

TERMS, NOTICES, ETC.

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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.

Terms 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 consequent 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, Nov. 13, 1889.

—ANOTHER. New Evangelists is the name of the newest sect. It has come into existence in Brooklyn, and is composed chiefly of Swedes and Norwegians resident there.

—MUST HAVE MISSIONARIES. Said an eminent minister: "The church that has no missionaries will soon have no ministers." It is not too strong a statement. The church of Christ must be aggressive; it must push its work both at home and abroad. So soon as it ceases to do so, decay begins and death is inevitable. "Go ye into all the world, and preach the Gospel to every creature," is the Divine commission, and it cannot be disregarded, and the penalty be avoided.

—EVANGELISM IN ENGLAND. By what is known as "the Forward movement" a great work is being carried on in England. It began in the Methodist church, but is now being taken up by other denominations. It is simply a great evangelistic movement designed to reach all classes in the great cities and elsewhere. The churches are getting aflame with evangelistic zeal. Much good has been done, and the work seems only fairly begun.

—A NEW EDITOR. The Free Baptist, Minneapolis, has a new editor in the person of Rev. J. T. Ward. The retiring editor, R. M. Lawrence, has done good work. We wish the new occupant of the chair editorial much pleasure and success in his work. He will learn many things about human nature that he has never dreamed of, will have abundant opportunity for the exercise of patience, and will have a splendid chance to do good.

—A PREDICTION. In a recent address at the meeting of the American Board of Foreign Missions, Rev. Dr. Storrs, ventured a prediction in the following fine sentence:

"I believe that the child is now born who will see the time when commerce and Christianity, equally earth-embracing in their aims, and advancing in majestic harmony, shall possess the whole earth; when holiness to the Lord shall be upon the heels of those swift horses of modern commerce, whose race-course is the ocean; when the revolving wheels of every railway and of every steamship shall have the living spirit of truth and of grace within them, and when the trumpets of commerce, which are wakening the world on every barbaric shore to new ideas and new aspirations, shall carry to all those tribes the message of the angel of Bethlehem. God hasten it in his time."

—CONVERTED. Mr. Moody is now at work in Illinois. In one of his meetings last week he announced that a recent convert, who had been a Canadian smuggler, had made restitution of \$2500 to the Government. A good sign of conversion.

—A CHURCH TROUBLE. St. George's church (Episcopal), Ottawa, has a trouble arising out of the ritualistic practices of the rector. On Sabbath, the 3rd inst., a number of the members withdrew in the midst of the service. Among them were Chief Justice Ritchie and several other prominent gentlemen.

—REVIVAL IN A PENITENTIARY. The evangelists Hunter and Crossley have been conducting a series of meetings

in Kingston, Ont. A great interest has been awakened, and there have been many conversions.

A most interesting feature of the work is that carried on in the Penitentiary in that city. Several meetings were held there, and deep conviction took hold of many of the convicts. A number have professed conversion.

—YOUNG MEN. Last Sabbath, by request of the Y. M. C. A. committee, many ministers all over the continent addressed themselves especially to young men, and much prayer was offered in their behalf. The increasing interest in the moral and spiritual welfare of young men is impressive.

Information Wanted.

The communication of the Corresponding Secretary of the Home Mission Executive, in another column, explains itself. It is the earnest desire of the H. M. Executive to get the fullest information possible about the uncare for churches, and, also, of ministers who are not fully employed. The object is to bring these churches and ministers together for their mutual advantage. The plan adopted ought to secure all the information sought. The readiness and completeness, or otherwise, of the replies to this request, will very fairly indicate the degree of anxiety of those addressed to be brought into the proper relations to each other and for the steady advancement of the Christian work committed to the denomination.

Adopting this course the H. M. Executive seeks to make itself a sort of Bureau of information for both churches and ministers, and the agent for making engagements for those who have not been able otherwise to make satisfactory arrangements. It also becomes possessed of the facts which will enable it more accurately than ever to determine just what churches need mission labour, and to provide the labour that will have the best effect.

