

TERMS NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

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. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, NOVEMBER 3, 1886.

—WHAT THEY MEAN. Even the Episcopal church have lately been talking and passing resolutions about the closer union of Christians. But in all their overtures of "union" they are true to the arrogance that has always marked their relations to other bodies. Their notion of union is for all churches to be united in their church, which they are wont to call "the church" in a way that in their estimation unchurches all other Christian organizations. To be sure there are many men, both ministers and laymen, who are superior to this narrowness. Some time their broader Christian spirit may leaven the whole body. So let us hope. But as yet the majority do not understand the first principles of simple Christian union as manifested in brotherly regard and the recognition of the Christian worth and work of others than those within their own exclusive ranks. For instance, when Dr. Phillips Brooks, in the General Convention of the Episcopal Church, recently in session in Chicago, moved to send cordial greetings to the Assembly of the Congregational Church in session at the same time in the same city, there was a great buzz of dissent. One minister, the editor of one of their papers, wanted to know who the Congregationalists got to greeting.

Now, what does the reader suppose it was that caused such a panic? Why, the mention of the Congregational body as a "church." Some of the dear fellows were nearly frightened to death.

Until there is a marked change in such people all their talk about Christian union is simply twaddle.

—ANOTHER SPECIMEN. It is just reported from London that Rev. Hugh Haweis, of the Episcopal Church, who had engaged to preach in the City Temple (Congregational) on Thursday last did not appear at the appointed time. The pastor, Dr. Parker, had to explain that Mr. Haweis' bishop had forbidden him to preach in a "dissenting" chapel. This is of a piece with the refusal of the American Episcopalians to acknowledge the Congregationalists as a Christian Church. Nobody cares anything about it, and it is only noticed as showing the real feeling of the Episcopal organization towards other Christian bodies.

—"BROTHERLY LOVE." A somewhat unusual thing occurred the other day at the dedication of a Methodist church in Mount Vernon, N. Y. The debt of the Church was \$23,000. After about \$14,000 of this amount had been promised there was a stop in the subscriptions, and they began to fear they could get no more. But just at the critical point the pastor of a neighbouring Baptist Church intimated that his Church would subscribe \$500. This gave such a stimulus to the people that in a little while the whole amount required was subscribed.

—INFANT BAPTISM. The New York correspondent of the Standard thinks the present a time when Baptists should speak with particular emphasis on the subject of infant baptism. Stating his reasons for this he says: "It is certain that many Episcopalians and others regard the sprinkling of children as necessary to their salvation. A correspondent of the Churchman is so anxious on this subject that he exhorts that their baptism be not deferred until the mother is able to go to the church with the child. The inference is that the child may die before the rite is performed and in that case its eternal salvation is imperiled. The same writer states that the present practice is unchurchly, modern, American, and ultra-Protestant. And he also distinctly affirms that it endangers the salvation of the child's soul. This is heathenism, pure and simple. It ought to be denounced as such. We have dealt too tenderly with this unscriptural ordinance. It is an ordinance which has resulted in cruelty to mothers, and in persecution, in many countries, to those who refuse to perform it. We affirm, without fear of contradiction, that it is absolutely unscriptural. The testimony of learned men in all denominations may be cited to substantiate this position. Baptists ought not to hesitate to make their voices heard in condemnation of a practice so utterly unscriptural and equally superstitious."

—SICK. It is stated that Ingersoll, the notorious infidel, is suffering from a serious malady which is regarded as incurable. The throat trouble with which he is affected, and which resembles that which killed General Grant, and they have told him so. He is to be pitied, not just because he has to die, but because he has such a record of blasphemy and defiance of God, and of harm done, to carry with him to the judgment. Whether he lives or dies we hope he may be moved to repentance.

—"DEFAMATION." A Moncton man, named Silas W. Rind, has sued Rev. R. S. Crisp, the Methodist minister of the town, for alleged defamation of character. The defamation is said to be in a paragraph of an address of welcome read by Mr. Crisp to the Grand Division S. of T., which recently held its annual session in Moncton. Here is the offending utterance:

