

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.

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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 75, Fredericton N. B.

Three Months for Twenty-Five Cents.

The INTELLIGENCER will be sent to new subscribers from Oct. 1st to Dec. 31st for twenty-five cents. The object is to introduce it into homes not now receiving it, in the hope that they may continue to be subscribers.

Will the ministers and others interested endeavor to secure lists of names for a three month's trial?

Religious Intelligencer.

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

WEDNESDAY, SEPT. 25th, 1895.

Life is too short, said Phillips Brooks, to nurse one's misery. Hurry across the lowlands that you may spend more time on the mountain-tops.

People cannot be scolded into religion, any more than children can be scolded into amiability and loving obedience. Severity of tone and manner always repels.

There is no Protestant country in which Roman Catholics have not the fullest religious liberty. There is no Roman Catholic country in which Protestants are not interfered with in the exercise of their religion.

Rev. J. K. West has been appointed corresponding delegate from the Nova Scotia Conference to the Conference of New Brunswick. Bro. West will be heartily welcomed.

Somebody having suggested that the Christian Endeavour movement produces superficial religion, a witty Irishman took exception to the statement, but added that he had noticed that it does bring religion to the surface. Which is a very good thing to have done.

The Premier has returned from his Western trip, without having had an interview with the leader of the Manitoba government. Perhaps he did not intend to have an interview; perhaps they exchanged views without meeting personally; perhaps they understand each other perfectly without any more talk; perhaps—well, anything, for nobody can tell just what politicians may do, nor how they may do it.

This advice to members going to a Missouri Conference of United Brethren, will do for those who attend the Conference at Woodstock: Take with you,—

Your religion.
Your Bible.
A sweet spirit.
Your report "in full."
The Holy Spirit.
A good digestion.
And don't forget your common sense.

A contemporary tells of a railroad engineer who feels compelled at times to work on the Sabbath, but he shows his disposition to "do all to the glory of God" by religiously devoting all wages coming from this source to the Lord, over and above his regular contributions, for the promotion of God's cause. This enables him to surprise his pastor, every now and then, with liberal offerings to special objects. This course might not satisfy all consciences as to the question of working on the Sabbath, but it certainly indicates a heroic purpose and effort to crowd self out of the matter."

And the Presbyterian Witness tells of a somewhat similar case: The late Francis Johnson, of Halifax, one of the choicest men in the community, was for many years custom house officer on Cunard's wharf. When the mail steamers arrived on Sundays he had to be on duty; but what he earned on that day was carefully devoted to religious purposes."

John G. Wooley talks thus of what some—alas! many, church members do when a general election comes round: "The voting church dissolves into a bi-partisan mob and goes to the Gethsemane that we call a general election, where the Son of Man lies on his face and prays, and saloon-keepers, distillers, brewers, gamblers and all the unclean brood of politicians, scoffers and libertines seize him, put a scarlet robe upon him, arm him in derision with a reed in his right hand, plait a crown of thorns and put it upon his head, bow the knee before him and mock him, crying, Hail Saviour of Men! and then spit upon him and smite him in the face, and ninety-five per cent. of the Christian voters stand with the mob and do nothing until they are challenged by a party, and then they say "We do not know the man to-day," and the politicians drag him to the polls and crucify him there, and as he staggers up the bi-partisan Acedama, they hoot and jeer and call him "mugwump," "Sunday school statesman," "fanatic," "fool," and subservient priests wag their heads and say, "He undertook too much," and when he gasps and faints from pain they thrust the vinegar and gall of party ridicule and hate into his mouth, and party bosses gamble for his garments, and five millions of his disciples stand by until the polls close to have the poor privilege of seeing their despised, deserted, broken-hearted Lord buried, and his grave sealed with the stamp of the internal revenue."

The Conference.

Notice of the sixty-third annual session of the Free Baptist Conference of New Brunswick appears in another column. In less than two weeks the Conference will convene. Next week the ministers and other members will be turning their steps towards Woodstock, where for five or six days they will give consideration to the various questions which may properly engage the attention of the Conference.

Woodstock, one of the oldest churches, having been organized more than sixty years ago, has several times entertained the Conference, and knows well how to do it. Among those present will be Rev. J. Noble, the only living representative of those who composed the Woodstock church when organized, and now the oldest minister in the Conference.

Only ten miles away from Woodstock is the place, Victoria Corner, where the Conference was organized in October 1832. There were then two ordained ministers and six churches. The brethren will be led to contrast past and present, and will be moved to exclaim, with thankfulness, "What hath God wrought!"

