

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our 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, business matters and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, JANUARY 2, 1889

## RENEW NOW.

Now we are expecting a great rush of renewals

Please send yours along by the next mail.

And, if possible, send with it a new name.

—WELCOME, 1889!

—THE INTELLIGENCER makes its thirty-seventh New Year bow to its readers, and wishes them and everybody else the best things in '89.

—THEIR SALARIES. The bishops of the Methodist Episcopal church in the United States receive \$4,500 each per year. The one who resides in New York receives \$500 more because house-rent is so high there.

—DELIRIUM TREMENS. An English paper says that last year 1,356 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia. Because of the death of the twenty-five by hydrophobia thousands of dogs were killed, and all kept alive had to wear a muzzle. But the rum business and rum-sellers who caused the death of the 1,356 were not only not imprisoned, but were authorized and protected by law in their deadly work.

—WEEKLY OFFERINGS. Wherever the system of making weekly offerings for religious purposes has been adopted it has worked satisfactorily. It produces a larger aggregate of money than any other plan. Not only is more raised, but it is done much easier than in any other way.

—THE "REFLEX" INFLUENCE. Of many illustrations of the reflex benefits of Foreign Missions, one of the most striking we have seen is the case of Hermannsburg, Germany. In thirty years from the time the people began their Foreign Mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home church received 10,000 members.

—THANK YOU! ALB. To the many friends who have sent the compliments of this glad season to the editor, with wishes for a good year in our work and the increased success of the INTELLIGENCER, we express our thanks, and reciprocate all their good wishes.

—HOW TO SPEAK. Joseph Parker, himself an eloquent preacher, says, "If any one would excel in useful public speaking, he must, first, have something to say; second, say it audibly and tersely; third, say it as if he meant it; and, fourth, not care one button for pedants, critics, and parists."

—ANTI-ROMAN. Rev. Dr. Fulton, who has felt himself called especially to a crusade against Roman Catholicism is now delivering a series of Sunday addresses on Romanism in New York city. A committee of prominent citizens of different denominations has charge of the work, and provides for the expenses. Dr. Fulton will certainly provoke thought and investigation, and stir the people generally.

—THE WOMEN'S COLUMN. On the first page will be found a new department—that devoted to the Free Baptist Foreign Mission Society, and conducted by a committee of the Society. We are glad to make a special place in our columns for this work which the sisters have been doing so well. We have no doubt it will have the effect of stimulating existing interest, and of creating interest amongst those who have not yet given much thought to the matter.

—BE CAREFUL. The greatest care should be taken in selecting books and other reading for young people. One bad book may be the ruin of a life. John Angel James, an eminent Christian, tells of a book which was loaned him when a lad. He had it only about fifteen minutes, and yet in that short time it left a stain on his soul which he was never able to efface. In hours of agony he prayed that the impressions of that quarter of an hour might be obliterated, but he was doomed to carry them to the grave. Such impressions are being made every day. Let parents look well to the reading they place in the hands of their children.

—DR. PHILLIPS. We learn from the *Morning Star* that Dr. J. L. Phillips has accepted "the position of General Secretary of the Evangelical Alliance of Philadelphia, having resigned the chaplaincy of the State Institutions of Rhode Island, and will remove from Howard to Philadelphia at once. Dr. Phillips's services in Rhode Island have been performed with characteristic energy and efficiency, and there is deep regret that he is to remove from the State. But he goes to a field of work for which he has rare qualifications. May God bless him in the performance of his new duties."

—MISSIONARY SUNDAY. We hope pastors and churches will not forget missionary Sunday. If they did not have it in December, then be sure to devote a Sunday in this month to it. The Treasury needs money. The people want to contribute it. Give them a chance.

