

TERMS, NOTICES, &c

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 \$2.00 a year.

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The date following the subscriber's name in 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. 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, Oct. 5th 1892.

Business Notice.

Statements of account were sent to several hundred subscribers a few weeks ago. From a few of those addressed we have had remittances, for which we thank them.

The majority, however, have not been heard from yet, though we gave them reasons why they should reply without delay. We are, therefore, compelled to address them again, in this public way, earnestly urging immediate remittances of subscriptions due.

We need to have payments now from all who are indebted to the INTELLIGENCER, and trust they will not longer delay attention to this duty. Send by the next mail, if possible.

"AS WE PLAN to spend money on ourselves and our homes, we should plan how to give our money into God's service." So said a Christian business man; there is good business sense in what he says. That so much of what is done for the cause of Christ is done in such a slipshod, unmethodical way is one reason why so much less is accomplished than should be.

—THE PAN-PRESBYTERIAN COUNCIL, in session in Toronto, brought together representatives of the Presbyterian Church, in its various branches, from many parts of the world. From the press despatches we gather that the papers read, addresses made, and the conferences on many questions of great importance have been both interesting and valuable.

—A STUPIDOUS ministry is needed in these days. "Now more than ever, says the Canada Presbyterian," must the faithful and successful minister of the Word be in the true sense of the term a student. The firmer his grasp of truth the more varied his knowledge, the greater will be his efficiency in the Gospel ministry. In the study of truth, mind and heart will be enriched. In communion with Him who is the source of all truth, the ambassador for Christ will receive a message that will interest and benefit the hearers, and one that God will bless.

—THE EDITOR of the Messenger & Visitor, Rev. S. McC. Black, is enjoying a few weeks vacation, and Rev. Dr. Hopper is occupying the chair-editorial temporarily. Dr. Hopper is an old hand at the work, and knows how it is done. His friends will be glad to know that his health has improved lately.

—SAID A YOUNG MAN, narrating his Christian experience,—"I have been saved to serve, and I want to be a worker in the church." Would that every Christian felt the same way, deeply. "Saved to serve."

—GOD MAY NOT be calling you to leave home and be a missionary in India or other heathen lands, but He is calling you to help in the work there by your prayers for and contributions to the support of those whom He has sent. Do not disregard his call.

—THE DOMINION ALLIANCE at its late meeting in Montreal, resolved upon more aggressive work. The report on legislative action was as follows:

That in those places where the Scott Act or other forms of local option legislation is in force our friends are urged to make the enforcement of such measures as effective as possible. We desire it to be distinctly understood that the clearly defined position of the Dominion Alliance is the total suppression of the liquor traffic, and we earnestly urge upon all the friends of prohibition to work with that end in view. Yet any legitimate means which can be employed to further said end by effectively weakening the liquor traffic and educating the people will receive the hearty endorsement of this Alliance Council.

That other Provinces be strongly urged to follow the example of Manitoba in applying at once to their respective legislatures for the taking of a direct vote on the question of total prohibition and for immediate effective prohibitory legislation if such voting shows that people favor such legislation.

That the several Provincial Legislatures be urged to enact such measures of prohibition as the British North America Act permits, and that we demand of the Federal Parliament the immediate abolition of the liquor traffic.

Regarding political action the Alliance declared:

(1.) That we strongly recommend prohibitionists to steadily refuse to vote for the candidate for the House of Commons of any party that refuse to commit itself to total prohibition unless such candidate is a known prohibitionist and publicly indicates that in the matter of prohibition he is prepared to act independently of his party.

That the thorough organization of prohibition electors into local clubs or associations for independent political action be vigorously prosecuted, and that the work of organization be recognized as the first and most important operation of the Alliance.

An organizer is to be placed in the field, and it is intended that in every part of the Dominion an endeavor will be made to bring prohibitionists into line for more efficient action.

The Lord, Our Helper.

Samuel, Israel's seer and chief, when he had defeated the Philistines, set up a stone, naming it Ebenezer, the stone of help. It was to remain a memorial to Israel of what God had been and was to them. The early world was full of symbols of this kind. Paganism connected every tree, flower and fountain with deeds of its gods and heroes. Rude remains are often found which testify silently to the religious instinct of long-vanished races. While there is not, in this day, much favor given to such symbolism, in thought and memory the devout soul still erects a memorial, an altar stone to testify how God has been the helper in the conflict.