The Ministers' Conference, which is held one day before General Conference, is always a day of considerable interest, and is often a very good preparation for the work of General Conference. The interest is, of course, always heightened by the presence of all the ministers; and it is to be hoped that this year there will be a full attendance.

The report of the Corresponding Secretary, which will be presented Saturday afternoon, and which will deal with the condition of the churches as reported to the District meetings, will, we think, be encouraging. There have been revivals in many churches during the year, and the additions to their membership have been quite large. This is cause for joy, and there will, doubtless, be joy-songs and joy speeches.

It is to be hoped that the gains in other respects will be shown to have kept pace with the numerical gains—that there has been an increase of true spiritual life, that there is more devotion to practical christian work, that there is a more liberal support of the ministry and of all the local interests of the churches, that the contributions to Home Mission work have enlarged, that Foreign Missions have enough and to spare, and that, generally, there is a better appreciation of the privileges and obligations of the christian profession and life.

That it may be a good Conference every one desires. Some of the things which go to make a good Conference are,—

A full attendance of all the members; attendance of all members from the beginning to the close of the session; every member interested in every part of the work, and willing to do his share of the work, the burden-

bearing and the self-denial; reports of good work done and progress made in the year just closed; faith in God for the future, finding expression in broader and more courageous plans; harmony—not that which is contingent on always seeing eye to eye as to methods, but that harmony of spirit and brotherly love which lives and reigns in spite of the widest differences of opinions; prayer for divine guidance in all things, little and large; devotional meetings as frequently as possible; the presence of the Holy Spirit, quickening, comforting and strengthening all souls.

Promises and Conditions.

In the INTELLIGENCER of Sept. 18th, there is a short article on "Christ's Presence." The thought is a comforting one, and to know that He is with us is a source of true strength. While we agree that this promise of the Master to be with us is not dependent on our worthiness, nor on the fact that we are sensible of his presence, yet there are conditions. It seems to me that this article infers that there are no conditions, but that Christ has promised to be with his people and therefore He will be. Too often is this promise quoted as, though God was with every one everywhere.

In carefully reading His word I have found that every promise is conditional. There is a need of carefully noticing that conditions must be fulfilled before we can claim the promise. Many people think the promise is theirs, when really they have no claim on the word since they have failed to meet the requirements. I do desire to briefly point out some of the conditions on which Christ promises to be with his people to the end of the ages.

In the 19th and 20th verses of Matt. XXVIII are the conditions and the promise. Let us note the conditions. They are only three in number and no one of them has preference over the other two. That we may have the Master's presence with us we must necessarily be of the same spirit as the Master. Our Lord was constantly seeking opportunities to "go." From the early days of His boyhood he was constantly going about His Father's business. His life was a continual going out, seeking the lost. He went teaching.

The disciple or church that would know His presence must fulfil this first condition. Yet we have churches and individuals that claim His presence, who, when ever missionary work is spoken of, draw themselves into their shells as do the snails when they are touched. We can never have His presence while refusing the conditions thereof. The history of particular church organizations and the history of individual christians shows conclusively that only as they have engaged in missionary work has the Divine Presence gone with them. The power of His presence has departed as they have ceased to journey here and there teaching of Him who made this promise.

On the other hand, in proportion as they have gone, has this presence been with them. With what brilliancy have some christian lives shone, reflecting His presence, as they have carried news of him. Again, how the bright light in the heart has grown pale as it has been hidden under a bushel. The prosperity that His presence has given is proof that this is one of the conditions of this promise.

Not only must we go, but we must go to all peoples. We must go to India, yet Africa and China and other countries, must not be neglected. Of course each christian cannot go to every land, but each christian through the organization of the church can go everywhere, and must go everywhere if they are to have the presence of the Saviour with them. And inasmuch as they neglect any people they cause His presence to be withheld from themselves in its fullness.

But they were not simply to go and proclaim Christ, they were to baptize. Have we not known christian lives which, starting with mighty power, have shrunk from obedience to God's plain command, grow weak and finally fail? In a short ministry I can refer to more than a score of failures because of disobedience to Christ in his ordinances. No amount of water saves a person, but no man is saved who lets water keep him from full obedience to Christ. Christ has not promised to be always with us unless we are always obedient to Him. And full obedience to Him brings the fullness of His presence.