—DEATH OF AN EDITOR. Isaac Errett, D. D., editor of the *Christian Standard* of Cincinnati, Ohio, died a few days ago. Though but 68, he had for several years been in poor health; yet his death was quite unexpected to his family and friends. Excessive labours broke him down. Dr. Errett was one of the chief men, if not the chief, of the Christian denomination. He was a man of fine abilities and of deep piety. He was the intimate friend of the late President Garfield. He had for nearly a quarter of a century been the chief editor of the *Standard*, which is one of the most ably conducted papers we receive. The people with which he was connected are numerous in Ohio and adjacent States, and by them he has for long been held in highest esteem. He has exerted a great and good influence amongst them, and they will deeply mourn his departure. The beneficent effects of his earnest life and work will live. To his fellow-workers and those who feel even more keenly his death, we tender our heartfelt sympathy.

## New Year Resolves.

How many new resolves are made at the new year. Looking back, the thoughtful person sees mistakes, neglects, follies, and is sad. Time is flying. Another year is among the things of the past. He would do better. He would "redeem the time." The present, the crossing from the old to the new year, he regards a fitting time to make a new start, to devote himself to wiser, truer living. It is well to have such thoughts, to make such resolves.

Paul says, "Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." He not only would not be satisfied with the rites and ceremonies of the old dispensation, but neither would he be satisfied with past experiences as a disciple of Christ. He did consider that he had attained to all that was for him in the faith and fellowship of Jesus, he had not been made perfect; he was purposed to follow after that he might apprehend that for which he was apprehended of Christ. A like persuasion and purpose are needed by every Christian. Let every day of the future be better than the one preceeding it; better because of increase of knowledge, of faith, of love, of devotion, of true Christian spirit, of works of righteousness, of manifest Christ-likeness.

It is a sad thing when one is satisfied with his attainments as a Christian. It is related of a modern sculptor that he was found one day standing before his masterpiece, in a sad reverie. When

asked why he was so sad, he answered, "Because I am satisfied with it." He had embodied in it all that he could think or feel. It was finished. And because there was no difference between what he could think and desire and what he had done, he knew that the limit of his growth had been reached. Christ is the Christian's ideal. What a low conception he must have of the Christ-life who sees no difference between it and his realization of it in his own life. Conscious that we have not already attained, let us press towards the mark.

In church life and work better things are demanded. Is it not true that much of church life is merely formal? The real objects of church existence are too much lost sight of—the combination of believers for mutual encouragement and help and for greater strength and efficiency in aggressive work for Christ in the salvation of souls. Every church should resolve more than ever to show to all the life and power of Christ, and to be a winner of souls. It should be a church for Christ—in sympathy with Him concerned for His glory, doing His work, showing Him to men, and bringing men into saving contact with Him.

There is great room for improvement in the church generally in the attention given to the instruction of the young, the support of the ministry, the attendance at public worship, the spirit and conduct of prayer meetings, the practical interest in home and foreign missions, the efforts multiply the number of believers in Christ, and in many other respects. Is not this a good time to make a beginning of better things?

But all the resolutions of amendment that do not imply the consecration of all our powers to God will be broken long before the year has run its course. Resolutions have been made in other years, perhaps, and were broken almost immediately. Some may feel that their case is worse than if they had not made such vows. By breaking them they have lost that fine sense of self-respect and the spirit of courage which are required to resist successfully the approaches of evil. A kind of indifferent despair, accompanied with an undefined lowering of our moral tone, has settled on our hearts. We are ready to say, "What is the use of trying further? who shall show us any good?" There is little use in partial reformations. A certain worldly convenience and advantage may arise from them if they are permanent; but the substantial fiber of character is not affected by them, and at best they can not be relied on to abide much stress of temptation. Ordinarily they spring from selfishness which seeks to exchange the temporal ills of vice for the benefits of virtue, and from such a source we can not expect a life to rise which will not yield to the fluctuations of worldly interest. Do not at the outset of this new year repeat this profitless experiment of defective reform. Let us, rather, give ourselves anew and entirely to God. Let us take unto ourselves the whole armour of God that we may be able to withstand in the evil day. We can stand against all assaults of sin and Satan if we stand in the strength of that grace which directs not to one principle of morals alone, but which lifts us up and leads along the King's highway of holiness.