Samuel might, if he had chosen, have graven on his tablet the record of Israel's calamities and defeats. But he thought it worthier to bear record of deliverances. We do well to follow his example in this. There are multitudes of people like the man whom Bunyan pictures, who, with a golden crown hanging over his head never looks at it, but instead, with a muck-rake in his hand, scrapes together the straws and dirt on the ground, fixing his eyes only on these. These are the self-tormentors who fix their gaze upon the one black spot on the horizon and are oblivious to all the rest of the scenery. Though God has fed, clothed and sheltered them through many years of life they have not a particle of confidence in Him for to-morrow. Such people are to be pitied, as well as blamed, for they lose so much of the best experiences of life.

Constant and grateful recognition of God's help is His due, and is for our good. There are successful men, successful in the sense of having accomplished their purposes and gratified their ambitions, who, if they erect a memorial at all, will build it to themselves. It will be dedicated to their own cleverness and enterprise. Like Nebuchadnezzar, they look round upon their Babylon and proclaim that they have built it "by the might of their power and for the glory of their majesty." They know nothing about a Divine help, and yet when it comes to the final analysis they will know, what they ought now to know and acknowledge, that they are helpless children, dependent ever for their sustenance upon the power which they fail to recognize, and that their thoughts of self-sufficiency are as imbecile as they are unchristian. Happy the man who, looking back over the way in which he has come and seeing the stones of remembrance which record the struggles he has had, reads upon them all the name of God his helper.

When the question arises as to how the help comes, it can be seen that in many instances the conflict itself has been the means of help. God has sent it, or permitted it, to reveal to us the fullness of our capacity and the all sufficiency of His grace. In summer time we come sometimes upon a broad river bed with only a thread of water in it, a mere apology for a stream. It is when the storms come, and the heavy clouds burst into torrents, that

the river rises to the level of its majesty. Men in the summer, of their prosperity are often mere outlines of themselves, which require filling up. The storm period of their life is needed to teach them what really is in them.

And if God helps us by the conflict, He, also, helps us through it. After all, the dark times do not endure. The heaviest clouds rain themselves dry, and are followed by the shining of the sun. When we compare our seasons of anxiety, distress and anguish with our periods of quiet and calm, not to speak of those when pleasure mounts to rapture, we shall find how much, at least in most lives, the latter outweigh the former.

Let us then, though life be a conflict, not be afraid of it, either for ourselves or our children. Though they and we get hard blows they will not hurt us, in the long run. They will, rather, lead to the development of strength of character and the enrichment of expression God's presence and help. If God be for us, who can be against us? Marching on in faith and steadfastly, we may face the present with courage, and the future with hope, in the assurance that the Lord, who has hitherto been our helper, will be our helper to the end.

Germany's Condition.

The condition of Germany, whether considered religiously, politically or socially, is not very promising. Good men are alarmed, distressed, cast down. Dissatisfaction, unrest and desperate interests prevail amongst the masses. The reasons, which are not far to seek, are tersely set forth in a recent article, the substance of which is here reproduced. The people are oppressed. Heavy burdens are laid on them by the State, intolerable to be borne. The deep-seated conviction, "A man's man for a that and a that," must assert itself. The weary and heavy-laden look to the State for relief, only to be disappointed. They turn to the Church, the good angel from heaven, but the Church has been bound by the worldly powers; and is helpless. Disheartened, many turn away, and throw themselves blindly into the arms of atheistic socialism, or rush under the promised protection and safety of the Church of Rome. It is a serious question whether the Papacy will not in the near future turn back the German nation. Is it possible that the land of the Reformation will again be under the rulership of the Roman See? Verily, Skepticism and Romanism have points of strong affinity. Both flatter the natural man. Both subordinate the sacred Scriptures to human authority, and both find a common enemy in evangelical religion. It is hence not strange that the infidel and Roman parties in Germany are found hand in hand seeking the overthrow of evangelical Protestantism. That Protestants are not insisting on any specific development of Christian doctrine at the present time is not surprising. It is only what, under the circumstances, would be expected. In other times it has been so, and will be again. The very foundations of evangelical Christianity are being assailed. It is, therefore, imperative that all true Protestants, regardless of distinctive creed, should unite in resisting and putting down their common foe, and in preserving for themselves the glorious heritage bequeathed them by the reformers of the sixteenth century. While doing this, it is not necessary that Lutheran and Reformed should renounce their confession of faith. Neither is it required that they should belittle their creeds, and merely refer to them as venerable relics of the past. To do one or both would be to hang out the flag of truce, precisely what the enemy is eager to see. This enemy has its apprehension of Bible teaching; Protestantism has its view concisely and definitely expressed in its confession of faith.

