

TERMS, NOTICES, ETC.

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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 of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and all 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, SEPTEMBER 5, 1888.

—NOVA SCOTIA SUBSCRIBERS. It is the intention of the editor (D. V.) to be present at the N. S. Conference.

Subscribers in that Province whose subscriptions are due, and who have a chance to forward them by ministers or others attending Conference, will greatly oblige us by doing so. A good number have been in the habit for several years of paying at Conference, and we are hoping that they and many others will do so this year. Will the ministers kindly mention the matter to their people before leaving home?

We will be glad also to receive new names. To any who wish to give the paper a trial we will send it from the time of Conference to the end of 1889 for the price of a year—\$1.50. Please mention this to your congregation and friends, and you will probably be able to bring lists of new names.

—WILL HE? Dr. Joseph Parker expresses the belief that Mr. Spurgeon will yet found his own denomination in some form or other, and, as a consequence, there will be a great split in the Baptist Denomination. Dr. Parker is not in sympathy with Mr. Spurgeon's attitude towards the Baptist Union of Great Britain, and his prophecy may have its origin in that.

—TOBACCO VS. THE CHURCH. A New England Methodist Minister makes the statement that his whole society spent in a year for the support of its own church privileges and for missions \$841, and in the same year sixty-seven of the church members spent \$845 for tobacco. Are there churches nearer home whose expenditure for christian purposes and tobacco and like things is in about the same proportion? We fear.

—WILL DISREGARD THE LAW. The new law, to come into effect in New York Jan. 1st, which provides for the execution of the death sentence by electricity, also forbids the publishing of the particulars of any execution. The managers of several New York papers have expressed their intention to disregard this prohibition. They say it is an unwarranted interference with the liberties of the press. They want things sensational and are determined to have them even in violation of law, and regardless of the great injury done by what they publish.

—DR. PHILLIPS. We learn that Dr. Phillips, so well known to most of our readers from his having for several years been the India Missionary of the Free Baptists of New Brunswick and, during that time, a regular correspondent of this paper, intends (D. V.) to be at our Conference in October. There will certainly be many to give him a hearty welcome. Rev. E. W. Porter of Blackstone, Mass. is thinking of accompanying him. He, also, may be sure of a cordial welcome.

—THE LARGE CONTRIBUTORS. Last year \$1,000,000 was put into the Mission Treasury of the Methodist Episcopal church. It was a large sum surely about which the church not improperly, sung sundry doxologies. The membership of the denomination

is about two million. But a statement which makes the laity of the church appear in less favorable light is now made. It is that the twelve thousand ministers of the denomination contributed \$100,000 of the million—one-tenth of the whole amount. The ministers, most of them having small salaries, gave an average of nearly \$8.50 each, while the laity averaged about 45 cts. each. If the laity had given at the same rate as the ministers, the whole amount would have been about \$17,000,000 instead of one million. Who will say that their contributions ought not to average as much as those of the minister's?

—CALVINISM. "Whether for good or for evil," says the *London Christian Commonwealth*, "it cannot longer be doubted that Calvinism, pure, and simple, will soon be numbered with things of the past. In a modified form, some of its leading features are still affirmed by a considerable portion of Christendom. But in this modified form it can not possibly live, for it is self-contradictory from beginning to end. Old-fashioned Calvinism, as a system, was eminently logical. If its premises were conceded the conclusion was inevitable. But the modified Calvinism of the present day is not even logical. It takes one of the premises of Calvinism, and then practically contradicts it with something that belongs to Arminianism. Now there is really no contradiction between the sovereignty of God and the free agency of man, as these are revealed in the Holy Scripture. But they can never be reconciled, if they are looked at from the point of view presented in the contradictory creeds of Christendom.

—TRY THEM. A fellow named Lindsay was fined the other day by the Police Magistrate of this city for selling rum to an Indian. He paid the fine, \$100.

Now wouldn't it be well for the Magistrate to deal in the same way with some of the fellows that sell to white men? It is right enough to zealously protect the Indians, but the white men and boys are nearly as well worth protecting. And the scoundrels who sell to them are as deserving punishment as the Lindsay scoundrel. The Queen Hotel and Barker House need some attention. Try your hand at them, Mr. Magistrate.

