

TERMS NOTICES

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Items of religious news from every quarter are always welcome. Denominational news, as well as 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 75, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, OCT. 10TH, 1895.

Bishop Haygood has observed, he says, that it takes less sense to criticise a religious paper than to do anything else.

To the question, "for what purpose does a church exist?" an exchange answers that some of them do not exist; they are tomb-stones of their own former life.

After a man has brought an important task to a satisfactory issue, he is usually more inclined to address himself to some fresh undertaking than to waste his time in contemplation of what he has already done.

An advocate of "Christian Science" in the west has brought an action for several thousand dollars for alleged bodily injuries done him. The Interior aptly suggests that it is a large sum to claim for bodily injuries, considering that, according to his own theory, the man has no body.

"Liquor dealers have no politics other than for the good of their trade," is what the Secretary of the Liquor Dealers' Association of the United States says. The same is true of the rum-sellers of Canada.

Isn't it about time all the people who are opposed to the liquor traffic resolved to have no politics other than for the overthrow of the monster curse?

In one respect the amiable old gentleman of the Vatican keeps young—he dreams, and they please him. He not only expects to see united Christendom once more on its knees for his apostolic blessing, but he cherishes the hope again to rule over Rome. And why grudge him these, to him, pleasant illusions? They make him happy, and hurt nobody.

Dr. Talmage, in a sermon on the many "gates to hell," names indiscreet apparel, saying, "Show me the fashion plates of any age," he says, "between this and the time of Louis XVI. of France, and Henry VIII. of England, and I will tell you the type of morals or immorals of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel always means a contaminated and depraved society."

There are, according to Fuller, five kinds of conscience in the world. First, an ignorant conscience, which neither sees nor says anything, neither beheld the sins in a soul nor reproves them. Secondly, the flattering conscience, whose speech is worse than silence itself; which, though seeing sin soothes men in the committing thereof. Thirdly, the seared conscience, which has neither sight, speech, nor sense, in men that are past feeling. Fourthly, a wounded conscience, frightened with penitence for sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus.

Dr. H. M. Field, editor of the New York Evangelist, who has been making a study, on the spot, of India's religious system, says of it: "In coming to India my chief object was to study its religion. I had read much of the 'wild Hindu and the learned Brahmin,' and I asked myself, may not their religions have some elements of good? Is it not better than no religion? But the more I study it

the worse it seems. The gods of the Hindus are but deified beasts, and their worship, instead of elevating men intellectually and morally, is an unappealing degradation. Hinduism is a mountain of lies. It is a vast and monstrous system of falsehood kept in existence mainly for the purpose of keeping up the power of the Brahmins."

And yet this is one of the religions which the foolish promoters of the "Parliament of Religions" recognized.

A gentleman who has for many years been an active party man, said to us recently: "I am getting to feel strongly that we will never have legislation nor the administration of the country's affairs what they ought to be till we elect men for their worth and their fitness for representative positions, instead of, as now, because, by some means—often very unworthy ones—they have been made the nominees of the parties."

The feeling he expressed is, we are glad to believe, becoming quite general. Some day, very soon, let us hope, it will assert itself at the ballot-box.

A Correspondent of the Free Baptist writes the following, which we print in the hope that it may help some people:

In all ordinary cases the law of courtesy demands that the pastor rather than the ex-pastor or any other clergyman should be called upon to officiate at weddings and funerals. He cannot be blamed if he feels grieved that another is preferred to him. In many cases, too, it seems a financial injustice to call on a former pastor who has a competence in place of the pastor who needs the help of wedding fees. People have their tastes and preferences, but is it well to hold them so strongly as to ignore the pastor in these matters? Of course the wise pastor will not let it be known that he is grieved that proper courtesy has not been shown him. Least of all will he allow himself to get angry, for he should be a model of forbearance. Nevertheless parishioners should consider Heb. 13:17, and especially 1 Thess. 5:12, 13. "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake." Such esteem will seldom admit of setting aside the pastor for another in case of a funeral or wedding.

The Conference.

Thursday found many ministers enroute to Conference. In the morning rain was falling, suggesting thoughts of other Conferences, especially that of last year. "The Conference rain, of course," was a frequent remark. But by noon the rain had ceased. The weather since, up to this writing (Friday night) has been as clear, bright and pleasant as could be desired.

