

TERMS NOTICES.

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.

New subscriptions may begin at any time of 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 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. 18th, 1893.

—Nothing so clearly discovers a spiritual man, says St. Augustine, as his treatment of an erring brother, wishing to restore rather than to upbraid him.

—It is not enough that labours be abundant and earnest. They must also be wisely and prudently directed, if the greatest good is to be accomplished. Much sincere and earnest effort has been in vain because of lack of wisdom to direct it.

—It is not well for us to judge each other, condemning and despising each other. It is better to "open our hearts to all the light and love which God shall send to us, knowing that we shall all stand before the judgment-seat of the eternal truth of God."

—How do you keep the Sabbath in your homes? Some one has said,—"As you love your children, keep holy the Sabbath day, fill its hours with prayer and song and words that are perfumed with the Christ—let it be the brightest day, the golden day of the week, to which your children shall look back with gratitude to God, when you shall have fallen asleep."

—There never was more urgent demand for consecrated activity than now. The church of today needs to be on the alert. There needs to be activity from the minister to the humblest member in the church. Only thus will it be possible to make headway against the strong forces of sin. None should be guilty of putting hindrances in the way, or even by inactivity weakening the force of christian truth. Each should be doing his part faithfully and cheerfully. "To every one his work" is the divine appointment.

—D. W. Hartt of Fredericton Junction will succeed Mrs. Shehan as postmaster at that place.

And the change has been made none too soon. Mrs. Shehan has been running a post-office and a rumshop behind the same counter quite long enough. It is a standing insult to the people of any civilized community to continue in a public trust one, who was a notorious criminal, having been convicted on more than one occasion of violating a law placed on the statute books by the direct voice of the people. Now keep on convicting her till she stops selling rum and steps out, and your duty is done.

—A METHODIST PASTOR in the west has been making a few little calculations about the expenditures of certain members of his flock, and finds that there are professing christians whose record shows that they are an hundredfold more concerned in the indulgence of a wasteful habit than in the cause of Christ. He says: "I have 267 members in full communion and 100 probationers. Sixty-seven use tobacco. They have spent for that article in a single year \$845. The entire membership, with the aid of outsiders, gave to the pastor, presiding elder, conference claimants, missions, church extension and freedmen, \$851. One member confessed to spend over \$100 for tobacco, while his contribution for church extension was 66 cents. Another confessed to an expenditure of \$91 for tobacco. His contribution

stood thus; Missions, \$1; conference claimants, \$1. Is it not high time for smoking Christians to consider whether tobacco or the church of God has the strongest claim upon their purses?" Are there church members in this part of the world whose contributions to christian purposes bear about the same proportion to their expenditure for tobacco? It would be interesting if some pastors would look into this matter. It would be interesting, also, if some church members would examine their accounts, and it might bring some conviction.

—DR. CUYLER calls the church to more aggressive work against the rum power which is, more than anything else, impeding Christ's cause and cursing the world. He says that Christ's church is as clearly bound to fight drunkenness and the customs which lead to drunkenness as it is to fight paganism, or infidelity, or Sabbath-breaking, or any other soul-destroying evil. It is not merely a bodily disease but a soul-damning sin that we are to contend against. And in this warfare against the bottle there is a safe ground and a broad common ground, on which all ministers and churches ought to be able to stand together. The church of Christ should antagonize not only the dramshop, but the dram; not only the saloon, but the social glass. The enemy is at our own doors. It lies in wait for your sons and daughters. It is destroying more souls than any other single evil in the land.

"An old story," do you say? Yes, it is, and so is every sin and every sorrow. The remedy, too, is an old remedy, but no better has been discovered. The Church of God has got to take God's weapons—Gospel truth, solid argument, loving, personal effort, and the power of a clean example—and use them fearlessly and faithfully. In every prayer-meeting this enterprise ought to be remembered as earnestly as the sacred cause of missions. If Christians skulk away before this gigantic sin and curse, they brand themselves as cowards.

—"THE TRULY GREAT SERMON is the sermon which does the work; a small sermon filled with power is much more to the purpose than what is often called a great sermon." So says "The Rambler" of the *National Baptist*. And how true it is. The sermon is only a means to an end, and is worthy of commendation only so far as it accomplishes or tends to accomplish that end. Logic and rhetoric and the graces of oratory are desirable, but all put together cannot compensate for the lack of what we call power; that is, power to reach the heart and the conscience,—to edify the saint or to awake the sinner. The best test of the excellence of an instrument is its efficiency. It may be old or ugly or awkward; but, if it does the work, we ask nothing more.

