

TERMS, NOTICES, ETC.

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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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. If the paper is business matter and these for insertion should be written separately. Observance of this rule will prevent much copying and a needless 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, APR. 18, 1888.

—F. B. CONVENTION. A convention of Free Baptists of Maine is to be held in Augusta, May 15th, 16th and 17th.

—ARRIVED. Rev. F. D. George and wife, of the Free Baptist Mission in India, arrived in Boston on the 9th inst. Mrs. George's health is very frail. They are at present in Maine, where they will probably remain some time for rest.

—WHAT KIND? A contemporary tells of a negro inmate of a hospital, who went crazy a few days ago. He shrieked so terribly that a man who had been bed-ridden over a year with spinal disease, leaped from his bed and ran quite a distance. Having done so well, he concluded not to go back to bed, and has gone home. The question very naturally arises what kind of a "cure" is it?

—"INFANT BAPTISM." Dr. Lyman Abbott, the successor of Mr. Beecher in the pulpit of Plymouth church, and who is also the editor of the *Christian Union*, expresses himself as follows on the subject of infant baptism among the congregationalists:

"The helpless infant lies in the arms of the mother, and the child, by a pure fiction, is supposed to renounce the world; it is supposed to believe in the Apostles' Creed; it is supposed to exercise faith and repentance; the promise and the renunciation and the experience being expressed for it by another. The Baptists are more logical. They say there is no way by which a child can be brought out of the kingdom of darkness into the kingdom of light, out of the kingdom of Satan into the kingdom of Christ, out of this curse into this blessing, except by repentance and faith, and no babe can exercise repentance and faith, and no man can exercise repentance and faith for the babe. Therefore we must wait until he is old enough to understand and old enough to exercise repentance and faith; we must wait until he has come to years of discretion and intelligence, and then he must intelligently exercise faith and repentance for himself, for there is no door of entrance into the kingdom of God except the door of conversion by personal experience through repentance and faith. We Congregationalists are not logical; we stand about half way between the Baptists and the Episcopalians. We baptize our children as the Episcopalians do, but we say that they can not come into the church, or be Christians, until they have experienced repentance and faith as the Baptists say."

—A SERIOUS LACK. One who has been very observant remarks that the weakest point in the life of many ministers is the lack of systematic industry. There needs not only to be diligence, but it needs to be carefully systematized.

—NO ADMITTANCE. Not long ago it was sought to prevent an English minister who had been engaged as pastor of a New York church from undertaking his duties, on the strength of a law of the United States which prohibits the importation of contract labour. Just now the Anti-Chinese law is working in somewhat the same way. It is intended to keep the Chinese out of "the land of the free," and therefore, it makes it impossible for certain Chinese delegates to the General Conference of the Methodist Episcopal church to land in the country without special permission of the Gov-

ernment. Nice laws for a country which invites all the world to come and live in it, and boasts that it is the only country where perfect freedom is enjoyed.

—FAITHFULNESS NEEDED. Referring to some recent preaching by Rev. Dr. Dix against the sins of fashionable society, the *New York Herald*—not at all a religious paper—commends the faithful presentation of the truth, and says: "Nothing is more needed in these times than a clergyman who kicks his salary and his popularity into a corner, and then proceeds to tell his people that they are going to the devil by a cross-cut road, and will get there before they know it. In other words, there is so much namby-pamby religious sentimentalism, and so many goody-goody and wishy-washy sermons nowadays, that the community rather likes to be taken by the scruff of the neck and held over the flames for a few minutes, just to learn that religion doesn't bend the pregnant hinges of the knee to thrift, and that it means business."

—SHAME! We have heard it stated that the names of some two or three Free Baptists are on some of the petitions for rum-selling licenses in St. John. They are covenant breakers, and the allies of the rum traffic. Shame!

—REV. J. E. REUD. Since our last issue we have seen Bro. Reud. We found him quite sick, but feeling somewhat better and more hopeful than for some time before. He was not suffering any, but was much reduced and very weak.