Along this way we shall find the pillar of cloud by day and the pillar of fire by night. If it shall lead through the wilderness, as sometimes it will, the manna from heaven and the water from the rock shall be supplied. Shall we not, forgetting the things which are behind, and reaching forth unto the things which are before, press toward the mark of the prize of the high calling of God in Christ Jesus? A.

Letter from Rev. T. H. Siddall.

RACINE, WIS., Dec. 17th.

Dear Bro. — Since my last we have been to our quarterly meeting. It was held at a place called Big Bend, about 30 miles west of us. Six of us went by a team with a span of horses. It was a most enjoyable trip. We have had "Indian summer" weather for seven weeks, not a shower of rain during that time. On our journey we passed through a number of German settlements; in one—Franklyn, there are two Catholic churches, one for the Germans, and the other for the Irish; they are the only churches in the place and for some miles around. Around the churches were a few stores, and four rumshops. We were told that the Sabbath day was the busiest day in the week both for the stores and the rumshops. The farmers drove in with things to sell, went to mass, made their purchases, and many went home drunk. This was told us by one of our party, a German, a member of the church at Racine, who had lived near by. What a wretched state of things!

Who can be to blame for it but the church. The town is in the hands of those in sympathy with such degradation. In the next town but one, the Sabbath is regarded and there is no rumshop, because protestant and temperance principles prevail.

We passed through a village called Raymond, a splendid country, where are settled some families from either Kings or Carleton County, N. B. As we are soon to visit the place to see a brother minister we hope at an early date to give particulars.

Big Bend is one of the best farming districts in the State. For market gardening purposes, in which many are engaged, they say it cannot be excelled. Invited to visit one farmer who for some years past has devoted himself to raising what he called "market stuff," his place and magnificent home were indeed a surprise to me. He owns 550 acres of land, nearly all under cultivation. Last year he raised 1000 bushels of Tomatoes which averaged 75 cents per bushel. He had 5 acres of musk melons. For two months two wagons taking four tons went each day to market in Milwaukee, about twenty miles distant, with different kinds of vegetables. He has twenty horses and sixty head of cattle. His home may justly be called a mansion. It is a large white brick, square built dwelling in a splendid grove of spruce, pine and cedar trees. Inside it is richly furnished with rare taste, and the walls adorned with choice paintings the work of members of the family. Three sons are away at different Universities, one studying for the Free Baptist ministry. This, mark you, is in a newly settled country.

The church at Big Bend, has been formed about a year. It is the only church in the place. The meetings are held in a large public hall. The Q. M. Session began with a sermon on Friday evening; Rev. T. H. Smithers was the preacher, he having been appointed at the last session of Q. M. It was an interesting discourse, given from manuscript. We care less and less for written sermons. To us it is strange that for 30 minutes men cannot speak without being chained to paper. Our brother was, till quite recently an Englishman, he is now an American.

On Saturday morning there was a brief business meeting. A very cordial reception was given to us. All the ministers of the Q. M. were present except one. Nearly all the churches reported as steadily holding on.

At 11 a. m. we had a very good sermon by Rev. — Densmore. Our brethren here believe in much preaching.

At 2 p. m. the Covenant meeting was held, and at the close the Lord's Supper was observed. Both services were blessed seasons of grace. In the Covenant meeting we had no long pauses, or moving the right foot and then the left, and then a solemn look and a hesitation; but each found his place and filled it with promptness. There were no long relations of experiences or the dark side of life, but happy and blessed testimonies to the beauty, grace and power found in the Lord Jesus Christ.

In the evening the Woman's Foreign Mission Society provided an excellent concert. This is the rule at each Q. M. The proceeds are given alternately to Foreign and Home Missions. All the exercises were by young people.

Sabbath morning the writer preached to a large congregation. Afternoon, a most profitable Sabbath School exercise. Evening, Rev. J. B. Gibney preached to a good congregation. The sermon was instructive, clearly given and impressive. At the close we had a profitable social service. Bro. Gibney belongs to N. B. He was born on the River St. John opposite Gagetown. He left N. B. when he was nine years of age. He remembers hearing the late Revs. Ezekiel McLeod, Wm. Pennington and Samuel Hart. He is now settled at Honey Creek. He is greatly esteemed and is an active worker. I was glad to meet him and his excellent wife.