If Protestantism should give up or sink out of sight its creed, why not demand that infidelity, skepticism, rationalism and Romanism should likewise give up their conceptions of what the Bible is and teaches? But were these parties to renounce their creeds, what of them would be left? They would surely vanish. And what would remain of Protestantism should it throw away its creed? What then would be the situation in the case of all these parties? They would simply stand before the Bible without any opinion, apprehension or conception of its contents. They would occupy the point of indifference; they would be identical. The war would be over. What constitutes Protestantism? Its apprehension of the word of God. What constitutes Romanism? Its apprehension of the word of God? What constitutes rationalism? Its apprehension of the word of God? Protestantism, in the struggle now going on in Germany, must maintain its conception

of the gospel as the true and life-giving apprehension of the contents of the sacred Scriptures, against the false opinions of the Papacy on one hand, and of skepticism on the other. If it should prove itself unable to defend successfully its gospel, then it will be driven from the field, and Germany cease to be the light of Europe. We are firm in the conviction that no such result will be the fact. Protestantism will come forward in the might of an evangelical gospel, and preserve Germany from Roman rule and atheistical anarchy.

THE FREE BAPTIST CONFERENCE OF NOVA SCOTIA.

Annual Session.

The twenty-seventh Annual Session of the N. S. F. B. Conference was held at the church at Lower Argyle, Yarmouth Co., beginning Sept. 8th, at 10 A. M. After singing a hymn, the Clerk read a part of 1 Cor. XII, and the Assistant Moderator Rev. Wm. Millar offered prayer, the Moderator, Rev. J. W. Freeman in the chair.

Fifteen ordained ministers and one licentiate were present during the session, fourteen deacons and thirty-six delegates from churches. Also, Corresponding delegates:

Rev. E. Owen, Maine State, F. B. Association.

Rev. T. H. Stacy, F. B. General Conference, U. S.

Rev. E. P. Moulton, Mass. F. B. Association.

Rev. G. W. Foster, N. B., F. C. B. Conference.

Visitors:

Rev. Joseph K. West, Brunswick Me.

Rev. C. W. Williams, St. Martins N. B. Seminary.

Rev. J. Turner, F. B. of Me., N. B. and N. S.

Licentiate, J. Stanley Durkee.

These brethren were all invited to the privileges of the Conference.

The Treasurer, Rev. W. C. Weston then read the interim financial statement showing:

Balance 1891..... \$ 165 77

Mrs. L. Kendrick..... 25

Port Mouton dues..... 4 47

170 49

Expenditure,

Delegate, N. B., F. C. B. Conference..... \$ 8 00

Printing Minutes..... 60 00

Votes to Rev. Jos. McLeod..... 20 00

Yarmouth Church..... 50 00

Prohibition Petition..... 5 00

Expense..... 13

Error, Halifax Church..... 4 45

Balance..... 22 91

170 49

The report was accepted.

The report of the Executive was read, showing the separation of the Argyle churches with a separate pastorate; the action taken with reference to temperance teaching in the schools; to Halifax church and other matters; and naming the following committees:

COMMITTEES.

I. Prudential and Credential.—Rev. D. T. Porter, W. C. Weston, F. G. Francis, Wm. Millar, A. G. Jones.

II. Nominations.—Rev. C. F. Cooper, R. A. Sims, Rev. J. W. Freeman, Rev. S. K. West, Bro. Lewis Nickerson.

III. General Resolutions.—Revs. T. H. Siddall, J. W. Smith, E. S. Parker, Sister Seddie Hopkins, Sister Endora Hilton.

While waiting the report of the Credential Committee Conference spent a half-hour in social song and prayer, and adjourned at 11.30 to meet at 1.30 p. m.

Thursday p. m.—The partial report of the Credential Committee was adopted.