Wise Charity.

Paul, writing to the Thessalonians, said: When we were with you, thus we commanded you, that if any would not work neither should he eat." He himself refused to give, and the counsel would do harm rather than good. In the bestowment of charity there needs to be wisdom. And wise charity must often wear a stern aspect; but its genuineness is no more to be called in question on that account than the reality of the Apostle's religion who gave the counsel quoted. He simply refused to support out of his own or the church funds those who, though able to earn their own bread, preferred to live upon their neighbours. His strong language and his very decided tone in treating the matter are not only not an indication of lack of sympathy and a spirit of helpfulness, but are the best proof that his religion was a real and fervent conviction rather than a mere effusive sentiment. It was to him a sad sight to see men destitute, but their voluntary idleness and lack of self respect were sadder still, and he could not permit himself to encourage their wrong course. Neither should we.

Baptist Convention and Jubilee

The Convention of the Baptists of the Maritime Provinces which closed last week was of more than ordinary importance, the Jubilee of Acadia College being celebrated at the same time. Our brethren are to be congratulated on the good time they had, and on the promising outlook for the work in which they are engaged.

Some facts about the present Convention's work will, we think, be of interest to our readers.

The report on the state of the denomination contained the following statistics.

Churches	Baptisms	Members
N. S. Western... 69	402	11,469
N. S. Central... 51	269	9,165
N. S. Eastern... 70	259	4,871
N. B. Western... 39	304	4,635
N. B. Eastern... 45	507	5,963
P. E. Island... 42	42	1,744
African Ass... 16	13	640

Full returns from the Nova Scotia Eastern Association had not been received. The other five associations report more baptisms than did the six last year. There has also been a substantial gain in membership, especially in New Brunswick. The total gains by baptism are probably a little over 2,000, the gain in membership about 500. The additions are about 2) per cent. on the membership of last year.

The number of churches, pastorless, or temporarily supplied, is 121, which is larger than last year. Complaint is made that the church is making too little progress in beneficence. The amount of contributions per member in 1883 was, 47, in 1888, 44. Considerably less than half of the members of the Churches attend prayer meetings with any degree of regularity. But little more than one quarter are actively engaged in Christian work. Of the 33 that report the adoption of the weekly offering plan for raising money for home expenses all declare it has been an improvement on the old methods. The hindrances to greater success in the work of the church generally is declared to be, for the most part, in the worldliness, and want of consecration, on the part of the membership.

The estimated expenditure in Foreign Mission work for the ensuing year, is \$13,000, which is slightly in advance of last year. The Home Mission Board expended last year \$8000; the receipts were not quite up to this amount, there being a deficit of \$817. A change has been made in the management of the finances of the Convention. For several years a financial agent has been employed, who devoted his whole time to visiting the churches and in other ways securing contributions to the three objects of which the Convention has charge—Foreign Mission, Home Mission, and Education. The office of agent was abolished and Dr. Daynas appointed Treasurer.

During the year, twenty three students for the Ministry received aid. Eighteen of them are in the College, and five in the Academy. Hereafter a Minister's meeting is to be held each year the day before that on which the Convention opens. It will afford an opportunity for the discussion of theological questions.

The Convention was, of course, sound and strong on the temperance question. It was resolved "that in view of the appalling evils of the liquor traffic which still curses christian lands, destroying so many of our people and entailing ruin and misery on families and friends left behind, this convention would reiterate the sentiments expressed in the resolution passed by this body last year, and not only urge universal adoption of the total abstinence pledge by all our people, but would also recommend the free use of the ballot in placing in power those only who will vote and work for prohibition, and so stamp out legally the standing disgrace of our common Christianity. Looking constantly for Divine blessing on this important work, this convention would further urge all christian teachers and friends of our youth to put forth earnest efforts among the young and train them early in life to shun intoxicating drinks, as well as tobacco using, and so prepare the coming men and women to carry out such prohibitory laws when enacted."