But there is a third condition viz, teaching observance to all things commanded; and it is just as essential as the other two. There is much partial teaching and much partial living, and so there is much teaching that is powerless and much living that is faulty. Lives and churches are fruitless be-

cause He is not with them, and He is not with them because they do not teach all things commanded. We have pulpits and lives that wholly neglect some of Christ's commands. In the teaching of Christ there is found to be a fullness. His teaching touches every phase of life. No part can be neglected, and a full, stalwart manhood be expected. For the symmetrical development of the body certain ingredients in the food are necessary. Omit one and the whole physical life suffers. It may seem that certain minor ingredients are not necessary, yet experience proves that they are required. Naturally speaking there are parts of Christ's teaching that seem more essential than others, but it is not so. Every part is required. Neglect any part and loss is sustained. In a machine there are parts that are, in comparison, very small. But in putting the machine together the smallest bolt and nut are as essential as the large wheels and the axles.

The doctrines of Christ are a complete whole. Viewed in separate parts some may seem to be small, but each is essential to completeness. Omit one and all are thereby weakened. The full development of our characters demands all His truth. All things commanded must have place in us if we wish to claim His presence always. When we have fulfilled all the conditions by being missionary in our activity, obedient in keeping all His ordinances, and complete in observing all His commands, then may we know that He is with us always and will find His presence our comfort and strength.

J. E. GOSLINE.

Adamsville, R. I.

Voices and Echoes.

Another school question is before the government, according to telegraph advices from the northwest. The German residents of the territories will petition both the territorial assembly and the federal governments for a modification of the present school law so that the German language may be used and taught in the territorial school.—*Ottawa Despatch*, 18th inst.

Soon the Icelanders, the Norwegians, the Menonites, the Mormons and every other class of people in the Northwest, or in any other part of the country, may be expected to petition for modifications of the schools and other laws to suit their notions of teaching, language, religion and other things. And why not? If the French language is recognized, why not others? If the Roman Catholic church has only to make a demand to have it granted, why may not other churches make like demands? A fine nation the politicians will make of the confederation, if their paltering policy is not checked. It is about time they were checked. The people will probably apply the check when next they are given an opportunity of recording their will.

The reform mayors of New York, Brooklyn, Chicago, Cleveland and Chattanooga are proving that the reason why the laws were not enforced in the past was not "because public sentiment would not allow it," but because corrupt officials were opposed to it.—*Housekeeper*.

It is the same nearly everywhere. Weak and corrupt officials, rather than weak public sentiment, are responsible for the non-enforcement of righteous laws.

New York has a church named "The Church of the Heavenly Rest." Some one has suggested a better name—"The Church of the Earthly Work."—*Chris. Standard*.

And there are too many christians of the "heavenly rest" kind—at least they think it is heavenly rest, though we think it open to serious doubt. He who knows true christian soul-rest, does not sit around with folded hands, congratulating himself on his "blessed experience," but will be tremendously in earnest to win others to Christ and heaven.

The liquor traffic can be regulated by a proper license law fearlessly administered.—*The Gazette*.

Does anyone know of a place in which license of the rum shops regulates them, or lessens their traffic? For instance, how does it operate in St. John.

The Kind of People they Make.

Referring to the treatment of Rev. Dr. Chiniquy by a Quebec mob, the Montreal Witness says,—The question will arise if the rabble who hooted Dr. Chiniquy in Quebec were made up of the output of the separate schools, or if they had not gone to school at all. We do not see that either answer to the question will convey a very lofty impression of the fruits of our Quebec system. In this province children may go or not just as the parents like, so that there is no evidence that these silly people ever went to school at all. Intolerance is often seen in educated people, but ignorance is its stronghold, and its

more brutal manifestations are generally assumed to be displayed by the ignorant, who are always easily worked up by the exaggerated calumnies with which they are fed. In spite of such displays of intolerance, and of the fact that the press fails to protest and the laws to punish, we hear ceaseless boast of the tolerance of the majority of this province toward the minority.

Free Baptist Conference of Nova Scotia.

The annual meetings of this body have just been held at Port Latour, Shelburne Co., and are said to be the largest gatherings ever held at that place. At 2.30 p. m., Sept. 11th, the Elders Conference met. The new officers are:

Rev. W. C. Weston, Moderator.
" J. K. West, Asst. Moderator.
" T. H. Siddall, Secretary.

At the welcome meeting, 7.30 p. m., a good programme was well carried out.
Thursday 10 a. m.—The Conference was duly opened. During the session 10 elders, 6 deacons, 29 delegates, and 4 Sunday School Supts. were enrolled. Pastors A. W. Currie and A. M. McNitch, and Rev. David Boyd, of Maine F. B. Assoc., and Rev. C. D. Turner of F. B.'s of Me., N. B., and N. S., and Rev. G. A. Hartley, of N. B. F. B. Conference were also present.