Resolved; the Corresponding Secretary be empowered to revise the blanks for church reports.

Resolved; to proceed to election of officers, Bro. Siddall and Cooper were named as tellers, and the following officers and executive were elected.

Moderator—Rev. J. L. Smith.

Assistant Moderator—Rev. C. T. Cooper.

Clerk—Rev. Edwin Crowell.

Corresponding Secretary—Rev. D. T. Porter.

Treasurer—R. A. Sims, Esq.

Auditor—Rev. W. C. Weston.

Rev. T. H. Siddall, Rev. W. M. Knollin, Rev. J. W. Freeman, A. Cook, Esq., J. A. Smith, Esq.,

The Corresponding Secretary read the account of the year's work as reported by the churches. As it appeared that some changes and additions were necessary from the failure of some churches to report in time the report was re-committed. Very interesting accounts were given by our past delegates to other bodies of their reception, and the work engaged in by those corresponding bodies, whose delegates, being present, were invited to speak. Rev. G. W. Foster of the F. C. B. Conference of New Brunswick said: We have had steady pro-

gress without any very special features. The extension of the pastorate system has been a source of gain. More churches have pastoral supply than before, and both on financial and spiritual lines there is much improvement. The Temperance work referred to by Bro. Knollin, has not really flagged, but we have come into closer quarters with the deadly liquor traffic than is found in platform work alone. Sunday School development is proceeding favorably; educational matters are in better conditions than for some time past. The union question has not received so far a very favorable response from our churches, but I believe the movement is of God, and expect to see interest revive in it even to consummation. We evidently made a mistake in bringing it before our churches this year. We desire a continuance of the delegation.

Rev. E. P. Moulton, of Mass F. B. Association, said: Your scenery is lovely and should proclaim a good resident people. We have thirteen churches, all with pastors except Mt. Vernon in Lowell. Our association is incorporated and gives financial help as far as possible to weak churches. In some cities, as Amesbury and Brockton, we have had hard work to hold on. We have \$5,000 subscribed in Sumnerville to build a memorial church, whose front shall be of stones with names cut in, specified by contributors. There are many N. S. and N. B. Free Baptists drifting into our city and we hope to attract them to a place which may bear the names of some of our chief denominational men, or the fathers who have passed away. In mission work we are aiming to reach one dollar per church member. A chief feature with us in our Young People's Societies. We give them Thursday afternoon and evening at our association. Their work and activity is an inspiration, and thereby scores of the young people have been interested in the denominational work. We wish you to send a delegate.

Rev. E. Owen, of Maine State F. B. Association said: I am much pleased at many features of your work, especially the pastorate system as keeping weak churches alive. With us, Sunday School work is booming, particularly the County Convention idea. If we would have gopher wood to make the ark out of we must plant the shoot and raise the trees. The Young People's Society is a grand adjunct of our church work, one of our most valued agencies is the State Missionary; we pay him and send him to work in needed fields or to investigate denominational matters; Maine F. B. ministers must care for their record.

Our next meeting is Sep. 20, at Pittsfield. We hope to see your delegate.

Friday, 9 A. M. Answering a question, the chair ruled that in the Resolution providing for dismission to ministers, on page 21, minutes 1891, "the power therein trusted to the executive was intended to be for a permanent rule, applying to the interim."

Resolved (1) that we believe that it would be helpful to us as a people if we were in closer relations within the two Provinces.

(2) That we trust all Free Baptists may in some way be able to unite together for common work and mutual help. The committee of last year on F. B. Union reported progress and was continued.

Resolved, That our committee be instructed to take the initiative for a meeting of the committees on F. B. Union, when they shall have been appointed.

After reading of correspondence from the churches, Rev. T. H. Stacy of Auburn Maine, delegate of the F. B. General Conference was invited to speak. He said: Your delegates have been always welcome to our gatherings. Your men and women scattered in our churches are much appreciated, which is also true of your students and ministers who labor with us. We are making steady progress; have many good institutions of learning and have served our best interests as a peculiar people. We welcome you to our schools and would like you to endow a chair at Cobb Divinity School at Lewiston. The Young People's Societies are receiving much attention and have a half day at some State associations. They are rejuvenating our churches. They support Bro. Stiles and wife and Bro. Brown in the Foreign field, and are raising \$3000. We are consolidating our work. Our bond of union is the spirit of God, and we believe that in that spirit all Christian denominations shall flow together. We are agitated about methods of work. The Christian is a means to an end; the church is a means to the evangelization of the world. We have no right then to nurse self, but to go out for the lost. The church is a F. M. society a Home Mission society etc.