We earnestly urge all the churches of the class addressed, and the ministers too, to communicate with the Corresponding Secretary at once. And it is hoped they will make the information forwarded as complete as possible. If this is done, the Executive at its next meeting will, doubtless, be able to do some good work in providing for the needy sections of the denominational field.

The Repeal Movement.

WHAT WOULD FOLLOW REPEAL?

In a previous article we showed who want the repeal of the C. T. Act in this city, and said something of their reasons for desiring it. In this we wish to answer, in part at least, the third question raised in that article, viz., What will result from repeal?

If it can be shown that if the repeal of the law would bring in a better state of things, every good citizen should earnestly help the repeal movement. But if, on the other hand, repeal is a step backwards to a worse state of things than now exists, it is incumbent on every good citizen to strongly resist the repeal movement. Now, which is true?

For eleven years the C. T. Act has been the law of the city. It was made law by the will of the people, constitutionally expressed. During all these years there has been no authorized and legal drink sale in the city. Taverns and saloons have been closed, and the trade has been driven to corner. In spite of many difficulties and obstructions the law has been fairly well enforced, as well, probably, as any law could be which interfered so directly and unpleasantly with what some men had come to regard as their right.

Of course the law has been violated. It was expected that it would be. What law is not? But violators have been prosecuted and punished, many fines have been imposed, the money received in this way aggregating quite as much as the license fees of former days. A good number of persistent violators have been sent to jail, and others are on the way there.

Many weak men, not being confronted with the temptations of the open and authorized rum-shops, have been able to refrain from drinking. Many young men and boys who would have been lured by attractive saloons, have, because of their absence been spared the mistake and sin of forming the drinking habit.

Of the many hundreds of boys and girls in the city of twelve or fourteen years old, and under, the majority have never seen a drink shop. They have grown from infancy without the abominable thing being thrust upon their innocent sight to dull their moral sense. They have come up under the influence of the fact that the drink traffic is outlawed as a bad and dangerous thing, and that the

men who sell drink have to do it on the sly, and are by the law and all good citizens regarded as dangerous members of the community, classed with other law-breakers and criminals.

It is impossible to estimate the beneficial effects on these young people of the educating influence of the law, as to the character and consequences of the trade.

It is now proposed to remove this law prohibiting the trade, and substitute for it one licensing the trade.

Some people seem to think that the repeal of the C. T. Act will in some way help to an absolute prohibitory law. It is difficult to understand the process of reasoning by which they persuade themselves that a change from local prohibition to license will forward the cause of general prohibition. We incline to believe that very few, if any, of those who put forward this notion really believe it. It is more probable that, being ashamed to boldly advocate license on its alleged merits, they hide behind the thin subterfuge of pretending to believe that repeal will advance prohibition.

To repeal the C. T. Act means to take the rum-trade off the list of offences against the well-being of the community and to put it on the list of reputable businesses; to take it out of the catalogue of crimes and put it amongst those trades which are carried on openly, with public approval and protection. Repeal will say to the rum-trade and traders, you are right, we have been wrong in interfering with you, and we now make amends for the wrong done you by giving you legal re-establishment, with our commendation of you, and our wishes for your success. Repeal will say to drinkers, it is right to drink; to the young men, you should learn to drink; to the boys and girls, the drink trade is reputable and beneficial.

Men are waiting anxiously for the repeal of the law, intending, in the event of repeal, to take out license to sell. Who are they? The men who originated the repeal movement and are promoting it by every means in their power. They are the men who have, so far as they have dared, violated the will of their fellow-citizens as expressed in the law. They urge repeal because the law has been violated, themselves being the violators. Their "argument" is, in effect, about this,—We have violated the law, we have been repeatedly fined for doing so, some of us have been imprisoned and others of us expect to be, we do not like this; now repeal the law and give us authority to do fully and openly what we have been doing as much as we could in spite of your wish.

How strange that any full-grown, common-sense men should be deceived by their professions and pleas.