"There is one thing in connection with your work, uppermost in my mind to-night that I must take the liberty and responsibility of briefly referring to. It is the shame and disgrace of our civilization that men should be appointed to the office of justice of the peace who are living in daily and open violation of the laws of our country. We have had here in this town one of the most unprincipled men that ever walked its streets recently appointed to the office of magistrate. Who the responsible parties in connection with the appointment are I know not. But this I know—it is the greatest outrage that has ever been perpetrated on an unsuspecting public in this town. That rum-seller has been asked to swear that he will, in a town where the Scott Act has been adopted, keep the laws himself and enforce them on others. He has taken such an oath and still sells the rum. Cases in law are tried before him, and it is believed in the interests of the rum party a man on a trumped up charge has this very week been to Dorchester for speaking the truth. If you can see your way clear to petition the government on behalf of the temperance parties of this Province to remove such moral monstrosities from office, or in any way influence the mind of the government in this direction, we will not only welcome you as we do to-night, but will also assure you that the recollection of your visit will always be cherished by us with the most grateful feelings, while we are thus led to believe that another and very necessary step has been taken in the great temperance reform."

Rand regards this as referring to him, and he seeks soothing for his wounded feelings by an action against Mr. Crisp. How much he thinks his feelings worth may, perhaps, be judged by the amount of damages he claims—only \$10,000!

If what Mr. Crisp said is according to the facts he does not need to feel much alarm; and we presume he understood fully what he was talking about. The progress of the case will be watched with some interest.

—COMMON SENSE. In their relations to each other and in all their ways and works there is nothing needed more by Christians than sanctified common sense. Indeed the article not thoroughly sanctified, even in the raw, is an excellent thing to have and exercise.

—OF MATRIMONY. The rule of the Methodist Church as to the marriage of young ministers was slightly changed by the recent Conference. Heretofore a young man could not marry during the period of his probation. It appears, however, that occasionally a case occurs in which it would be better for a young brother to marry, as, for instance, when he is to be sent to a distant mission. The rule as changed is

this: "A probationer who marries without the consent of his Annual Conference shall be dropped in silence."

This provides for special cases and does not open the door wide enough to encourage the wholesale marriage of the young men in training for the ministry.

The Salvation Army authorities have felt compelled to make more stringent their rules about marriage among their workers. The following order has been issued from the London headquarters:

That in future no sanction will be given to courting or any arrangement of any male lieutenant. He must get promoted to the rank of captain before anything of the kind can be recognized. No captain is to expect headquarters' consent to his marriage, either after two years' service or more, unless he has proved himself an efficient and successful officer, and is backed by his divisional officer, who in consenting to his marriage must agree to give him three stations. In future no marriage will be agreed to by headquarters unless we have consented to the engagement at least twelve months before. The old rule remains in force that there must be at least twelve months' service in the field as a commissioned officer before any agreement can be sanctioned. Communication with regard to engagements must be made to the divisional officers, who will refer the matter to headquarters.

—THE OLD PASTOR. The story under this title on page six is a good one. There are people in many churches who might be helped by it.

—NOVA SCOTIA'S DELEGATE. At the General Conference of Free Baptists of the United States, Rev. T. H. Siddall, who was a corresponding delegate from Nova Scotia, took a good part. He preached on Sabbath in the Christian Church. Of his address before the Conference a Marion paper speaks thus:

Rev. T. H. Siddall, of Nova Scotia, was then called upon the stand by the chairman, and addressed the Convention, holding the attention of those present with the many beautiful truths which he presented. He said: "That it was better to stand with God with the force of conviction than to stand with the world because it was popular." In closing his remarks he made some statements in regard to the standing of the church in Nova Scotia, and his report was most interesting and plainly indicated that good work had been done. The statements regarding total abstinence and education were suggestive of good work being done. In regard to prohibition he stated that they were not in favor of high license or low license, but of total prohibition. This last statement was vociferously received.

It was moved and seconded that a vote of thanks be given Rev. Siddall, of Nova Scotia, for his cheering words and for his visit to the General Conference. The motion was carried.

—NO CHANGE. A motion to change the name of the Protestant Episcopal Church of the United States to "American Catholic Church" received much consideration at the recent Convention of that body. The motion did not carry, but it was supported by a large vote. It might be as well, perhaps, to make the name Roman Catholic and have done with the pretense of difference where so little real difference exists.

The Advance, attempting an answer to the question "who are the Episcopalians?" very well says,—"Some of them are a feeble echo of the Roman Catholic church; while others, such as those represented by Dr. Brooks, are Christians, pure and simple."

—WELL-BEHAVED. Delegates to Christian Conventions are generally very exemplary men. Of the members and visitors who attended the recent meeting of the American Board of Missions, the conductor of a western train said: "I had about one hundred and twenty-five of those religious people on my train yesterday; and, though I observed closely, not one of them went near the smoking-car. I guess they do not mix their religion with tobacco, which I consider a great and wise scheme."