He thinks that, in answer to the prayers of his friends, the Lord will restore him, but is perfectly submissive to the Divine Will. He would like to live for his family and church, and what work he may be able to do, but says, "thy will Lord, not mine, be done." Through all sickness, he testifies that the Lord has graciously comforted him. Let prayer continue to be made for him that he be soon and fully restored.

A card from his son, received just before going to press, says:

"Father has had no particular changes since you were here. He has a bad cough, which, however, is gradually lessening."

The Business Meeting.

The business meeting of a church is quite as important in its way as the prayer-meeting. It should be as well attended, and the matters brought before it should have as careful and earnest attention as the topics discussed in the social religious meeting.

Many churches suffer as much from neglect of proper attention to the business that concerns them as from neglect of regularly sustained prayer-meetings and other services for worship. The preaching and prayer-meetings must not be neglected, but they will, more or less, lose their interest if the business meeting is regarded of so little importance that it is either crowded out or slily attended. Many who are quite regular at prayer meetings are rarely if ever found at the business meeting. "These things ye ought to have done, and not to have left the other undone."

Somebody has said that the prayer meeting is the test of the spirituality of a church while the treasury is the test of its loyalty. The business meeting and the treasury are generally found to be very closely connected. It is true, too, that when the treasury is neglected the real spirituality suffers; by which we mean to say that when Christians neglect their duty, whether in payments or anything else, their spirituality becomes a waning experience.

There is a member of a church and congregation but should be interested in the business of the church and should attend the business meeting and contribute to its success.

Much depends on the way in which the business meeting is conducted; there will be an increasing or diminishing interest in it according as it is well or poorly conducted. It should be business-like. The chairman should be familiar with the rules for the government of such meetings, and should see that they are observed. The officers should have their reports ready, and in such form that every one can easily understand the state of affairs. When reports are made, the fullest and closest examination of them should be invited, with a view to having all the members familiarized with the business methods employed, and acquainted with the business condition and needs of the congregation. Very often members of a church are heard complaining that they know nothing about the business, nothing of what is needed nor of the plans adopted to supply the need; they have not

been consulted, they say, nor even informed of the plans proposed.

In most cases those who thus complain are themselves wholly to blame for their lack of knowledge of what is needed and what is proposed to be done; they have not attended the business meeting, nor in any way shown anxiety to know about the business affairs of the church. It is easy to complain, easier than to take a share of responsibility, and they do what is easier. In some instances, perhaps,—a very few, we think—the business affairs of a church are not spread before the whole people as they should be. This course, however well meant, is a mistake. Interest and a feeling of responsibility are increased by knowing what is, and what is needed, and by being consulted about how the need is to be met.

Do not let the business meeting be overlooked or pushed into an inferior place. Pastors and officers should see that it has its proper place, and do all they can to impress all the people with its great importance.

Do not stay away from the business meeting. Go to it in the same spirit as to the prayer meeting or the preaching service. Be purposed to heartily co-operate in the work done and planned to be done. Do your part, and try to get every one else to do the same.

The Church Home.

Somewhat in line with the article of last week on Denominational Loyalty is one which we find in the *Christian Inquirer* on the duty of Christians when seeking a new home. There are, doubtless, some readers of this who are contemplating changing the place of their residence. In some, indeed in many cases removal is a serious mistake, a wrong step which cannot easily, if at all, be retraced. It is well to consider carefully everything that is possibly involved in a change of home and surroundings and associations. Specially in making a change—says the article to which we allude—ought the church to be considered. If it can be avoided at all, no Christian family should locate where there is not a church of their own denomination to which they are willing to be attached. Denominational relationships are not unimportant. Presbyterians, Methodists or Baptists can best insure their spiritual comfort and usefulness in a church of their own name. If our relation to a church is founded on conscientious conviction, then to place ourselves where we cannot unite with such a church is foolish and almost wicked. Many parents bemoan the fact that their children have joined a church of another denomination from their own, but they do not, till too late, see that it was their own act which placed their children where they came under the influence which led to their ecclesiastical relations. Worst of all is that moving which places a family at a distance from any evangelical church, necessitating absence from many Sunday services, the loss of prayer-meetings and the privileges of the Sunday-school. The "dropped" and "erased" column in our church statistics bears constant evidence of the pernicious consequences of such changes. With all the strength of character on which any may plume themselves, none can tell how much their Christian steadfastness is dependent on the habitual influence of worship and fellowship in the church.