THE MINISTERS' CONFERENCE.—At 10 A.M. Friday, the Ministers' Conference convened. Rev. Joseph Noble, the father of the Conference, presided. "Blest be the tie that binds" was sung, which expressed the joy of the brethren in the christian fellowship they have, and thankfulness that they are permitted to meet and greet each other at the close of another year of service in the vineyard of the Lord. Psalm 133 was read by the Chairman; and the Conference was led in thanksgiving and prayer by Rev. T. S. VanWart. After roll call, Rev. J. K. West, corresponding delegate from the Nova Scotia Conference, was welcomed and invited to a seat.

The election of officers for the ensuing year resulted in the choice of Rev. T. S. VanWart, Chairman, and Rev. E. B. Grey assistant Chairman. Revs. J. Noble, E. B. Grey and J. N. Barnes were elected members of the executive.

It was voted to request the General Conference to have the paper on Christian Baptism, by Rev. J. H. Erb, read before that body.

Rev. J. K. West presented the request of Rev. A. M. McNinch for a dismissal from the N. B. Conference to N. S. Conference, his present pastorate being within the limits of the latter Conference. Rev. A. W. Currie who, also, is labouring in Nova Scotia, having made a similar request, dismissal was voted them. The Conference is sorry to lose the labours of these brethren, but rejoices that they are doing good work in Nova Scotia.

A number of brethren, not present at the morning sitting, answered roll call at the 2.30 P.M. meeting. Prayer was offered by Rev. H. Hartt. Rev. Thos. Kinney, of the Main State Free Baptist Association, being present, was invited to a seat.

Rev. A. G. Downey read a paper on "The Resurrection," which he was last year appointed to prepare. The thanks of the Conference were voted Bro. Downey for the paper.

The matters peculiar to the ministers' meeting received attention. It

was found that the members are in harmony in doctrine and practice, and that there are no cases requiring the exercise of discipline. The Conference knelt in thanksgiving, led by Rev. G. A. Hartley, for the good degree of fellowship existing, and for the large measure of success with which God has been pleased to bless the labours of His servants.

At 7.30 P.M., the first preaching service of the session was held. A large congregation assembled. Rev. J. T. Parsons preached. It was a good meeting.

Saturday.—The one meeting to which a great many people look forward with desire and expectation is the Saturday morning conference. And it is always a meeting of interest. From the first this meeting has been a feature of the annual Conference of the denomination, and it has, without doubt, been a great blessing.

This year it was a season of even more than usual spiritual power. It began at 10 A.M. The pastor of the church, Rev. C. T. Phillips, presided. On the platform with him were the Moderator, of Conference, Rev. G. F. Currie, and Revs. J. Noble, T. Connor, J. K. West and Thos. Todd. "Blest be the tie," etc., was sung; Rev. G. F. Currie read Psalm 27, and Rev. J. Noble led the meeting in prayer. The pastor spoke of the fact that for sixty-three years God's people in this denomination had been assembling in annual conference. Never has there been a time when God has not been with us. Many prayers have been offered for the Divine presence in this meeting, and now God is surely with us. He gave a hearty welcome to all, and expressed the hope that not only the members of Conference and visitors would be blessed, but that their presence might be a blessing to the church, to the homes entertaining them, and to the whole town.

Rev. Jos. Noble spoke of the organization of the Woodstock church sixty-one years ago, in a carpenter shop, he being one of the original members, and noted the marked growth of the church.

Following Rev. T. Connor and some others of the older brethren, there were many testimonies, the meeting continuing more than two hours. The spirit of the meeting was excellent, and the Lord's people were much refreshed.

GENERAL CONFERENCE.—At 2 P.M. the first meeting of the General Conference began, the Moderator, Rev. G. F. Currie, presiding. Hymn 326 was sung; the Scripture lesson was read by the Moderator, and prayer was offered by Rev. Dr. McLeod. The roll was called, and then the Corresponding Secretary, Rev. B. H. Nobles, read his report as follows:

ANNUAL REPORT.
Brother Moderator, and "ye who have obtained like precious faith through the righteousness of God and our Saviour, Jesus Christ, being effect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you and peace be multiplied."

We are reminded to-day of the rapid flight of time, seeing that sixteen years have passed and joined the cycles of eternity since this conference met in annual session in this enterprising town situated so pleasantly upon the banks of the historic St. John, and in the midst of the garden of the province. As upon the bosom of these years we have been borne along, sometimes the shadows have fallen upon us as a people, but oft times the light has cheered.