It would be a pity if this much could not be said of them.

—WHAT WILL THEY DO? Phillips Brooks was not only guilty of introducing a resolution in the Episcopal Convention in which another body of Christians was called a church, but he also in the same august assembly declared his entire disbelief in the doctrine of apostolic succession. What will they do with such a bold, bad man?

The trouble with Phillips Brooks is that he is immensely broader and more Christian than his Church.

—EVANGELISTS IN TORONTO. The Southern evangelists, Jones and Small, have just completed three weeks evangelistic work in Toronto. Their meetings were very largely attended, and it is believed that much good has been done.

THE U. S. FREE BAPTIST CONFERENCE.

Assuming that Free Baptists in these provinces wish to know how their brethren across the border get along, what subjects they consider in their Conference, and how they do their business, we put before them a succinct report of the Conference just closed, from the pen of Rev. Dr. Cheney.

The Conference is held every third year. There were ninety chosen delegates in attendance, to say nothing of the presence of a large number of clergymen and laymen—brothers and sisters in Christ, not entitled to sit in the Conference as voters.

Rev. James L. Phillips, D. D., returned missionary from Midnapore, India, was chosen Moderator.

Among the subjects that came before the Conference for discussion and action were The Denomination, Church Polity, The Ministry, Doctrines, Sunday-schools, Education, Home Missions, Foreign Missions, Temperance, Publications, Divorce, Polygamy, and The Country. The subject, however, that came to the front at the opening of the Conference, and held its place there until its closing hours, setting aside programmes and rules of order, was that of Christian Union. "How much the opening sermon of Professor Howe, of Bates College, had to do with giving the need of union among Christians so prominent a place in the Conference, or whether it was all the Lord's doing, I cannot say. Professor Howe's text was: *Thy kingdom come*; and he maintained that in order to the coming of Christ's kingdom, that for which Christ prayed must first come—namely, the oneness of his followers. He said that, strange as it is, yet up to this time the professed disciples of our Lord have not comprehended the meaning of his prayer. Our Lord's expressed wish that his people may be one, is crowded into the background to make way for sectarian interests. That it should come to pass, he said again, that turning away the Lord's people from the Lord's table and from the doors of the Lord's Church, in the name of the Lord, with the words: "Be ye warned and filled," should be viewed as answering the Lord's wish that his people be one—in a word, that the prayer of Christ should be explained away, or set aside as impracticable, extravagant, unsound, and not binding on the conscience of any sect, shows into what a strange and anomalous position the Protestant Church from the days of her intercalation until now, has allowed an unchristian dogmatism to drag her.

Professor Howe said, in substance: "Union is in the air. The followers of our Divine Lord are fast forming into one grand line to march against Satan, their one common enemy; and the sooner those opposed to this movement, fall into line, the better—the better for them."

I must not forget to say that the presence of nine men, intellectually strong and thoroughly in earnest on the question of union among Christians did a great deal in keeping up the enthusiasm of the meeting on that question from beginning to end. These were the corresponding delegates: the Rev. J. R. H. Litcham, A. M., President of Findlay (Ohio) College, and the Rev. R. H. Bolton, from the Church of God; the Rev. D. A. Long, D. D., President of Antioch College, the Rev. N. Summerbell, D. D., and the Rev. C. A. Tillingham, from the American Christian Convention; the Rev. Wm. Hayden, D. D., and the Rev. J. M. Atwater, D. D., from the Disciples; the Rev. T. H. Siddall, from the Free Baptists of Nova Scotia; and the Rev. Smith Baker, from the National Congregational Council.

I send you in full the action of the Conference on Christian union:

We, the delegates of the Free Baptist General Conference, acknowledging the manifold blessings with which God has favored the people we represent; recognizing the importance of the work still before our people; taking into consideration the fact that God is moving his children of every name to closer relationships with each other as well as with himself; and, in order that our position may not be misunderstood, hereby set forth the following declarations:

1. We believe in the spiritual unity of all the followers of our divine Lord, and desire so to manifest his spirit as to evince our unity with him and with all who love him.

2. We are ready to form such alliances with other Christian bodies as may promise larger results in advancing our Lord's kingdom.

3. We are ready to join in organic union with such Christian bodies as may so far agree with us in doctrine and usages as to give assurance of continued harmony and peaceful relations in Christian work.