Let none who contemplate a change of habitation allow any trifling consideration to lead them to dissolve their present church relationships, or to take up their abode where they have not reason to believe they will be brought nearer to their heavenly home.

Letters From Rev. Dr. Graham.

No. IX.

PRAYER FOR CHRISTIAN UNION.

On good Friday, a meeting of various evangelical denominations was called at Dr. Boardman's church (First Baptist) to pray for Christian union. The meeting was very largely attended. The *Episcopal Recorder* of this city, the organ of the Reformed Episcopalians, took notice of the fact that among the leaders in the movement are Episcopalians who hold the hindering doctrine of Apostolic succession and the close communion Baptists who hold the other chief hindering doctrine, exclusive communion. If these two hindrances, apostolic succession and exclusive communion, (the churchism) were out of the way Christian union would be well on the way to realization. The paper mentioned, while not objecting to those who hold these chief hindrances to union, to meeting and praying for union, rather intimates that the dropping of these hindrances would do more than mere praying in words, while clinging to these obstacles to union.

Let them pray is my sentiment. This may be the way by which the Lord may open their eyes. In prayer they may catch the spirit of union that will ultimately open our eyes to see our errors and give us the grace to put them away till we are one as the Father and Son are one, not in ecclesiastical union, but in sweet fellowship.

May I draw attention to a most thoughtful article on the subject of union and the hindrances thereto by Prof. Allen of the Theological Seminary of Cambridge, himself an Episcopalian. The article appeared in the *New York Independent* quite recently. In the following words he gives his idea of Christian union.

"I assume that by Christian union is meant corporate union—either the consolidation of the churches into one organization, or a federal union which while allowing the churches to retain their autonomy, secures the privilege of inter-communion. By inter-communion, I understand the fellowship of the Lord's Supper, which is by common consent the test of union, just as its absence is indicative of a state of schism."

The latter form of union is usually designated co-operation.

The Prof. sees that apostolic succession is the chief difficulty in the way of the union of the Anglican church and the Lutheran and Reformed churches. But he has hope that this doctrine will be held in abeyance as it was for more than a century till it revived in the movement under Newman in 1833. "It is now held by a majority of the clergy whether in the English or American churches, forming an invincible barrier in the way of corporate union or fellowship with the Protestant churches. But a doctrine which has experienced such vicissitudes, which a large part of the church has never acknowledged, may again pass into abeyance as it did last century. It may even die out entirely like its kindred historical principle—the divine right of Kings."

The Professor thinks union is coming, without great delay, in what we call a compromise way: Thus: "High churchmen must cease to insist upon their doctrine of apostolic succession; Presbyterians must admit that the Westminster confession is not the last word in theology; Congregationalists must yield their theory of the independence of the local church; Baptists (Immersionists) no longer contend that obedience to Christ requires adult baptism by immersion; Quakers withdraw their opposition to a hiring ministry and to visible sacraments; Methodists allow that salvation is possible without undergoing a technical process of conversion; Universalists confess that the Winchester articles disturbed the basis of a practical theology, and Unitarians no longer reject the doctrine of the Trinity. As none of these concessions implies the sacrifice of necessary or fundamental truth, it is not impossible to conceive the attainment of Christian union by this negative process of elimination."

This forecast is well enough as a guess; but it seems to us it is not what can ever come to pass. While a man holds a thing as that which is commanded by the Word of God, it cannot be compromised. There must be an agreement to differ on some things waiting for greater light that will come as a result of co-operating with one another on things in which we agree.