—It is related that one of the writers on the New York Herald staff, in the early years of that paper, a clever man, was falling into a learned and prosy style of writing. The proprietor, calling his attention to his lack of an easy simplicity of style, took him to the window and bidding him look down on the crowd of men on Broadway, said, "Those are the men I want you to write for."

Writers for the religious press, and preachers need to have the lesson in mind. The preacher, says the *Mid-Continent*, of all others should cultivate simplicity of style. He should avoid jaw-breaking words. He should use language that the humblest of his hearers can understand. He should also remember that the sanctuary is not a theological class-room. The common people heard Christ gladly. He spoke to them in their language. He wanted to save souls and he had no regard for his reputation as a preacher. The same was true of Paul. The preacher who thinks little of self and reputation and much of Christ and souls will be both popular and useful.

Failure of a Compromise.

It was believed by some people that an arrangement which would be permanently satisfactory had been made between Protestants and Catholics as to the public schools. It is known as the Faribault plan—the arrangement having been made in a town in Minnesota named Faribault. The Catholics leased their school buildings to the city, for a nominal sum, to be used for the public schools. But the scheme, so much talked of and commended as settling the disputes between Protestants and Catholics has proved a failure. And the Catholic priests, as usual, are at the bottom of the trouble. They demanded the dismissal of the only two Protestant teachers on the staff. The School Board refused to submit to the dictation, and the lease of the Catholic building has been annulled, and its

owners can use it again for a parochial school if they choose. When the plan was made Protestant teachers were not objected to, the priests evidently expecting that they would be able in a little while to secure the appointment of Catholics exclusively. They sought by turning their school houses over to the city to have them conducted as Catholic schools, by teachers of their own faith, at the public expense. It is just what they have been doing in Halifax, and what they are doing in Bathurst and elsewhere. The lesson of these incidents is plain enough—that it is utterly useless to attempt to combine with Catholics in the conduct of the public schools. They will agree to nothing short of subservience of the public schools to priestly control. New Brunswick has an admirable school system. The people at whose behest it was established, did not intend that it should be put under control of the Catholic church.

But is not the very thing being done which they intended should not be done? Those who are interested in having the school system managed according to its intention will do well to watch carefully those who by various cunning devices to adapt the schools to Catholic demands, indicate more anxiety for the support of the church than regard for the spirit and purpose of the public schools system.

Religious Outlook in France.

There has been, during recent years a marked increase of religious interest in France. An article in the September number of the *Atlantic Monthly*, entitled "The Moral Revival in France" says the origin of the movement was in 1886. That year is said to have marked a turning-point in the skepticism which had permeated literary France during the Second Empire and in the fifteen years after 1870. Indeed, the true turning-point is said to have been 1870, when Germany conquered France, and the spirit of Luther rather than of Napoleon reappeared in the German soldiers, who thrilled the Frenchmen with Luther's battle-hymn of the Reformation, which the German king characterized as "God Almighty's grenadier march."

The writer says:—"The men who saw in 1870 that a nation can have no solidarity, no concerted action, no greatness or effectiveness, without faith and patience and submission in its units, are the men who now, in the maturity of their powers, are urging upon the rising generation the acquisition of moral qualities, latterly too much neglected by their compatriots. And the rising generation . . . are said to be lending a very docile ear to these teachings. . . . They are manifesting a new desire for vital and tangible principle, for character testified in action; an indifference to some of the allurements of pleasure, which, if genuine, must strike one as novel in the French student. . . . It is impossible to exaggerate the importance of this movement."