4. We regard loyalty to Christ and the Bible, and the independence of the local church as suggesting a basis on which closer relationship with other Christian bodies may be attained.

5. We direct the Conference Board to take into consideration and report upon at the next General Conference such opportunities for closer relationships with other Christian bodies as may in their judgment give promise of increasing our own work in helping

bring the world to acknowledge Christ as King of Kings and Lord of Lords.

Committees were appointed to confer with committees from the Christians, the Disciples, the Congregationalists and the Church of God, on the subject of Christian union, with power to act for the Conference as their wisdom and best judgment may direct.

The Free Baptist Foreign Mission Society was organized in the fall of 1832, receiving its charter from the Maine Legislature in January following. By the general consent of all Christian bodies, it occupies territory in Lower Bengal, with the city of Midnapore as headquarters. On this territory live three and one-half millions of people, and to hold it for the preaching of the Gospel has been a great work for the Free Baptists. But believing that something more should be done for this territory than simply holding it, something more than they working alone had the power to do; they invited, a few years since, the Church of God to unite with them in an effort to give to all the people of this territory a knowledge of the true God. Certainly your readers will rejoice to know that the invitation has been accepted, the plan of union having been agreed upon at a meeting of the Foreign Mission Board held at Marion in connection with the Conference.

The Free Baptists have about ninety thousand communicants and the Church of God about forty thousand, and here are the articles of agreement.

In view of the proposed co-operation in foreign missionary work, on the part of Free Baptists and the Church of God, we declare our position as follows:

1. We recognize the independence of the local church in the mission field, and particularly the right to choose its own name, and to establish its customs in conformity with the usages of the Church at home.

2. We recognize the right of the missionaries to teach freely in their respective fields of labor, the principles held by their Churches at home, and also the necessity on the part of all of so presenting the truth as not to cause discord in the work of Christ.

3. We are ready to concede to the different bodies that may engage in the work of our India field a representation upon the Free Baptist Foreign Mission Board.

4. We deem it necessary for the harmony of the work that all the missionaries shall be appointed by the Executive Board in the usual way, and that they co-operate in the work on terms of equality.

5. It is also necessary for the Churches in the field to be united in organization so as to present to the heathen world a solid front in the work for Christ, without sectarian divisions.

6. In accordance with the above, the Free Baptist Foreign Board is ready to send as missionaries members of the Church of God, and to assign them permanently to new stations in important districts, to build up churches in accordance with their faith and practice.

7. The prime object of this proposed co-operation is that the work of evangelization may be carried forward more speedily, and to this end we will regard the entire field as the heritage of each body represented.

The following associations, half of them colored, were received into the Conference: South Kansas, North Nebraska, West Virginia, South Carolina, Western Missouri, Bon Eagle, (Miss.), Northeast Texas, Northwest Missouri, Pleasant Hill, (Missouri), Mississippi, Cedar Creek, (Tenn.), and Chattahoochee, (Ga.). These associations number in all about eight thousand communicants.

The Conference voted to hold in grateful remembrance the name of the late Hon. Dudley P. Hall, of Lyndon, Conn., for his gift of fifteen thousand dollars to the Lyndon Institute, and that of the late Mrs. Sarah S. Belcher, of Farmington, Maine, for her bequest of some sixty thousand dollars to Bates College.

It also tendered its thanks to the Rev. S. F. Smith, of Kansas, for his gift of \$10,000 to Hillsdale College, Winnebago City, (Minn.), for its offer of \$12,000 and forty acres of land for a Free Baptist institution of learning to be located there, and to the Hon. J. L. Cobb, of Lewiston, Me., for his conditional subscription of \$25,000 to Bates College. The condition of Mr. Cobb's subscription being that \$75,000 additional shall be raised for this college, the Conference recommended that the friends of the college take immediate measures to raise the sum required. Over \$6,000 was raised at the Conference toward endowing a chair in Storer College in memory of the late Rev. A. H. Morrill and nearly \$400 to employ the Rev. J. E. Cox as a missionary in the South.

By vote of the Conference the Conference Board are instructed to call a Christian Convention of Liberal Baptist at Ocean Park, Old Orchard, Maine, in August next.

At nearly the same hour that the Conference met on the 14th inst., seven Free Baptist Missionaries with three children—ten in all—sailed from Boston for India.