That the Convention is in hearty sympathy with Mr. Spurgeon in his withdrawal from the English Baptist Union is shown in the following resolution:

"Whereas, Rev. C. H. Spurgeon has for more than thirty years been devoted to the Christian world as a most devoted man of God in the wonderful success which has constantly attended his labors and in the many religious and philanthropic works he has originated and in which he is still most earnestly engaged; and whereas, he has felt it to be his duty of late to sever his connection with The Baptist Union of Great Britain and Ireland and also with The London Association on account of laxity in the doctrine of some of the brethren and the unwillingness on the part of said societies to adopt such articles of faith as would commit the membership to orthodox views and have a tendency to check the down-grade drift in churches, pulling down strongholds of Satan and building up of the Kingdom of our Lord and Saviour in the world, it is our earnest prayer that his faith may remain unshaken and that he may long be spared to wield valiantly "the sword of the spirit," and that in the future as in the past God may continue to make the weapons of his warfare mighty; resolved, that this Baptist convention of Canada, now in session representing 440,000 members of the Baptist churches take this opportunity to place on record the high esteem in which our honored brother Spurgeon is held by us, and we hereby express hearty sympathy with him in his bold and unflinching course; resolved, that the secretary be requested to transmit a copy of the above preamble and resolution to Mr. Spurgeon."

The question of the Union of the Baptists and Free Baptists of the Maritime Provinces received its share of attention. The Convention Committee submitted the following report:

"That they met with the Free Baptist conference in Midlands, September last, and were received in the spirit of genuine brotherly love. The discussion on Baptist union called forth so many strong expressions from the leading brethren of the conference in favor of union on the basis as endorsed by our convention that our committee felt that the consummation of organic union was only a question of time. But as will be seen by the following record, from the year book of the conference, our brethren want more time for deliberation before they decide definitely.

[Here were given the resolutions passed by the Free Baptists Conference last year.]

With this record before us we would suggest the appointment of a committee as usual to act in conjunction

with the committee of conference, as noted above, suggesting such measure as may seem to them necessary to carry into effect fully the expressed wishes of those concerned. The harmonious and successful efforts of the two bodies in the erection and support of the new seminary located at St. Martin's, indicate most clearly the growing desire of Baptists and Free Baptists for unity of organization and action in all the departments of denominational work and christian service. Let all pray earnestly that this gospel spirit may abound yet more and more until as Baptist Christians especially, we shall all come to feel that "we are no more strangers or foreigners but fellow citizens with the saints and of the household of God and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." That having "one Lord, one faith and one baptism," we should be practically one in all that appertains to the glory of our common Lord and to the upholding of his church on earth."

A letter was also read from the Union Committee of the Free Baptist Conference, and a reply instructed to be sent. Hon. Geo. E. Foster who was present was introduced while the report on union negotiations was under consideration, and made an address in which he conveyed the greetings of the Free Baptists to the Convention. The following committee was appointed in charge of the question of union on the part of the Convention.—Revs. Dr. Bill, Coloon, Goodspeed, Richan, Steele, Crawley, Dr. Higgins, Dr. Sawyer, Stewart, A. B. Kempton, Grant, Gates, Gordon, E. M. Saunders, and Messrs. J. H. Harding and John March.

Acadia's Jubilee was in every way an interesting and joyous event. It began Tuesday evening and closed near midnight on Wednesday. The first evening was devoted to an "At Home" held in the College by the associated alumni. It is declared to have been "a brilliant success, conceded by all to be one of the grandest affairs ever held in the province. The college was illuminated and beautifully decorated. The assembly hall was one of the prettiest scenes imaginable. The walls were draped with flags and festooned with spruce, while handsome shields occupied places here and there.

The recess back of the platform was elegantly draped with flags. In the centre were the words "Acadia's Jubilee," while on the upper side were the figures 1838 and 1888. There were fully 1500 people present from all points of the maritime provinces. There were also a sprinkling from Manitoba, the upper provinces and the United States.

Every room in the college was thrown open to the guests and an excellent literary and musical programme was carried out in the assembly hall and library. At half past ten o'clock Dr. Hall called Dr. Sawyer to the platform. As he ascended the platform the worthy president of Acadia was given three hearty cheers. Dr. Hall then read an address signed by the Alumni and in behalf of them presented Dr. Sawyer with a magnificent gold watch and chain. Dr. Sawyer replied briefly and feelingly. Several addresses were made. Wednesday morning was devoted to religious worship, a sermon being preached by Rev. Dr. Saunders. It was a most interesting and impressive occasion. In the afternoon there were addresses by the President, Dr. Sawyer, Dr. Harrison of the University of New Brunswick, Dr. Burwash of Sackville College, Dr. Allison Superintendent of Education in Nova Scotia and others. In this meeting the degree of L. L. D. was conferred upon Dr. Sawyer. It was the first time in the history of the College that this degree has been conferred.