The attendance at the Quarterly Meeting was good, and all the services were greatly enjoyed.

After the morning service we had dinner in a room below. About eighty sat down to a good dinner provided by the community. A good idea. All were able to be present at the meetings. Hereafter we are to have fewer Q. Meetings. To take a pastor away for five Sabbaths each year is too much.

This will be the last letter of this year to the INTELLIGENCER—none so much more welcome. Many changes have taken place in 1888. Even since we left Barrington, homes there have been darkened by death, and hearts made sad. One home—Bro. Frank Hopkins, how changed! The first marriage I had in Barrington was my brother and the departed sister. Long

she was afflicted, but she is now free from care and suffering, and is at rest with the Saviour she loved. May God in His abundant grace comfort the hearts so deeply stricken, and graciously sustain husband, children and the widowed mother and all relatives in our earnest prayer.

Changes have taken place with you and in Nova Scotia that can only result in loss to all concerned. It is indeed sad that families and communities should be divided and estranged. And for what? It is hoped that all who cherish the mother church—and who can fail to do so? and all the influences of long association a part of the very life, will hesitate and ponder well the cost of changing church relationships on account of personal friendships, or because of some theory as to a doctrine, a purely intellectual conception. Even supposing the theory be true does it cover the whole ground? Is it the full expression of the truth involved? To those espousing it, it may be. But is it? Further, is it essential to true holiness that we must accept a theory not endorsed by the great body of Christians? Will the propagation of the theory conduce to "peace and goodwill"? Will it advance the kingdom of Christ? Is it a real reform? Is it an advance? Judged by its fruits, how does it stand? What has been the outcome and effect? By looking at it in some such way, just to all involved, decision in wisdom can readily be made.

Through all change God lives, and never more than in these days are all who love Him and His Christ called upon to unite in compact array against the powers of darkness. Let us be one in heart and purpose sinking self and saying, "not my will, but thine be done."

Heartily I wish you and all friends a happy and prosperous New Year. See III Letter of John 2 verse.

T. H. SIDDALL.

## The Seminary.

The Union Baptist Seminary has just closed its first term in its new home at St. Martins. When difficulties which necessarily confront an institution of this kind at its beginning are taken into consideration I think this school can be regarded as quite a success. A large number of intelligent, earnest and courteous students have been in attendance, and with fair care on the part of those who have the matter in charge many more can be induced to pursue a course of study in this institution, so that so far as current expense of the school is concerned no difficulty need be apprehended. It must, however, be obvious to any one that this is the hard year and that this term is the hardest period of this most trying year.

Bills for extra work and preparation needed in order to open the school, for the heating and ventilating apparatus, for the furnishing of the different departments of the Institution as well as for the current expense of the term are now maturing and payments must be made. Will not the churches and individuals who have engaged to contribute towards the furnishing of rooms &c., forward at once the amount they have pledged! Will not other churches and individuals kindly remember the Union Baptist Seminary with their Christmas presents and New Year gifts? We feel satisfied the Lord will bless those who will crystallize their good wish into tangible expression of this kind.

Dear brothers and sisters of the Baptist denominations why should those into whose hands you have committed this work be left to grapple with its difficulties alone as though we were sole owners and deriving pecuniary benefit from the Institution! You own and control it. For the benefit of our young people it exists.

The Board have done all that is possible for them to do to make it in every way a success.

With a Baptist Constituency of 100,000 there ought to be no trouble in making this Institution one of unrivalled usefulness. A little help from each would assure its success. Shall we not have your generous support in this work?

In next issue of INTELLIGENCER a statement of receipts and expenditure will be laid before our people.

J. A. GORDON,

General Superintendent.

## Religious Miscellany.

IN SOUTH AFRICA there are said to be two hundred and twenty-three Presbyterian congregations and fifty-four thousand church-members.

THE BAPTIST missionary magazine for December reports 260 baptisms and news has been received of twenty-three recent baptisms at Swatow, China, and seventy-three at Ongola, India.