In another publication a writer tells something about the methods of Christian work amongst the common people. He says:

Compared to American Home Missions, the French Evangelizing Societies are very modest in many respects. Referring to the proportion of Protestants in France, one to fifty-three, immediately one can imagine that the first efforts in any country-place are to group the twenty, thirty, or more, Protestants, and secondly, to gain the confidence and esteem of those who do not belong to our denomination. When a pastor has secured the names of the Protestants, and it is sometimes difficult to find them out, he visits them, or writes them to meet at his house. That is the beginning. Interest them, rouse up the religious feeling that is in an icy condition; excite their zeal, bring them to acknowledge their responsibilities, and set them to work to find out other unknown Protestants, or speak to their friends and bring them to the meetings. This arduous task covers months sometimes; but, if done with a prayerful spirit, if done with entire consecration, the first result is that the parlor where the pastor held the meetings can no longer hold the listeners.

In a small town a shop will be rented and fitted up with chairs and a platform. Soon, people will flock in, through mere curiosity: "What can that man say?" The attendance increases steadily; but still the pastor must not be too sanguine, for soon the idlers or light-minded will get tired of hearing sermons; the devoted members of the Roman Church are warned not to go any more to that dangerous place; and finally there remains a small congregation, the nucleus.

Then begins the second part of the work. The pastor must be on the watch, with constant prayer he must follow the souls thirsting for love and truth; he must encourage the timid;

now begins the building of the new church. All means will be employed to hinder him in his work; false reports, noise in the meetings, bitter articles in the religious papers, or in the political Catholic papers, fiery sermons in the other Church. But, however, the more strenuous these efforts, the more united the little congregation. Conversations take place, few at a time, slowly, perhaps, but the membership increases. Years pass on, sometimes ten, fifteen, twenty, before a strong congregation is built, before a chapel is dedicated.

But during this period, more or less long, the work was not merely confined to the town or village where the pastor is located. Very rapidly, from village to village, from farm to farm, the news had spread that a preacher was living in A., and was holding meetings. Other Protestants were found in the vicinity; tracts and Bibles were distributed; circumstances would happily favor the preaching of the gospel in different neighbouring villages. For instance, the funerals are considered as the best occasions to speak frankly and earnestly, to present the sacrifice of Christ in all its purity, and produce a deep impression on the audience. According to the custom, the pastor follows the hearse to the cemetery, and there, in that dreadful stillness, in that hush of all feelings in the presence of death, he speaks, often some hear for the first time the good tidings.

There is such a striking difference between the Roman prayers, mumbled in Latin, and these accents aiming to comfort; there is so much formality and coldness on one side, so much power and love on the other, that even should the pastor be not eloquent, those present are deeply moved. Often conversions have taken place after these ceremonies; souls troubled or weary have found out at last the bright pathway leading to the Father of mercies, the everlasting Comforter. It may happen also that a man who had not the courage to join the new Church during his life, will express at his last moments the supreme desire to be buried as a Protestant.

So, from village to village, the news has spread, and here and there two or three families are gained; the work increases steadily; and woe to the pastor if he does not visit regularly—the oftener the better—if he is not ready to give up all his rest and personal satisfaction, to minister to the earnest, thoughtful souls who are searching for Christ.

Within a few weeks there has been in France a great opposition against Protestants. Why? For the only reason that of late Protestants have been gaining steadily; and all the forces of Romanism and of free thought are united to defeat these Protestants. Because the minority is no longer in the dark, but has become aggressive and meets with great sympathy. Nobody attacks a dead man. If they attack Protestantism, it is because Protestantism is gaining in life and strength. But God is with His servants, and we fear not.

The Conference.

The sixty-first annual session of the Free Baptist Conference of New Brunswick began in St. John on Saturday last, 14th inst.

MINISTERS' MEETING.

As for many years, the General Conference was preceded by the ministers' meeting, held on Friday. Rev. T. O. DeWitt, chairman, presided. After roll call, and reading of minutes, Rev. E. B. Grey was elected Chairman for the present year, with Rev. C. T. Phillips assistant chairman.

Rev. W. J. Halse was received to membership in the Conference. Rev. G. M. Wilson, delegate from the Nova Scotia Conference was cordially welcomed and invited to a seat in the Conference. Licentiate Daggett and Eldridge were also invited to seats.

There was as usual, an interchange of experience in christian work, and discussion of matters of special interest to those to whom is entrusted the care of the churches, and it was resolved that we are "in harmony in doctrine and practice."

By appointment of the meeting of last year, Rev. C. T. Phillips read a paper entitled "Why we are Free Baptists." The paper was much enjoyed and it was voted that it be published in the INTELLIGENCER; it will appear in a later issue.