But some who were with you then, to whose testimonies you listened, and the blessings of whose counsels you shared, are here no longer. Time has dropped them from its bosom, and their bodies have been laid to rest beside the rippling brook or quiet river, or in the forest glen, and with gentle tread and hushed voice we walk amid their memories to-day. They are in the kingdom that cannot be moved—beyond the vicissitudes, contingencies and temptations of earth, in the home of the blest. With them we hope to be, but until in the purpose of God the time of our departure shall have come we must abide our lot and be content.

During the past year we have journeyed on amid the activities of life, sometimes with heavy hearts occasioned by the absence of visible results from our efforts. Seeking to awaken in those with whom we have come in contact a greater interest in the things which make for righteousness and anxious to lead precious souls to bow at the feet of Immanuel as their Saviour and Lord, and not seeing this accomplished, we have become depressed in spirit, unmindful of the fact that our Father has been all the while testing our faith that we might learn to rest in the Lord and wait patiently for Him. And again when we have seen visible signs of prosperity in the building up of the saints in holy character and the ready acceptance of the word by the unevangelized, we have felt our hearts to burn within as our Lord talked with us by the way, and were assured He would continue with us to the end. If it were possible for us to-day with perfect vision to look upon all the way in which God has led us during the year, as also upon the multifarious dealings of His infinite wisdom and love, which in sundry ways were

destined to bring us nearer to Himself—a people in whom He could delight—I say if it were possible for us to behold all this we would unite in ascribing with grateful hearts, ceaseless praise unto the Lord saying, "Amen, blessing and glory and wisdom, and thanksgiving and honor and power and might be unto our God forever and ever."

The accompanying statistical table which I will not take your time to read, but which you can peruse at your leisure, affords us information which should stimulate us to renewed diligence in our work.

[The statistical table is omitted.]

In the first District nine churches reported. Of these two report baptisms and eight prayer or Conference meetings and seven have pastors. The total resident membership in this district is 236 and the total contribution to support of ministry and local expenses was \$281.00 making an average of \$1.19 per resident member.

Of the twenty-five churches in the second district reporting, thirteen report baptisms during the year and twenty-four prayer or conference meetings, and twenty-three have regular pastoral oversight. The total resident membership is 1338 and their total contributions to pastoral support and local expenses was \$3887.00 an average of \$2.90 per resident member.

In the third district fourteen churches reported. Of these seven report additions by baptism and eleven prayer or conference meetings and eight have pastors. The total resident membership in this district is 877 and the total contribution to support of ministry and local expenses was \$3,540.45 making an average of \$4.03 per resident member.

In the fourth district thirteen churches reported. Six of these report baptisms, twelve report regular prayer or conference meetings and nine have pastors. Their resident membership is 793 and they contributed to pastoral salary and local expenses \$1770.88 being an average of \$2.23 per resident member.

Of the churches in the fifth district, eighteen reported, fourteen of whom had pastors, fifteen had regular prayer or conference meetings and eight had additions by baptism. These churches representing 584 resident members contributed for support of ministry and local expenses \$1182.95 or an average of \$2.18 per resident member.

In the sixth district twenty-six churches reported, ten report baptisms, twenty-four prayer or conference meetings, and twenty-one have pastors. The total contribution of these churches to pastors support and local expenses was \$4,126.00, and the resident membership is 997, making an average contribution of \$4.18 per resident member.

Of the fourteen churches composing the seventh district, thirteen reported. Six of these report baptism, twelve report regular prayer or conference meetings, and the same number report pastors. The total resident membership is 1460, and the total contribution to support of ministry and local expenses was \$6,706.93, an average of \$4.59 per resident member.

The total number of baptisms were 581, and the total contributions to local expenses, including pastors salary, were \$21,495.21, or an average of \$3.43 for each of the 6285 resident members.

Two new churches were organized during the year, and 94 of the 118 churches reporting had pastoral care. It is to be hoped that some means shall be instituted by which we shall be able to ascertain the exact number of our churches and reliable figures as to the resident and non-resident membership.

By a comparison with the reports of last year I find that the baptisms of this year were less by 35 than those of last year, and that our contributions for support of ministry and local expenses are \$1877.52 less than last year. This is not so discouraging as it might at first sight appear, seeing that one or two of our more wealthy pastors have been without pastors during the year, and furthermore the necessities for local expenditures in the way of repairs on our houses of worship and in the erection of new ones, vary from year to year.

