faced Christian never did any good. He withered everything his hand touched, and people experienced a cold chill every time he spoke to them. There were people in that meeting who looked as if they had not a friend in the world. Christians should go about with a shining face, a face that would make people turn and look, and say that the possessor of the happy face had something which they did not possess. Mr. Moody is binding himself to English hearts as strongly as he is bound to American affections.

The Rev. A. B. Simpson, an able and zealous Prince Edward Islander, is the moving spirit in a new christian enterprise in New York, called the Christian Alliance. At the meetings of this body many of the usages of the Salvation Army are in vogue, and in some points their belief is peculiar but withal, the right spirit is moving them. Speaking of the second coming of Christ Mr. Simpson says "He cannot come till the Gospel is proclaimed to all mankind. This can be done and must be done in the next twenty-five years and then Christ will come."

So strongly did he send his words home to the hearts of the people that \$50,000 was subscribed on the spot. The same day fifty persons were baptized, one of them being a Methodist evangelist. The missionaries sent out are not carefully selected with regard to any point except their piety, and they are not suitably equipped for work in heathen lands. Mr. Simpson expects to send out 250 men this year.

General Bidwell, the Prohibition candidate for the Presidency of the United States, makes some clear logical statements, in his letter of acceptance, statements which no man can honestly gainsay. He says:

Labor creates the wealth of the country. Without labor there can be no development of resources, no national prosperity. The liquor traffic robs, impoverishes, and demoralizes labor, thereby sapping the very foundation of the national fabric.

The liquor traffic is an enormous incubus upon the nation, amounting in cost and consequences to the annual sum of not less than \$2,000,000,000—

four times the amount requisite to pay the annual expenses of the national government even under the recent expensive administrations.

But it is not necessary further to enumerate. Suffice it to say the liquor traffic is a standing curse—a danger to public health; the prolific source of untold political corruption, crimes, diseases, degradation, and death; a public nuisance and a public immorality. In a word, it is an unmitigated and measureless evil without a redeeming feature.

Every consideration of justice, the public welfare, protection to labor, all cry out against this great wrong. The only adequate remedy lies in the entire overthrow of the liquor traffic in every state and territory.

If these statements are facts, and a moment's thought convinces one that they undoubtedly are, no party can, passing them lightly by, long retain the confidence of the people. Sooner or later the great thinking mind of the nation must be aroused to the enormity of this evil that is sapping the foundations of social and national life. Then looking around and seeing the wrecks of what might have been grand, noble lives cannot but be aroused to forget the trivial issues of politics and enter strongly into contest to drive out the great curse of intemperance.

Rev. Dr. Gordon makes a strong plea for more organized christian effort for the evangelization of the world, and aptly illustrates what can be done by organization. Of the 1,400,000,000 people of the earth there are yet, notwithstanding all that has been done in sending the Gospel to the heathen, fully 1,000,000,000 yet untouched by its power. We may well ask ourselves, might it not have been otherwise? Ought it not be otherwise. The christian church has sufficient force for it. On February 26, 1891, the British government caused the census of India to be taken, and in less than twenty-four hours—in fact, in about twelve hours, its 250,000,000 of people were all enrolled. What a testimony to the power of organized effort! How long would it take to reach every soul with the gospel if the people of God were to make it the earnest business of their lives to do it?

The Approaching Conference.

The end of another year in our denominational history is very near. On Saturday of next week the 60th, Annual Conference will convene at Cornhill, Kings County.

In the two generations since the Conference was organized the denomination has done much work and has been greatly blessed. Contrasting the present with the beginning of our organized existence, the progress made is very clearly seen. Not only in numbers has there been gain, but in organization and equipment for efficient service there has been marked advance. For all these things we do well to lift up our hearts to God in grateful acknowledgement. The "little one has become a thousand," the meek and often despised and much opposed people have more recognition even from those who thought lightly of them, and have for many years had an acknowledged place amongst the christian forces of the country. The vine was of the Lord's own planting, it has grown to goodly proportions, and has been fruitful in a good degree.