The Executive of the Ministers Conference made the following report: "Your Executive visited Rev. A. H. Trafton as instructed. Upon examination, and by his own admission, we found that he is not in sympathy with the doctrines of this denomination, and that he had united with the Reformed Baptist denomination. Acting upon the instructions given us, we, therefore, withdrew the fellowship of this Conference from him."

The report was adopted, and the General Conference recommended to take action in accord with this report. The Committee appointed to examine into the case of R. W. Carpenter reported, and it was resolved that he be excluded from the ministry for dishonesty; the General Conference being asked to take like action in the case.

Two papers are to be prepared for the Ministers' meeting of next year—"Church Difficulties, how to deal with them," by Rev. G. A. Hartley; and "Why we are Immersionists," by Rev. J. H. Erb.

There was preaching Friday evening by Rev. A. G. Downey. Several others, ministers and laymen, took part in the meeting, and it was a service of considerable interest.

SOCIAL CONFERENCE.

Though not "the last day," to many "the great day of the feast" is Saturday; their interest centring in the social conference of the morning. As the monthly conference is to the church, the Saturday morning meeting is to the General Conference. It is not a ministers' meeting, though the ministers take part in it and delight in it; it is not a business meeting except that they are about "the King's business" who gratefully acknowledge His beneficent rule and, relating the experiences of help received from Him, magnify His love and gracious power. It is a meeting in which there are neither teachers nor taught, except that all are sitting at the feet of Him who "teaches as man never taught;" where there are neither leaders nor followers, except that all are led of the Holy Spirit to praise the Lord "with heart and soul and voice." Ministry and laity, the sisters as well as the brethren, the old and the young, the fluent and the hesitating of speech—all who know the Lord Jesus Christ and love Him, have privilege to say what is in their hearts concerning Christ and the christian life. And invariably a great many avail themselves of the privilege. Usually there is not time for all who "speak for Jesus," and many have to be satisfied with expressing their faith and love by simply standing; and such silent testimony is always expressive.

The meeting of last Saturday was quite up to any of its predecessors: The attendance was large, the church being filled. The presence of the Lord was with His people in a marked degree, and many hearts overflowed with gladness and joy. All the time of the meeting was fully occupied, and a large number testified in silence. The pastor, Rev. J. W. Clarke, presided, being assisted in the opening services by the Moderator, Rev. Wm. DeWare, and Rev. Jos. McLeod.

The singing was good, and all the exercises were inspiring. In the spiritual comfort and strength received, and in the memory of sweet christian fellowship enjoyed, many will rejoice for a long time.

REPORTING MEETING.

At 2:30 P. M. Saturday the business of the Conference began. Rev. Wm. DeWare, Moderator, occupied the chair. Hymn 547 was sung, a Scripture lesson was read by the Moderator, and prayer was offered by Rev. J. Noble. Then followed the roll call by the Secretary, D. McLeod Vince. The Conference being organized, the Moderator announced the Nominating Committee as follows: J. J. Barnes, W. Owens, A. Sharp, C. L. Tracey, L. S. VanWart, Jas. McCready and W. Peters.

The Corresponding Secretary of Conference, Rev. J. W. Clarke then presented his report of the churches. The report said:

Brother Moderator and Brethren: Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ.

Through the tender mercies of our Heavenly Father we are permitted to meet again, and to greet each other in this our sixty-first Annual Conference. The occasion suggests to us the rapidity with which time passes, the numerous and marked changes which it produces, and the importance of its improvement. Twenty-two years, with all its opportunities, have passed since this church had the pleasure of extending the hand of welcome and hospitality in the entertainment of the members of this body.

Your Secretary, in behalf of the church and also for himself, herewith conveys to you each and all our kindly wishes and a cordial welcome to our hearts and to our homes.

Having reached the end of another ecclesiastical year, it is for us to examine the record of our work, that we may better understand what our ministers and churches have been doing, and more fully recognize the Divine favour which has been towards us in plenitude. For the strength given to many of the churches, for the blessing of revival, and for the salvation of sinners let us devoutly thank God; but for our lack of interest in and consecration to the work let us humble ourselves before Him and resolve, by Divine grace, to more perfectly imitate the pure life of Christ who is our example, and who when He was on earth "went about doing good."