It seems to us that Christian union will come from the more thorough study of the Bible, and the now increasing public sentiment among all Protestant people, that when the Bible speaks, we speak, and when the Bible is silent we are silent. Human opinions must be surrendered, but God's thoughts as gained by the consensus of those who in heart make the Bible their genuine authority must be held. The advance must be made by giving up the doubtful and taking that upon which all conscientious people agree, as, for instance, all agree that immersion is baptism, but millions can but doubt affusion and sprinkling. On the subject of conversion, which our Professor would have the Methodists give up, for instance, it will never be given up. The Methodists and those that agree with them will possibly be able to enlarge their tests of conversion, but they cannot give up the thought "ye must be born again," and be true to the command of God. But we must not enlarge.

The meeting mentioned was so largely attended that hundreds had to leave without being able even to look into the church. Nothing so stirs Christians of every name as the thought of the Christian's name.

D. M. G.

The fellow, Jas. Macey, who committed the dynamite outrage on the house of the C. T. Act Inspector in Chatham, Ont., has been sent to the Penitentiary for 14 years. A good place for all such creatures.

Saint-Making.

Rev. W. C. VanMeter, the head of a Baptist Mission in Rome, writes in the "Christian Inquirer" of a "saint-making" performance which he has witnessed in "the holy city."

As the supply of saints is "not sufficient for the market," the Pope has started his machine again. Twice I have been to see it run.

The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, 90 feet in width and 75 feet to the ceiling, in the centre of which is a golden halo with a dove descending through atmosphere such as veils Mont Blanc on a clear summer day. It was spanned by luminous arches of marvellous beauty and the place was flooded by the soft light of thousands of wax candles. At the far end where the Pope was enthroned, stood his altar. Behind and above this was an indescribable "Glory," the bright soft golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see, but at the appointed moment figures began to develop until we had the Trinity in this "Glory," surrounded by cherubim. The father appeared like a monk; the son as a little baby in his mother's arms, smiling as if pleased to see so many pretty things; the Holy Ghost in the form of a dove, but the Virgin Mary was the great object of adoration. As represented there and accepted by the Pope, the Trinity was merely to "fill up the picture."

Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders, viz: Cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the Pope's relatives, the representatives of various ecclesiastical orders, the cardinal secretary of state with his officers, the majordomo of the apostolic palace, the pope's singers, &c. &c. The Swiss and Paleatine Guards, in their fantastic costumes, were the guards of honor. The galleries were occupied by distinguished visitors from all parts of the world.

As early as 5 o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until 9 o'clock and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), two hundred bishops with white miters and capes of silver cloth, embroidered with gold, archbishops, among whom were many Americans, Syrians and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers followed by their "tail bearers" and "gentlemen in waiting."

When all were seated, there was for a few moments the silence of the tomb. Then the Pope in his sacerdotal chair, under a golden canopy and flanked by immense fans of ostrich and peacock feathers, surrounded by the pontifical court, was carried into the hall and seated upon the "Throne of God." Extending his foot from under his royal robe, cardinals, archbishops and the others, in their order, came and kissed his hand, knee or toe, according to their rank. When this disgusting performance was ended the lawyers read the petitions for the canonization of these people, to which the Pope replied. Then he sang "Veni Creator," placed the miter upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

The Pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver casket with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganism Christianity.

He adds that in the midst of such idolatry the work in which he is engaged goes on. By the assistance, he says, of 202 ministers, teachers and other Christian workers, we carefully placed in the hands of these people during the year, 23,403 Bibles, Testaments and books of the Bible, besides our Sunday school and other work. In addition, we have paid this winter the salaries of 57 teachers in 47 evangelical night schools for young people in various parts of Italy and the number is increasing.

FREE BAPTIST SOCIAL.—The festive social given in the vestry of the Free Baptist Church last Wednesday night by the ladies of the church was a good success socially and financially. There was a large attendance of young people and a pleasant, social evening was passed in discussing the oysters, ice-cream, coffee and cake, which served in a manner most commendable by the young ladies in charge. The affair was one of the best of the many successful socials that have been given in this church, and the lady promoters were amply rewarded for the pains and care they manifested in arranging for the success of the social.—*Gleaner*.

GENERAL RELIGIOUS NEWS.