Now that another year is about closing, there is, naturally, a general desire to know what has been done during the year, and what have been the results of the various arms of christian activity. The reports which will be presented to Conference will, we trust, show a good measure of success, not only in accessions to the membership of the churches but, also, in the development of true spiritual life which finds expression not only in a devout manner and great rejoicing but in self-denials for Jesus sake, in appreciation of the high calling, and in well ordered, persevering and abounding activities along the lines of the divine will concerning the Church of Christ. Of these things and all that pertains to the life of the denomination we shall all know more a few weeks hence.

But whatever the reports show, however large and good the results of the year's labours by ministers and in and by the churches, it is scarcely possible that anybody will be likely to claim that the most and best possible have been done. Imperfection attaches to all things human, even to all things in the divine institution of the church with which men have to do. Mistakes attend them, frictions occur, weakness ensues, and failure results where success might have been hoped for. So it will be, in degree, to the end, perhaps. The actual falls so far below the ideal. To press on, however, is our duty, undeterred by the failure to reach the largest degree of efficiency, stimulated, rather, by our painful experiences to humbler, more trustful and more earnest endeavour, by the grace of God, to be the glad servants of our Lord in spreading His truth abroad and building up His Kingdom on earth.

Of Conference reports as to the condition of the work of the denomination it can be said that they are in late years fuller and more accurate than in earlier times. This is not due to more desire for accuracy, but to better system. It is well that the preparation of reports is more methodical. Too great care cannot be taken that statistical and other statements be as near absolute accuracy as it is possible to make them. In other matters the padding of reports is sometimes resorted to, the design of the deception being to bolster up a waning interest. Such a thing should never be in religious work. Deception is disastrous. The bald facts, even though they be distressing, should be set forth. To know the worst is as necessary as to know the best. Reports that show the weak places in our Zion as well as the strong places, may well be welcomed; the signs of strength and success call for joy and thanksgiving, the signs of weakness and failure indicate our duty, and call for immediate attention to it.

To hear reports is one of the purposes of Conference. That done—the condition of the churches and the various branches of the work being known, there is then the duty of applying the remedy to what is defective and making plans for future better work. To this the most careful, serious and prayerful consideration needs always to be given. Sometimes, too often it is feared, Conferences and like bodies deal too hurriedly with the grave matters entrusted to them. Should the interests of Christ's Kingdom be neglected because proper consideration of them may require a day or two more of time than we had thought? Lack of thorough treatment of some phase of church life, or branch of christian work, at an annual meeting may be felt through a whole year, or, indeed, always, causing continuous weakness or loss. The interests of Christ's Church are of infinite importance, and demand the best thought, the most patient consideration, and the most earnest prayers.

Besides the things which usually receive attention at Conference, such as Home and Foreign Missions; Education, with special reference, probably, to the Seminary; Sabbath Schools; the Pastorate System; Relief for aged and sick ministers; Temperance and many other questions, more or less important, are likely to come up for a share of thought and discussion.

It is desirable, as always, that there be a full attendance of ministers and delegates. Those appointed by the several District Meetings should acknowledge the honour and responsibility put upon them by their brethren by being present through the whole session and taking their full share in the work.

The Nova Scotia Conference will, of course, send a corresponding delegate, and he will, as brethren from that Province always are, be heartily welcomed. There may, also, be a representative from one of the United States yearly meetings; if so, he will be cordially greeted.

The devotional services will, we trust, be numerous and well sustained. However much business there may be, the meetings for worship should have a large place. Indeed, the more business there is the more need is there for prayer and praise—the fullest cultivation of the devotional spirit, and the invoking the divine presence and power.

In all the churches and homes of the denomination prayer should now be daily offered for the blessing of God on the Conference, and His guiding spirit in all its deliberations.

The Ministers' Conference convenes on Friday, 30th inst. The reunion of the ministers is generally a pleasant and profitable season, and all will hope and pray that it may be such this year.

The travel arrangements are announced on the next page. Those interested should read the announcements carefully and follow the directions given therein.

Christ the Soul's Well-Spring.

By Rev. Theodore L. Cuyler.

The supreme gift which Jesus Christ gives to every longing, thirsty soul is Himself. From Himself proceeds not only instruction and sympathy, but redeeming grace and recovering power; and from the inexhaustible depths of His own being as the Son of God, a whole universe of thirsty hearts may draw refreshment. "The water that I give you shall be in you a well of water springing up unto everlasting life." He offers Himself to us and says—drink Me, take Me into your souls, and every want shall be satisfied.