The following report was read and adopted: We recommend as 'Prudential Committee,' Rev. W. C. Weston, Rev. J. K. West, Edwin Morine, Lewis Nickerson and Joseph A. Smith.

As Nominating Committee.—Rev. G. M. Wilson, Rev. Edwin Crowell, Rev. S. K. West, Rev. Wm. Millar and Wm. Potter.

As Committee on Public Question.—Rev. J. W. Freeman, Rev. T. H. Siddall, Rev. A. McNitch, Rev. G. E. Sturgis and Rev. W. M. Knollin. As Committee on the State of the Denomination.—Rev. D. T. Porter, Mrs. Jas. Cushing, Rev. A. W. Currie, B. F. Kenney and Albert Cook.

EDWIN CROWELL, on behalf of Executive.

Officers were then elected: Rev. J. K. West, Moderator; Rev. Wm. Millar, Asst. Moderator; Rev. E. Crowell, Clerk; Rev. D. T. Porter, Corresponding Secy; R. A. Sims, Esq., Treasurer; Rev. W. C. Weston, Auditor.

The report of the Ministerial Aid Society, showing expenditure of \$40, was adopted. A spicy discussion upon this report was concluded by passing a resolution to the effect "that it would be wise at once to withdraw the funds invested by the Ministerial Aid Society, and we recommend that it be done as soon as possible and that the funds be made available for the general use of the Society."

T. H. SIDDALL, G. M. WILSON.

The reporting meeting, in the afternoon, included very interesting addresses from Rev. G. A. Hartley, of the N. B. F. B. Conference, and Rev. David Boyd, of Maine F. B. Association.

The annual meeting of the Education Society was at 7.30. Addresses by Rev. T. H. Siddall on "The need of an Educated Ministry;" by Rev. D. Boyd on "The value of Denominational Literature;" by Rev. E. Crowell on "Where shall we send our Young Men;" and by other brethren.

The report of Bro. Cooper, Sec. Treas. of the Educational Society, since received shows \$100 paid to our young men at school during the year. The Treasury is about exhausted and cries for renewal for one of the chief supports of church life and vigor.

Friday.—The Treasurer's account, showing receipts from Conference dues of \$186.97, from Sabbath collection at yearly meeting \$55.10, collection at June Session \$14.84, a total of \$238.84 was adopted.

Pro tem appointments were made, viz., Rev. J. W. Freeman, Treasurer; S. H. Hopkins, F. M. Treasurer; E. Crowell, H. M. Treasurer.

Owing to the failure of S. S. Convention officials to prepare, no Convention could be held.

Nominating Committee's partial report was approved, viz.,

EDUCATION SOCIETY.
Rev. D. T. Porter, President.
Bro. James Cushing, Vice Pres.
Rev. G. M. Wilson, Secy. Treas.

Executive Com.
Albert Gayton, Byron Sims, Jon. Randall, R. W. Spicer, and Nelson Corning.

FOREIGN MISSION SOCIETY.

Mrs. James E. Cushing, Caledonia, Q. Co., President.
Rev. D. T. Porter, Rev. J. W. Freeman, Rev. W. C. Weston, Vice Presidents.

Miss Eudora Hilton, corresponding Secretary.
S. H. Hopkins, Recording Secretary.

Mrs. John Corning, Cheggoggin, Y. Co. Treasurer.

District Secretaries.
Miss Susie Smith, Caledonia, Q. Co.
Mrs. Henry Coffin, Canning, K. Co.
Miss Etta Vanhorn.

Mrs. R. H. Crowell, Barrington, Shel. Co.
Miss Rosie Cohoon, Port Medway, Q. Co.

Mrs. N. D. McGray, Cape Island, N. S.

The officers of the Conference, together with above officers, constitute the board of managers of the F. M. Society.

HOME MISSION SOCIETY

Rev. E. Crowell, President; B. F. Kenney, Jos. A. Smith, Albert Cook, Vice Presidents. Bryon Sims, Sec. Treas.

Executive:—Adolphus Corning, Rev. Wm. Millar, Rev. J. K. West,

Jas. Kenney, Glenwood, and Edwin Morine; Rev. W. C. Weston, Auditor. Corresponding delegates, Maine, N. B. Association:—Rev. E. Crowell, alt. Rev. G. M. Wilson; N. B. F. B. Conference, Rev. S. K. West, alt. Rev. D. T. Porter. Mass. F. B. Association, Rev. Wm. Millar, alt. Rev. T. H. Siddall.