Entrusted to us is the care of one hundred and fifty churches, situated in nearly every county in the Province. While some of them are strong numerically, financially and spiritually, others are weak and in need of undelayed attention, and of the faithful and prayerful consideration of this Conference. And may God grant unto us wisdom and strength to, at this session, arrange to supply all our weak and discouraged churches with the regular ministry of the word. Brethren, our responsibilities are great, and we should face them with the courage and confidence of the Apostle who said "we can do all things through Christ that strengtheneth us."

Never during all our history did we have so many ministers as now, and never, it appears, were more ministers needed than now. And yet, in the will of the all-wise God, two of our number have, during the year, gone from the toils and cares of earth to the joys and rest of Heaven. Rev. Edwin Garraty passed peacefully away, at his home in Woodstock in the month of June last. As he had been more than eighty years travelling the journey of life, and had been in failing health for a long time, his death was not altogether unlooked for. Rev. William Downey died at his home in Fredericton on the 18th of July last. His health became shattered about two years since. Though feeble, he was with us last year, and none of us have forgotten the testimony, so full of Heaven, which he gave in the Conference meeting of that time. It was the privilege of your secretary to be with him as he was nearing the end, and never can he forget the expressions of confidence and joy, and the heavenly smile that lighted up his face as he talked of "going home."

At this point I may say that great, indeed, was my surprise, in looking over the list of ministers of twenty-two years ago, when the Conference last met in this church, to find that twenty-two—an average of one each year—of the thirty-six ordained ministers of that time, are with us no more, seventeen of them having "crossed the river."

"These see their Saviour face to face, And sing the triumphs of His grace; Him day and night they ceaseless praise; To Him their loud hosannas raise."

Worthy the lamb, for sinners slain, Through endless years to live and reign, Thou hast redeemed us by thy blood, And made us kings and priests to God."

It is my duty, at this time, to furnish the Conference with a report of the labours and successes, under God, of the ministers and churches, during the year past. I regret to have to say that the information received from many of the churches is very meagre, especially so as to their religious life, thus rendering it, not only difficult but quite impossible for me to make this report as full and complete as it should be, and as I have greatly desired it to be.

[Here follows an account, as much in detail as the information furnished the Secretary enabled to make it, of the churches, the pastoral care they have received, the additions &c. This we may be able to print later.]

The summary of the reports from the Seven Districts is as follows:

One hundred and seventeen of the churches reported to their District meetings. 108 of them have had pastoral care for the whole or part of the year. The total additions during the year are 337—by baptism, 274; by letter, 103. The amount paid for the support of the ministry, \$13,207.66; for current church expenses, \$2,747.75; for buildings and improvements, \$3,551.74; total \$19,507.15. This does not include contributions to Home and Foreign Missions, Relief of Sick and Disabled ministers, Conference Fund and Education, which amounts will be reported by the Treasurers of these Boards.

Examining the reports furnished by the clerks of the several Districts I have been strongly impressed—

1. That success in our work for God is contingent upon our consecration to Him, and adherence to the doctrines and principles peculiar to ourselves as a denomination.

2. That the weak churches must soon be numbered with the dead unless instruction and encouragement be given them.

3. That it would please God, and profit ourselves as a people; if two or more of our ministers (those who are best fitted for evangelistic work) were all the year employed in visiting and labouring with our pastorless churches.

Infinitely momentous is the work assigned us as ministers of Jesus Christ. Connected with our appointment are weighty and eternal responsibilities. May we more and more fully realize them, and, being led by the Divine Spirit, we shall accomplish much for Him, for whose glory we have been created.

To the churches here represented by delegates, permit me to offer a concluding word of exhortation and counsel. You are the professed followers of the Christ who was crucified, who conquered death, hell and the grave, who ascended triumphantly to the Father, and who now is the ever-living and glorious mediator. See to it that you follow Him closely, that you represent Him truly. Then when He shall come, and all the holy angels with Him, it shall be said unto us all, "Well done, good and faithful servants, enter ye into the joy of your Lord."

The adoption of the report was moved by Rev. J. H. Erb in an interesting speech. He spoke of the pleasure he had in listening to the report, many things in it were gratifying, among them the fact that so many of the churches had received accessions to their membership. While no church had received very large additions, many had received some, showing that the life of the body was well