During the year Revs. E. Sippel and S. H. Shaw died. They were men who in their sphere and with the ability given them of God did their appointed work. They have already entered into the rest which remains for the people of God, and shall receive the reward of their faithful labors. It is fitting that I should also refer to the death of three prominent lay-members of the Conference, Brothers Albert Palmer, L. S. VanWart and G. F. Atherton, have been called to join the church triumphant. They were good men and true, and in the strength of their manhood have they been stricken down.

In as concise a manner as seemed possible to me, I have sought to bring before you a result of the work of our churches this year. It is evident to the most casual observer that with a more improved method of gathering information from the respective churches, we could, in our annual report, get a fuller digest of their true condition, and you could more intelligently devise ways and means for the better carrying on of the work committed to our trust. It is to be hoped that in the Christian counsels of this session, among the many things which will require your attention, that this one just cited may not be passed unnoticed.

In a few days and we shall have gone beyond the boundary of this denominational year and enter upon the realities of another one. To go out and successfully meet the conflicts, and what of discouragement or encouragement, there may be for us in the unknown of next year, if we are permitted to live, means much.

It is said of General Wolsey that when he went to cross the plains of the Nile, for his last engagement with Arabi, that he secured as a guide one familiar with the course. Our Guide

is familiar with the course which we must necessarily travel. He touches it at all its turns and has promised to be with us to the end. If God be for us success and victory are assured. "The battle is the Lord's." The man who has God with him is the conqueror of the world. He is impervious to assaults himself. He will have even the stars in their courses in his behalf and the angels of the Lord will encamp about him. Such an one is mightier than a Caesar on the Tiber, or a Bonaparte on the bridge, dictating a settlement to the Czar of Russia.

We shall ever cherish with grateful recollection the achievements of those who in the past were strengthened and guided by His unerring hand.

God was with Joshua when the walls of Jericho tottered and fell and the city was given into his hands.

God was with the shepherd boy when with unerring accuracy he hurled the stone from his sling which laid pulseless and passionless as marble the haughty leader of the Philistine host.

God was with Nehemiah when from the ruins of a destroyed structure and against all the craftiness of deceit, and opposition of his opponents, rebuilt the walls around Jerusalem, the city which afterwards rejected its Lord.

God was with the apostle Peter on the day of Pentecost when before the assembled multitudes he preached the Gospel with his saving power.

God will be with his people as their captain and guide even when Satan with renewed energy marshals his army and before the assembled hosts of God shall be fought the Armageddon of the last conflicts, and then when in mid-air the church triumphant shall meet the church militant they will join in a song penetrating to the remotest bound—Hosannah! Hosannah! the Lord God omnipotent reigneth forever more.

Respectfully submitted,
B. H. NOBLES.

Woodstock, Oct. 5th, 1895.

Elect Good Men.

The electors of New Brunswick are about to choose a new Legislative Assembly. It is not the province of the INTELLIGENCER to express any opinions concerning the administration which appeals for an endorsement of its conduct of public affairs, and a continuance in power, nor concerning the merits of the opposition party. But it is one of the duties of the religious press to counsel voters to make choice of only good men to represent them.

There is never any lack of men willing and anxious to be elected to the Legislature. But not all who are anxious are worthy; indeed, generally, the majority of aspirants are of doubtful fitness. And the unworthy are usually much more ready than others to press their alleged claims, and frequently succeed, even against the best judgment of the electors, in becoming the nominees of their parties. They are usually glib of tongue; are not troubled with modesty when talking of themselves; are expert and not particularly scrupulous at "wire-pulling"; can adapt themselves to all classes of people, being glad to agree with each class—while with them; are ready to promise anything and everything; and have only one ambition—to get the coveted position, no matter by what means, and then use it to the utmost for their own advantage.

Men of this class often find favour with party managers, because they can be manipulated for party purposes, for a consideration. A little shrewd and not very honest scheming frequently foists such candidates upon the people, who are then urged to support them because they are the party nominees; and they do so lest the other party may get an advantage.

These are not the men who will give the country the wisest legislation or the most economical and business-like administration. They have personal, sectional and party ends to serve; and are not particularly concerned about the effect on the public interests, if only they can get and retain the control of affairs.