—As one result of the Hebrew Christian work, commenced in New York in 1882, five years ago, there are now nine young converted Jews studying for the ministry in various seminaries.

—Some one has been prowling around in Scotland and has discovered on a marble slab in the Auld Kirk of Brechin this inscription: "Mr. David Blair about 1760 instituted a Sabbath-school in Brechin, the first it is believed in Scotland."

—We see it stated that E. K. Love, pastor of the First African Baptist Church, Savannah, Georgia, has baptized over fourteen hundred persons in Savannah during the last two and a half years, and that his congregation numbers 5,000.

—The *London Globe* of March 29th, says that Russia has just put a stop to the operations of the American Bible Society in the Baltic Provinces. The Society is not allowed to circulate any more Bibles. No reason for the intolerance is given.

—The following is the seating capacity of the eight largest churches of Europe: St. Peter, Rome, 54,000 persons; Milan Cathedral, 37,000; St. Paul, Rome, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Florence Cathedral, 20,000; Pisa Cathedral, 13,000; St. Mark, Venice, 7,000.—*Exchange*.

—Mr. Moody is meeting with success in the cities, heretofore unvisited, beyond the Mississippi. He spent the week beginning March 4 at Denver, Col., and in that short time 300 were hopefully converted. Three services daily were eagerly attended, and the after meetings were often crowded. The evangelist went thence to Leadville, and Pueblo, Colorado Springs, and other places are in his route.

—The Waldensian Church of Italy will shortly celebrate the bi-centenary of the return of a thousand exiles, on Aug. 16th, 17th, 1689, under the leadership of Henri Arnaud. It has been decided to erect premises for synodal meetings, and for the additional purpose of a library and museum. The cost will be £6,000.

—Rev. Russell Jennings, of Deep River, a wealthy clergyman and manufacturer, died lately at Middletown, Conn. He was noted for having given many thousands of dollars to Baptist churches. About a dozen churches have each received \$3,000 from him within three years. In all during his long life he gave at least \$200,000 in aiding and building Baptist churches.

DENOMINATIONAL NEWS.

HALIFAX.—Rev. L. A. Lang is laboring with this church to good acceptance. He found a small Sunday-school of about twelve members. Now it numbers at least forty. The congregation has grown largely, as have the interest and attendance in all departments of church work. One young man has been baptized and others will soon go forward. The church had become discouraged and was deeply in debt. Bro. L. hopes to raise money to pay the debt, and to put the church on a better basis every way.—*Morning Star*.

DONATION.—On the 4th inst., the friends of Rev. T. S. Vanwart met at the hall, Somerville, C. Co. to hold a Basket Sociable. Deacon Abner M. Sipprell occupied the chair, and Henry M. Stevens, Esq., acted as auctioneer. As the result of the ability displayed by the auctioneer, the reputation for good cooking of the Somerville ladies, and the respect of the company for Mr. Vanwart, the proceeds amounted to \$53, which the chairman, on behalf of the company, in a few choice words, handed to the Elder. Mr. V. made a suitable reply. A very pleasant evening was enjoyed.—*Sentinel*.

HENDERSON SETTLEMENT, Q. Co.—Rev. O. N. Mott is holding meetings in Henderson Settlement. The church has been revived and sinners converted. Sunday the 8th two were baptized. The meetings are still going on. We hope there will be many more conversions. Bro. Mott also added three to the fifth Wickham Church by baptism.

G. N. CLARK.

FROM REV. J. T. PARSONS.—Until further notice, my address will be No. 62 Waterloo Street St. John N. B.

Since my last mission report I spent two weeks with the church in Hartland C. Co. The meetings were very interesting; a good many were encouraged and helped, and I baptized four last Sunday. My health will not permit me continuing special effort longer.

J. T. PARSONS.

APHAQUI, K. Co.—Rev. G. W. McDonald is holding meetings at Aphaqui. There is an encouraging interest.

DONATION.—The friends of Rev. A. C. Thompson in Wheaton Settlement, W. Co., made him a donation recently of \$52.00.