Our next Conference is at Lowell

Mass, in October. Send a delegate, and God bless you.

The nominating committee read appointments of officers for societies, which was recommended with instructions to localize as much as possible the Board of the F. M., H. M. and Education Societies.

Vacancies in the nominating committee were filled, pro tem, by Bro. Weston and D. T. Porter.

Resolved: That a part of some day during the annual conference, be given to the united meetings of the various young people's societies of our churches for the purpose of increasing the efficiency of our young people in Christian work and the deepening of their Christian fidelity.

Friday Afternoon.

Resolved, 1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits and to destroy the lives and health of the people.

2. That the traffic in intoxicating liquors, as common beverages, is in dire conflict with the true interests of individuals, and destructive of the good order and the welfare of society, and ought therefore to be prohibited.

3. That to regulate and sanction by the shield of law a system inherently evil is immoral, and all efforts to regulate and limit by any form of license have resulted in manifest failure.

4. That no monetary considerations, be it private gain or public revenue, can justify the sustaining of a system so utterly wrong in principles, vicious in policy and disastrous in results as the traffic in intoxicating liquors.

5. That to suppress evil is in accord with the "perfect law of liberty," to foster by regulation is in direct opposition.

6. That the total and immediate prohibition of the liquor traffic is the demand of righteousness, the pressing claim of humanity and the crying need of home and country.

7. That we again urge upon all by both voice and vote to maintain our first and only position as Free Baptists, in regard to the world's deadliest curse and the church's persistent foe, and to be satisfied with nothing less than the entire and total suppression of a traffic of shame, misery and death.

8. That we trust that good may come from the appointment of the Royal Commission now engaged in obtaining information as to the liquor traffic, and the claims of prohibition, and we hope that an early report may be forth-coming. So that the next session of the Dominion parliament may be able to give effect to the prayers and petitions of the very large number of petitioners in the request made last session for the immediate and total prohibition of the liquor traffic in our Dominion.

Resolved: To forward the following address and Resolution to the Royal Commission on Prohibition.

To the members of the Royal Commission on Temperance:

Honored Sirs:—On behalf of the Free Baptist Conference of Nova Scotia, we enclose for your consideration and most respectful attention the enclosed resolution passed at our last General Conference.

Trusting that our long cherished desire and hope may soon be realized through the fruit of your labors, We are, &c.

Resolved, 1. That we the Free Baptists of Nova Scotia, representing 6000 inhabitants of their Province, believe that the entire and immediate prohibition of the liquor traffic can alone satisfy the claims of righteousness, the needs of home and country and conserve the highest interests of our Dominion.

2. That we believe that prohibition is the only righteous solution of the perplexing problem and the conflicting interests you have been called to consider, and that prohibition is the trend of legislative thought both on this continent and in Great Britain, as expressed in the moral forces of the church, in organized temperance societies, and by enlightened statesmanship. Three times the British parliament has endorsed the principle of "Local Option," which aims at the suppression of the liquor traffic.

3. We believe that in our own Province, by the past restrictive legislation, the way has been prepared for prohibition, and to change to "High License" for the Province at large would be a destructive and fatal step, which would cause bitter and deadly antagonism.

4. That in our opinion prohibition is the demand of the great body of the people in this Province, and that such a law would be honored, and can be enforced.

5. That we are opposed to all compensation in the suppression of the traffic, for in all the restrictive and suppressive legislation of the past in regard to the traffic in intoxicating liquors, compensation both in this Province and the Dominion has been ignored.

6. That as a great moral question we believe it should be considered free from political bias and party relations, and simply in the interests that we all deeply cherish the welfare, blessedness and prosperity of our beloved Dominion.

Resolved, That a committee be appointed by the Moderator at each Conference whose duty it shall be to prepare a programme for the succeeding session, and appoint the speakers, and have a reasonable number of programmes printed for distribution.

Resolved, (1) That we heartily commend the St. Martins N. B. Seminary to the support and interest of our people.

(2) That we most heartily commend the theological schools of the Free

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