RECENT STATISTICS show a total of about five hundred church-members within the walls of Peking, connected with the Protestant missions in that city.

REV. ERIC JANSSON reports 180 baptized during the year in Finland. The mission work encounters great opposition from the priests of the State Church, but the progress among the people is encouraging.

DURING the past year the net gain of new churches in the United States was 6,434; of ministers, 4,505; and of members, 774,861. On an average, therefore, 17 churches were gained each day, 12 ministers and 2,120 members.

THE 9TH of August, the centennial of the birth of Adoniram Judson, the first load of brick was delivered on the ground where the Judson memorial chapel is to be erected in Mandalay, Burma. \$3,000 are still needed to complete it.

NEW GUINEA is one of the most interesting points in the world's missionary work at present. A few years ago the whole people were the worst lot of cannibals known. Now many of them are receiving the gospel, and a change is rapidly coming over the island.

THE FUSION of the Presbyterian family of churches in Japan—Presbyterian, Reformed, Congregational—is fully consummated except to the formal ratification by the parent bodies. The new name will be the "United Church of Christ in Japan." Its membership (native) is about 15,000.

A REVIVAL of Hinduism is taking place in Madras Presidency, India. In the past the Hindus have looked on the efforts of the missionaries with contempt or indifference, now they are becoming alarmed at the progress of Christianity, and are opposing it by every means in their power. They have formed preaching societies and tract societies, and are fighting for Hinduism by the methods which have proved so effective for the spread of Christianity in the hand of the missionaries.

THE BRITISH Roman Catholic Directory for 1888 states that there are now in England and Wales 2,314 priests, as against 1,728 in 1885 serving 1,304 churches, chapels and missionary stations. In Scotland there are 5 bishops and 334 priests, serving 327 chapels, churches and stations. The estimated Roman Catholic population of the United Kingdom in England and Wales, 1,353,000 Scotland, 326,000; Ireland, 3,961,000; total, 5,641,000.

IF ONE THING more than another characterizes the masses of people in the Russian empire, it is the desire to possess the Scriptures. "Bible readers" as a class are increasing everywhere, and in Kieff they are so numerous as to avow it openly. A recent newspaper in St. Petersburg contained a detailed account by a correspondent of a meeting which he attended in Kieff, in which the exercises consisted of extempore prayer, the singing of hymns (among them "Hold the Fort,"), and a running commentary on the portion of Scripture read.

THE NEW CENSUS gives the number of Protestant churches in the United States at 92,553. Protestant ministers at 71,622, and members at 9,003,030. Taking the Catholic and Mormon population from the total population, it leaves 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people and nearly one professing Christian for every five of the population outside of the two classes named.

## DENOMINATIONAL NEWS.

REV. E. CROWELL.—Referring to the removal of Rev. E. Crowell from Yarmouth the *Times* of that town, says

Mr. Crowell has been a faithful and zealous minister of the gospel here for about six years. In his relations with his fellow clergymen and the outside public as well as his own denomination he has endeared himself to the people of Yarmouth, and the hearty good wishes of "all sorts and conditions of men" go with him in his new charges at Barrington.

FROM REV. S. K. WEST.—Allow me space in the INTELLIGENCER to state that while favours of the season are passing around we are not being forgotten. On the 24th Dec. we were visited by quite a number of friends from Kemptville and were made the guests in our own home. The ladies spread the tables and invited us to partake with them of a plentiful repast, provided by skilful and willing hands. The evening was spent in pleasant conversation, prayer being offered by Bro. Robert Prosser. Looking over the proceeds of the gathering we found our selves rich in "the things for which the Gentiles seek" to the amount of Thirty dollars for which we tender thanks to the donors. It is a source of pleasure to us that, after having resided in the place for twenty-five years, we yet share in the sympathy of friends whose spiritual interest we have tried to care.

S. K. and M. A. West.

ADVOCATE HARBOR, N. S. Rev. D. Porter is the pastor of this new but hopeful interest. Special meetings are to be held this winter. Bro. Porter has several other preaching stations. At all points there is hard work to be done.