What a hungry and thirsty crowd fill all the thoroughfares of human life! All the attractive fountains which Mammon or Sensual Pleasure advertise with loud invitations "come unto me

and drink!"—All these prove to be but broken cisterns that hold no water. In every human soul is a longing that refuses to be satisfied; and this thirst becomes the more importunate the more that it is trifled with. My soul recognizes sin and guilt, and in moments of compunction cries out—"who can deliver me from this body of death?" My strength to resist temptation has often proved to be a mere spider's web. My sources of happiness are just as liable to be dried up as is yonder little brook which is at the mercy of every summer-drought. Death has already shattered more than one beautiful pitcher; and there are within me certain desires and demands that no human being or worldly possession can satisfy. My soul thirsts for something which the living Jesus alone can give. And when he opens up a well spring within me pure thoughts begin to flow out, and conscience become clean, and my affections are sweetened and peace flows like a river. Christ Himself is in my soul!

This fountain never dries and never freezes. Yesterday I saw a cool sparkling spring at the foot of Guyot's Hill, from which fifty beautiful Alderney cows drink on every hot day, morning and evening. It is always brimming full, and no wintry frosts lock up its perennial flow. As the instincts of those cattle send them to that crystal spring, so do the instincts of a believer send him to Christ Jesus. When we get a deep draught of His wonderful words they—like Jonathan's honey-comb found in the woods—"enlighten our eyes." When we open our hearts to the tides of His love, selfishness is swept out. When we swallow His precious promises, they act on us, as Tyndall says, that the canteen of fresh Swiss milk acted on him before he made the ascent of the "Weisshorn" peak—it lubricated his joints and put new strength into his muscles for the arduous climb. We should have dried up and died out long, long ago, if Jesus Christ had not kept his stream of grace running in the deep secret places of the soul.

Water is the simplest of all elements and drinking is the simplest of all processes. Even the dumb brutes on yonder hillside understand where and how to slake their thirst. With equal simplicity doth faith draw in Christ's living words, and living joy and living power. No infidel can answer this argument—that Jesus Christ is a perfectly satisfying Saviour. His words are always true, His comforts go to the right spot and soothe the heart-aches. His love subdues and shames away my selfishness. His cleansing grace is my only purity, and His life in me is my only hope of an endless life in heaven.

Fountain of grace rich, full and free, What need I that is not in Thee? Full pardon—strength for every day, And peace which none can take away.

Lake Mohonk, August 19, 1892.

Notes by the Way.

FROM REV. G. W. FOSTER.—I have just returned from a pleasant trip to Nova Scotia, I went there to attend the Free Baptist Conference of that province as Corresponding Delegate of the N. B. Free Christian Baptist Conference. A few notes by the way might not be out of place. On Tuesday the 6th, I left Fredericton Junction by train, and in a short time was at the depot in St. John. There I was met by Rev. J. W. Clark, who conducted me to his pleasant home. I remained with Bro. Clark over night. It perhaps would be needless for me to say that I enjoyed my stay with Bro. and Sister Clark; no one can enter the precincts of their home and association and do otherwise. On Wednesday morning I boarded the fine steamer "Monticello" of the Bay of Fundy S. S. Company; and but for that horrid experience, that comes more or less to every green sailor, I would have enjoyed the sail across the Bay very much. I had to take a state room and there remain until we steamed into the beautiful water of Digby Basin. I landed at Digby about noon, and after dinner and a pleasant wait of three hours spent in viewing the beautiful scenery of the little town I took a train of the Western Counties Railway for Yarmouth. Another wait of an hour at Yarmouth and I was rolling along in Frost's Stage Coach for Lower Argyle, the seat of the N. S. Conference. I may say that this ride by moonlight is a strange intermingling of the romantic pleasing and wearisome. The coachman was a genial fellow and did his best to accommodate us in every way. On this ride I was favored with a pleasant companion in the Rev. C. W. Williams, pastor of the Baptist church at St. Martins and representative to the N. S. F. B. Conference of the Union Baptist Education Society and St. Martins Seminary of N. B. We arrived at Lower Argyle at one o'clock Thursday morning. We learned by the way that we were to be the guests

of Mr. and Mrs. H. McLaren. We easily found their home through the assistance of the driver and though they were peacefully sleeping, their doors were soon open to receive us, and it was not long until we felt that not only their doors, but their hearts welcomed us. Bro. and Sister McLaren treated us with the utmost christian kindness for which we feel deeply indebted. Our stay in their home was pleasing and profitable; and we shall ever look back to it, with delightful memories.