The evening, and closing meeting of the series, was addressed by Rev. D. A. Steele, Hon. Dr. Foster, Prof. Elder, and Rev. C. Goodspeed. During the evening Dr. Saunders announced that the Jubilee Fund of the College had reached \$21,000. Rev. Wm. Downey, moderator of the N. B. Free Baptist Conference, did not reach Wolfville till just as the Convention was closing. He tells us that he received a very cordial welcome by individual members as well as by the Convention on being introduced. He and D. McLeod Vice Esq, the Secretary of our Conference, who accompanied him remained during the Jubilee celebration and enjoyed it much.

The next meeting of the Convention is to be held in this city in August of next year.

—New Waterproof garments at Edgecombe's.

—Hon. J. S. D. Thompson, Minister of Justice, has been knighted. We are sorry that any Canadians accept these distinctions.

—FRANCIS MURPHY who was expected in St. John to commence a series of temperance meetings last Sunday, telegraphed the day last of the week that he could not come.

The President's Threat.

The President's threatened "retaliation" continues to be the subject of discussion in the United States papers, and somewhat in Canadian papers. In the latter, however, it gets comparatively slight treatment. Our United States neighbors evidently thought all Canada would be thrown into a state of the greatest excitement by Mr. Cleveland's threat. They must by this time begin to understand that Canada is not disposed to quake very much. The fact is that our people as a whole do not care a pinch of snuff, whether the President's threat is put into execution or not.

The view of the President's action expressed by the press and public men of the United States gives a very good idea of what is regarded as statesmanship in that country. It is not a high type, nor in any way creditable to a people who make so loud and persistent boast of superiority. There is scarcely an opinion expressed of the President's message that does not speak of it as a purely party move. Republicans call it foolish, and declare that it will not have the vote-making effect which the President desires; the democrats shout themselves hoarse over it, boast of Cleveland's cleverness in check-mating the Republicans, and count in advance the votes it will gain for the party. This is what they call statesmanship. What a use to make of an international question! Great, certainly is the Yankee idea of statesmanship!

United States papers have had the usual sensational despatches about the fear and trembling of Canada. Of course their readers believe them, not knowing that they are without the least foundation in fact, designed solely for political effect, and paid for as such. Neither Government nor people of Canada has had a quickened heart-beat on account of the electioneering tricks of their neighbors; nor will they have, if the President's treat of non-intercourse to put into execution. Indeed there is a feeling here that about the best thing that could happen this country would be the carrying out of the President's proposal. Previous bullying attempts to coerce this country have had an excellent effect, and more of the same kind will not be regarded as wholly evil.

Those who have the means of knowing, express confidently the belief that Canada has more to gain than lose by such action. For instance, Mr. Van Horne, President of the C. P. R., says "the policy of non-intercourse between the United States and Canada would damage American railway interest between two and three dollars where it would injure Canadian interests one. All the Michigan roads would be heavily damaged. New England lines would be hurt, particularly those depending on Canadian lines for an outlet. On the Canadian side the blow would fall hard on the Grand Trunk Railway lines. On the question of the general commercial damage to each country, he thought that American interests would suffer twenty times more than Canadian."

Canadian papers and public men, without regard to party, have, with very few and insignificant exceptions taken the sensible and patriotic view of the situation. The *Globe*, of St. John, takes occasion to air its sympathy with the United States and its contempt for Canada's British connection. It talks about the "unfriendlyness of Canada's policy, and seems to think the United States has been goaded with retaliation. Nobody is surprised at the *Globe*, for in its eyes everything the United States does is right, and everything Canada does is wrong. But what it thinks and says does not count for much anyway where it is known. The regrettable thing is that, the *Globe's* editor being an M. P., strangers who read the paper are likely to get the idea that its expressed views and sympathies are representative. They do not know that he secured his election by a repudiation of responsibility for the annexation leanings of his paper.