The report of the Committee on Necrology, in which were given the names, ages, and residences of minis-

ters who had died during the three years, was read at the communion service on Sabbath afternoon. From this report it appeared that seventy-five ministers had died at the average age of sixty-nine years.

The next Conference will be held at Harper's Ferry, W. Va., on the first Wednesday in October, 1889.

THE WOMAN'S FOREIGN MISSION SOCIETY.

The Twelfth Annual Meeting of the F. B. W. M. Society was held in Carleton during the session of Conference. There was a good attendance of the officers and active members.

The Report of the Treasurer showed that the Society's financial condition is satisfactory. The Report of the Corresponding-Secretary, dealing especially with the work in the Free Baptist foreign field, and the report of the committee on Missionary intelligence, dealing with Christian work in foreign lands generally, were both very interesting. They were ordered to be published in the INTELLIGENCER. We wish they could be inserted in this issue, but it is impossible as they are in the hands of the printer of the Minutes. We hope to have them next week. The Society suffered loss during the year by the death of two of its active members—Mrs. G. W. Boyer and Mrs. Chas. White. A fitting resolution was adopted setting forth their Christian graces, and expressing condolence with the bereaved. The annual public meeting of the Society was of more than usual interest. Addresses were made by the President, Mrs. G. A. Hartley, Mrs. C. T. Phillips, Mrs. Downey, Miss Hooper, Mrs. Churchill (a returned Baptist missionary), and Mrs. A. B. Boyer. Rev. Mr. Royal (in place of Mrs. Royal, delegate from the Nova Scotia Woman's Society, who was unable to be present) gave an account of the work of that Society, and spoke words of commendation and encouragement to the sisters of the N. B. Society. The reports of the Corresponding-Secretary and committee on Missionary news were also read in the public meeting and made a good impression. The chief interest, of course, centered in the ladies, Miss Hooper and Mrs. Boyer, who were the next day to start for India. That they had the hearts of all the people to whom they spoke was very evident. When they said "good-bye" there were few tearless eyes, and no hearts that did not feel "God bless and prosper you."

In this meeting, in response to a request, two young ladies—Miss Fullerton and Miss Bloodworth—indicated their convictions about Mission work, and expressed their readiness to go wherever and whenever the Lord should open the way. The following resolution was passed:

Whereas great hindrance to our work arises from lack of interest, and lack of interest arises largely from lack of knowledge; and whereas our highly appreciated INTELLIGENCER brings so much missionary information to us from week to week;

Therefore resolved, that this Society expresses its appreciation of the RELIGIOUS INTELLIGENCER and recommends it as a paper worthy the esteem of every true Christian man and woman;

And further resolved, that we urge upon our Auxiliary Societies and individuals too, the necessity of contributing to its support and becoming close readers of its columns.

The following are the officers for the present year:

President—Mrs. G. A. Hartley.
Vice-Presidents—Miss Lizzie Perley, Mrs. C. T. Phillips, and Mrs. Wm. Downey.
Corresponding-Secretary—Mrs. C. W. Weyman.
Recording Secretary—Mrs. Jos. McLeod.
Assistant Recording Secretary—Mrs. G. W. McDonald.
Treasurer—Mrs. Wm. Peters.
Assistant Treasurer—Mrs. S. J. Jenkins.
Auditor—Mrs. M. Fenwick.
Committee on Missionary Intelligence—Mrs. S. McLeod, Mrs. R. K. Jones and Mrs. Wm. Heine.
First District Secretary—Miss Nina O. Bloodworth.
Second District Secretary—Mrs. S. H. Shaw.
Third District Secretary—Miss Addie Freeze.
Fourth District Secretary—Mrs. Thos. Alexander.
Fifth District Secretary—Mrs. Geo. Palmer.
Sixth District Secretary—Miss Jane Weyman.
Seventh District Secretary—Miss L. Fullerton.

Board of Managers—Mrs. F. Babcock, Mrs. Cyrus Burt, Miss Perley, Mrs. G. R. Burt, Mrs. W. A. Turner and Mrs. J. A. Shea. Mrs. Hartley is President and Mrs. Babcock, Secretary of the Board.

The meeting throughout was one of interest. The sisters gave very diligent attention to the work they have undertaken. Their hearts are glad that Miss Hooper is able to return to the work, and that the other Society has sent Mr. and Mrs. Boyer. They showed their deep interest in the other Society's work by voting \$300 towards the outfit and passage of Mrs. Boyer. They enter upon this year with renewed enthusiasm.