Another guest of their home was the Rev. E. Owens of the F. W. Baptist Maine State Association, we were glad to meet with the dear brother and enjoy his society.

Thursday morning was spent with the Brethren in their Elders' Conference. We were warmly welcomed by the brethren and enjoyed meeting with them very much.

In the afternoon the first session of General Conference was convened. We listened with much pleasure to the admirable report of the Corresponding Secretary Rev. D. T. Porter. It was certainly cheering and gratifying to note the success that had attended the labors of the Lord's servants during the past year. Reports from the Corresponding Delegates were then called for. It was my privilege to extend to the brethren the fraternal greetings of the Free Christian Baptists of N. B. and report our work, and to ask for a continuance of such correspondence. Then followed reports from Rev. E. Owen, Corresponding Delegate of F. W. B. Maine State Association; from Rev. E. P. Molton, Corresponding Delegate of F. W. B. Mass. Association and from Rev. Mr. Stacey, Corresponding Delegate of General Conference of W. States. From that until Saturday afternoon the time was taken with general routine meetings, all of them interesting and profitable. I will not attempt to give any general report presuming that it will be done by Rev. T. H. Siddall. Saturday afternoon the usual Social Conference was enjoyed. It was a good meeting, the presence of the Lord was abundantly felt; one hundred and six testified to the saving power and love of Jesus, with a silent standing testimony from nearly another hundred. What a host for God? What will be the result of their prayers and toils for the coming year? Who can tell? Perhaps eternity will alone reveal.

On the Sabbath there was preaching as follows: In the morning, annual sermon by Rev. J. W. Freeman. Bro. Freeman gave a very instructive gospel sermon; and we believe that it was and will be productive of much fruit to the glory of God and the good of precious souls. In the afternoon it was my privilege to speak to a large concourse of people. The Lord helped me, and the people earnestly and intently listened. After the preaching a season of sweet and blessed communion around the Lord's table was experienced by a host of the Lord's children. In the evening Rev. Bro. Molton preached with power, and the labors of the day closed with marked success. A number expressed their desire to be followers of Christ.

I purposed to return to N. B. on Monday evening by steamer "Dominion" from Yarmouth. The steamer did not sail until four o'clock p. m., affording me some time to look around the beautiful town. Yarmouth and its surroundings present some fine scenery and one's eye is continually taken with some new thing of beauty and interest. It may be especially noted for its grand private residences and ornamental grounds. It is also famous as being the first town in the Lower Provinces to adopt the electric street car service. I had the pleasure of riding in one of those cars, and for smooth running and convenience they cannot be excelled. During my sight seeing and walks about the beautiful seaport town. I was favored with the company and guidance of Benjamin Hilton Esq., a retired sea captain, at whose beautiful home I was kindly entertained and whose efforts to make my sojourn pleasant I shall never forget.

At four o'clock I bade adieu to my kind friend and boarded the steamer for St. John. The trip for the most part was one of the most enjoyable affairs of my life. With a calm sea, beautiful sunset, charming moonlight, interesting fellow passenger, and kind, courteous officers the hours passed pleasantly away; and when Tuesday morning dawned it found the grand old steamer "Dominion" safely moored in our beloved St. John. From there I proceeded by train to Fredericton Junction. Thus ended the finest excursion I have ever had and one which I hope to be able sometime to repeat.

GEORGE W. FOSTER. Tracey Station, S. Co., Sept. 15th, '92.

The only sound and healthy kind of assisting is that which teaches independence and self-exertion.

Denominational News.

FROM REV. A. C. THOMPSON.—I am now enjoying a much needed rest in this busy city, and once again am privileged to be with my aged father and mother, and to bow with them to the throne of grace seeking a blessing from on high. This city is fast increasing in population and area, and wickedness as well, it being cursed with a legalized drink traffic; its Protestant churches are evidently doing what they might and ought to help check this terribly tide of evil.