THE POETRY DEPARTMENT.—If the reader is smitten with the ineradicable conviction that the poetic muse abides within, we commend the following item from the *Milwaukee Sentinel* to his serious attention:—

"Is the editor-in-chief in?" asked a stranger, as he sauntered into the city reporters' room at 8 o'clock in the morning. "No, sir," replied the janitor, kindly, "he does not come down so early. Is there anything I can do for you?" "Perhaps so. Are you connected with the poetical department of the paper?" "I am, sir." "Oh, what do you do?" "I empty the waste-basket, sir."

—Mrs. Youmans, the well-known temperance lecturer, is seriously ill. It is feared she may not recover.

The License Law Case.

Judge Palmer's decision in the St. John Liquor Case has not given very much satisfaction, except to the lawless fellows who desire to sell rum without let or hindrance. Temperance people are greatly incensed, and those rum-sellers who paid license fees are not pleased that the whole tribe should have without cost, the bad privilege for which they have paid and of which they desired the monopoly.

The *Globe* sharply criticizes the Judge's decision. It says:

"One cannot help feeling sadly sympathetically with Judge Palmer over his possibly legal but certainly immoral—so far as its effects are concerned—judgment. He is so sorry to have to take the course he has taken, he regrets so much that duty compels him to do what he has done. Still, it is to be regretted also, that he did not deliver his judgment without suppressing or at least concealing his animus against officials who were simply in the matter doing their duty to the city whose interests they represent."

We are sorry, though not much surprised, to notice, that the *Globe* feels badly chiefly on account of those who have taken out licenses, and because the decision may, ultimately, "help those who support extreme prohibition measures."

Of the decision the *Sun* says:

"For the first time in many years the sale of liquor may be carried on by all comers without restraint or condition. While Judge Palmer's order stands there is no liquor law in operation in St. John. This is a most unfortunate state of affairs. It is unsatisfactory to the people, who certainly do not want the indiscriminate sale of liquor to continue. It is contrary to the intent of the legislature. It is unjust to the saloon keepers who have received license and paid for them. Above all it conduces to immorality and the degradation of the people. Therefore the greatest possible expedition should be used in obtaining a final decision in this matter."

There is one point in all this fight about the License Law that should not be lost sight of by the friends of Prohibition, and it should be kept before the people at large. It is this:

The rum-men, in this opposition to Prohibition, are never weary of sounding the praises of "a good license system." They proclaim loudly that they are in favour of a stringent license law, which they affect to believe is more promotive of temperance than the C. T. Act or any other prohibitory measure. But so soon as a License system is adopted they set themselves to fight that just as fiercely as they fight prohibition. St. John rum-sellers, in their struggle to prevent the adoption of the C. T. Act said they wanted a strong license law which, they claimed would in every way be better for the city. They succeeded in persuading enough voters to believe them to defeat the Act.

But did they submit quietly to the License Law? Not they. They have sought, by every means in their power, to make it of no effect, just now they are enjoying victory. Their pretended fondness for license is only because it gives them a better chance than the C. T. Act does; license giving them some rights. They can more easily do what it forbids. They are really opposed to all law that in any way restricts their deadly traffic.

General Religious News.

—There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

—Twenty-eight thousand of the 37,000 new members added to the New York Baptist Churches in the past eight years came from the Sunday-schools.

—The "union" formed among the "evangelical" population of Holland for the establishment of what are known as Bible Schools has now 441 such schools, with 71,000 scholars, representing a capital of \$2,000,000.

—The Young Men's Christian Association in Toronto is doing a good work. A tent has been built at Little York, a suburb, to be used as a reading-room and for Gospel meetings. A great number of railway employees are connected with the works here, and it is anticipated that the erection of the tent will be a great blessing.

—Dr. Parker, of London, invited Mrs. Booth, of the Salvation Army, to occupy his mid-day service in his church on a recent Thursday. The edifice was filled, and this woman, called of God to declare His truth as much as any minister of the New Testament, spoke with great vigor and eloquence upon the methods of saving the lost.

—It is said that the Greeks are showing great solicitude for the improvement of their priests. Their eyes have been opened and they see that the religious indifference manifested by the people is due to the fact that the priesthood occupies such a low plain intellectually, morally and religiously.