Motion of thanks was unanimously carried to the unknown donor of the gifts of \$200. to each of the mission Societies.

Resolved that the reporting meeting be hereafter on Friday afternoon.

Resolved to hold the next yearly meeting with the Port Medway church.

The Cor. Sec's very able and encouraging report was read and adopted. Progress has been made in membership of churches, S. Schools and Y. P. Societies and in funds for general work, the report will appear in full.

The F. B. Y. P. Union held their public meeting Friday afternoon. A letter from Miss Wile, and addresses by Mrs. G. M. Wilson and Rev. G. A. Hartley, papers read by Miss West and a solo by Miss Mamie Hamilton, were the chief features, Societies, 16; membership, 590.

By consent, I give the *Yarmouth Herald's* account of the F. M. meeting: Foreign Mission meeting was held in the evening at 7.30 Mrs. Jas. E. Cushing presiding. She sympathetically referred to the death of the Rev. Dr. Jas. L. Phillips, so well known and so beloved as a missionary and christian worker. By his death a great loss has not only been experienced in India, but in Great Britain and upon this continent. The hope was expressed that his death would stir the hearts of the people to do more for the work he so deeply loved.

Miss Seddie Hopkins read the treasurer's report. Amount of money received from the various societies and members during the year, \$736.00. The adoption of the report was moved by Rev. J. W. Freeman and seconded by Mrs. Rufus Crowell, and passed.

A very admirable report from the corresponding secretary was read by Mrs. J. W. Freeman.

Rev. David Boyd, in a pleasing and interesting address, said the plain command of God is Go preach the gospel to every creature. The duty of the church is settled. The apostolic church was essentially a missionary church. In the past the greatest achievements of the church have been along the line of missionary operations.

Rev. G. A. Hartley, in a stirring and most effective speech, greatly added to the interest of the meeting. He said he was glad to be present. The death of Dr. Phillips had greatly moved the hearts of our people, for he was indeed a brother deeply beloved for his many endearing qualities. It was a great undertaking to take up the evangelizing of the world. But the command is binding and the obligation pressing. To carry out our Lord's imperative command the way is now open. The doors of the nations are open to us; the men are ready. Not less than 5000 workers are now ready to go who are pledged to the christian church. What is lacking is means. If the spirit of Christ possessed as it should the hearts of the christian church the money would speedily be forthcoming. It is love we really lack. With a truer love the means would be in the treasury of God.

Rev. J. Appleby (Methodist) expressed his interest in the work and made a good speech. The very large congregation greatly appreciated the effective and stimulating addresses.

Saturday, a. m.—The report on Temperance presented by the Executive of the Temperance League was, after some discussion, adopted unanimously; and presents the interpretation of Conference respecting the church covenant, viz.

REPORT ON TEMPERANCE.

Your committee beg to report as follows: (1) That we as Free Baptists are pledged to vote only for candidates for Parliamentary and municipal honors who are pledged to the suppression and entire prohibition of the liquor traffic, and are in sympathy with all efforts seeking that end; (2) That we recommend all our pastors to bring this resolution in the way they deem best before their churches and congregations.

Signed

T. H. SIDDALL, J. K. WEST.

The report of the Prudential Com.

led to action in reference to the letters read, as follows:

(a) To endorse the action of the Kemptville church in licensing Bro. Adelbert Prosser to preach.

(b) To grant the request of the Black Rock church to have its annual meeting for electing Trustees on the second Saturday of each October.

(c) To refer the application of Brooklyn church to the H. M. Board, with request for consideration, and if they need aid to support a minister.

(d) To refer letters of Sanford and Beaver River churches to the committee on the state of the Denomination.

The Argyle Sound church applied for admission to membership in the Conference. The request was unanimously granted.

Resolved, that, at once, efforts be made to secure a Home missionary, and place him in the field.

The following report was read and adopted, with thanks to the committee: Your committee to raise funds for the furnishing of a set of rooms in Roger Williams Hall, Lewiston, Me. begs leave to report, that \$78.25 have been raised. \$52.00 has been paid; balance to be sent \$23.00; expenses 90c; \$23.50 Education Society, making in all 78.25.

ALBERT COOK, J. M. WILSON.

IN POOR HEALTH.—Sir Oliver Mowat, the veteran Premier of Ontario, is in poor health; and it is stated that he will soon retire from public life.

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