Not professional politicians, with "axes to grind," but men of sound judgment, independent in thought and action, and of clean personal character should be chosen. Do not support any man who drinks, or whose sympathies are with the drink traffic, or who is not pronounced and practical in his opposition to the drink traffic, or who seeks by any means to win the favor of the men of the traffic. Do not support a man of unchaste habits and associations. Do not be a party to the election of a mere party hack or self-seeker. Do not entrust the public business to one whom you would not trust with your own business. Vote only for men who will correctly represent your moral principles as well as your political preferences.

THE ASYLUM.—Dr. J. T. Steeves, Superintendent of the Provincial Lunatic Asylum, continues seriously ill, and, it is said, is not likely to be able to again take up the active work of the superintendency.

THE EVANGELISTS. Messrs. Crossley and Hunter, are to hold a meeting in the Centenary church, St. John, on Friday, 18th inst. On Sunday, 20th, they are to commence meetings in this city.

The "Faithful Saying."

BY REV. THEODORE L. CUYLER.

The eloquent Dr. Griffin, when he went from home, took with him his masterly sermon on the Worth of the Soul; it was so often called for, and he delivered it nearly a hundred times. Paul tells us that he was himself a man of one text at Corinth, and wherever he went he harped upon one string, but it was the string that gives the music of heaven. Here is his favorite text as he gave it to his spiritual son, Timothy: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Paul might have said that it was a wise saying, showing that his judgment approved it, or that it was an eloquent saying, or a sublime saying. All these would have been true descriptions of this glorious Gospel message. He goes beyond them, and cries out in the midst of his narrative, "Faithful is this saying!" It came from a faithful God who had sworn by Himself, that

"we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." It is "a faithful saying," because it inspires the most perfect confidence in every soul that accepts it, and rests entire upon the Saviour it proclaims. Never has a sinner who believed it been disappointed; those who have staked their eternal all upon its truth have found it so faithful that unnumbered tongues have declared: "We know whom we have believed."

What fragrant sweetness flows from these two simple Saxon words, "faithful saying!" They remind us of those accents of unselfish love that used to fall from that mother whose lips are now beneath the turf. They recall the "faithful saying" which some of us have spoken in sincerity at the marriage altar; but, alas! how often may a turbulent temper have soiled the brightness of that promise and made it an unfaithful saying! They remind us of our solemn covenant when we joined ourselves to Christ and promised Him to be His followers unto death; yet our lives testify how often we have failed to live up to it. No saying that ever issued from a merely human source, however solemn, can be regarded as a perfectly infallible truth on which to rest our eternal hopes. But there is one saying as faithful as the throne of the infinite Love, and that is the "faithful saying" * * * that Christ Jesus came into the world to save sinners.

This is the precious truth that has always lain closest and warmest to the Christian's heart. There is no story in the world, and never will be, like the story of the cross. No mother ever sang it over the pillow of her child without tenderness, and no child ever listened to it without emotion. No living Christian ever heard the "faithful saying" with indifference, and no dying Christian ever heard it but as a sweet voice from home. This faithful saying will be remembered when all the literature of this world is forgotten. With it the New Testament opens in that invitation to all men to "behold the Lamb of God who taketh away the sin of the world." And the New Testament closes, with it, when, amid the magnificent visions of heaven, John heard the bursting anthem of joy: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." In this world and in the next world, and in that solemn hour when we hang between both worlds, no saying in the universe will be of such infinite value to us as "that Christ Jesus died to save sinners."

The power of every pulpit is to be measured by its power to exalt the cross of Christ. What folly for us to chase every phantom that skepticism can raise! The only way to let the dark out of a human heart is to let in the light. The only cure for unbelief is faith; we must give men something worth believing, and the one thing worth a weak, tempted, sinful man's believing is that the Son of God came into the world to save him. If he gets hold of this faithful saying, he can get hold of Christ; and if he gets hold of Christ, he is a saved man. If he fails to do this, he is lost; and it matters little whether he perishes from skepticism or from love of the world, or from besetting sin of any description. People who gather before our pulpits want no guesswork; they want solid certainty. They want to listen to an infallible Bible from an infallible God, and to find a rock to build on for all eternity. O, the ecstasy of being able to give these sinning, suffering, tried and tempted souls the grand old faithful saying!

The three great ideals which Paul found in this faithful saying were—