The 4 Free Baptist Churches have ever been alive to this question, and are taking an aggressive position. I intended to refuse all invitations to preach while here, but Bro. Howard Prize St., would not take a refusal, I tried to speak to his people as he I could last Sunday morning. He has a very fine church and congregation. I was also permitted to be at a very enthusiastic Gospel Temperance meeting in the afternoon, when Ex-Gov. Goodell of N. H.; the famous Temperance Governor, of that State delivered an eloquent address. In the evening, I very much enjoyed an illustrated sermon by Dr. Rabetan. Next Sunday at 3 I am to try to speak to the soldier boys and the young men of the city.

(D. V.) I purpose to attend the Maine State Association at Pittsfield next week. The General Conference, of all the Free will Baptists, of the United States meets here in Lowell the first week in Oct., if it were not near the time of our own Conference I would be tempted to stay.

May God bless our loved denomination there in N. B. which is such a prolific feeder of these Lowell Churches. I want to add just another word relative to the wonderful advancement that is being made in the use of electricity. For not only are the streets and street cars moved and lighted by the power, but the numerous patent medicine manufactories headed by the great Ayer and Hood establishments as well as the multitude of small manufacturing concerns now live and move almost exclusively with this same wonderful power. It is motors, motors everywhere. The same motor giving power and light and it is wires in all directions both overhead and under your feet, as an old-fashioned thunder shower on a while sets things to shaking in a way startling to those of timid nerves. But while the electrical power seems to be multiplying the spiritual power of the churches seems to be correspondingly weakening, and the world claims and alas secures the right of way even in the church of God. The Free Baptist churches however are the exception, if there are any such; and next to them comes the Methodist.

Perhaps the reason the Free Baptist churches have the most spiritual light is because their membership and constituency is so largely composed of Provincial people, and comment frequently made as to the steadfastness of those coming from the provinces. One of the Free Baptist Churches here with a \$1200 salary attached, looking for a pastor. It might seem to be a very desirable position, but New Brunswick is good enough for me for a while yet.

A. C. THOMPSON. Lowell, Sept 13, 1892.

FROM REV. J. J. BARNES.—Two persons were baptized at Limestone, Maine, on the 12th inst., and added to the Fort Fairfield Church. The conversions and baptisms, in connection with the Fort Fairfield Church, so frequently mentioned in the INTELLIGENCER, are the direct fruits of the regular prayer meetings of the Church. There are three such prayer meetings a week in three different places, in which meetings there is a strong revival interest most of the time. The Church is well organized for Christian work. It is well supplied with officers and committees and only needs the services of a prudent pastor to render it one of our most prosperous churches.

Other persons are to be baptized there soon. There are three Sunday schools in connection with this Church in three different places, all doing good work. Bro. Israel Slipp, formerly of Hampstead, Q. Co., and Bro. Kinney formerly of Carleton Co., and their families show a good deal of interest in the Sunday-school services. Bro. Slipp visited our Sunday-school a short time ago, and rendered valuable assistance. He is a good Sabbath-school worker, and his personal interest in that line of duty is growing. May the Master inspire him and his family to so recognize their present grand opportunity for usefulness, in the Sunday-school, as to widen their present field of service, and thereby reach and help a greater number of the young people.

Rev. J. N. Barnes, I am informed contemplates labouring in this part of the First District next year. The people are anxiously looking forward to his coming among them to labor as

pastor. make it Bath, FARMER ing house inst., be supper 3 years 25 wards b Person at Brown Fro christi thereto, better wa that we experien ance, the sideratio past and future. Each p field by composi and wan their sur common ever mu advisabl composi siderate others ar to be the principle growth unity of fection, members churches churches In tak consistin Fourth content of the events t record a future p Early call was to becom have for a pastora the chur the Gene Education strong th duty to c wishes a work do than in generally extends No d labours sacredne power at of the G fellow-m yet in h precious Heaven! doubt, t of his c soon bec the path During his labou hold of a Several joined to been pro back to maine d that tim by from prostrate This ap with a that was ed. Ne has been appointe stance (dist). V deep app his labou ly appre Death member year. A Church After a advisabl John M were ele In the and fait was calle ago and two or m due del Slipp an ed to as survived In the Hamilito which is the plac tion to has not The sp is not al much to By the pastorat next year the chu