To repeal the law is to provide for perpetuating the class of habitual drinkers and the army of drunkards. The habitual drinkers of today, the men who will get drunk at any cost of self-respect or of discomfort and wretchedness to their families and friends, are the product of the years of license of the drink trade. To re-license the demoralizing and deadly business is to perpetuate this class, recruiting from the innocent boys of today. Who wants to do this? No father, even though himself a drinker, who has any interest in his sons; no mother whose heart beats with sometimes almost unbearable anxiety for the welfare of the boys of her mother-love; no sister who is proud of the prospects of her brothers and who does not want to see them blighted; no thoughtful young man who appreciates the dangers of the drink traffic and habit to himself and his fellows. None of these desire the license of the accursed trade; therefore, none of them can desire repeal of the C. T. Act.

It is bad enough to have, in any degree, the illegal sale of drink; but it is infinitely more to give it the undesirable evil—the authority and dignity and influence of legality. The community which establishes rum-shops is guilty of great wickedness, and must suffer the penalty and curse of its awful sin. That wickedness this city is asked to do when it is asked to repeal the Temperance law. And every man who votes for repeal is verily guilty before God.

Can anything good be said of the rum-trade? Nobody, not even the rum-sellers themselves, attempts to say anything good of it. Is not this a true description of it?

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests. It is a business which is the standing dread of every mother.

It is a business which makes 90 per cent. of the pauperism for which the tax-payer has to pay.

It is a business which makes 90 per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

This is the business now forbidden and frowned on, which repeal of the present law will inflict on our city, and by which it is proposed to debauch our children.

Every man and woman ought to fight the attempt like they would fight a wild beast which attacked their babes.

In another column a correspondent gives his observations of the condition of things in some Ontario communities during the enforcement of this C. T. Act and since its repeal. Read what he says.

We publish, also, an appeal from the W. C. T. Union to the women of the city. It is a pathetic setting forth of facts. No woman, not herself debauched or dulled or dead in moral sense, wants a legalized rum traffic. The prayers of mothers, wives, daughters, sisters ought to have heed.

Let every good citizen do his duty between now and the evening of the 28th inst., and the repeal movement will be effectually quelled, and the would-be rum-sellers will be made to bear the penalties of their cruel disregard and defiance of the well-being of the community.

F. B. Conference of Nova Scotia.

The general conference of the Free Baptists of Nova Scotia met at Glenwood, Oct. 24, for religious meetings and to consider unfinished business from the annual session.

Good interest was shown on Saturday afternoon in the social conference, and Saturday evening in the work of the home mission.

On Sunday, Rev. E. Crowell preached at 10.30 A. M., Rev. S. K. West, at 2.30 P. M., Rev. Wm. Millar, at 7 P. M. They had good congregations considering the rainy weather.

At the business session Monday at 9 A. M. seven ministers and fifteen lay members and a number of others were in attendance.

The Moderator Rev. W. C. Weston was present. R. A. Sims Esq. was appointed Ass't. Moderator, pro tem. The minutes of Monday Sept. 16, were read and approved.

After opening exercises and a season of prayer the report of the Committee on Amendments was read and adopted. The Amendments to the Constitution &c. of the Free Baptist Conference are as follows.

Constitution.
Art. II now reads. This Conference shall consist of its own Elders and Licentiates, and Deacons, and Delegates from the several churches of which it is composed. Each church shall have one delegate for every fifty members, but any church shall have one delegate though its membership be not fifty.

Art. III.
The officers of the Conference shall be a Moderator and Assistant Moderator, a Clerk, a Corresponding Secretary, a Treasurer and an Auditor, all to be chosen annually.

Art. IV.
Any church which holds the doctrines and agrees to conform to the usages of the Free Baptist denomination may at any time, on application, by a vote of the Conference, become a member thereof.

Art. V.
Substitute the word churches for the phrase Quarterly Meetings.

Art. VI.
The annual sessions of this Conference shall be held on the second Thursday in September commencing at 10 o'clock A. M. at which time it shall be the duty of the churches of which the Conference is composed to represent themselves by Delegates and report their standing prospects and statistics by letter; and at which time the Conference shall transact such business, not repugnant to this Constitution nor to the usages of the Denomination as in their judgment may forward the cause of Christ, and the interests of the churches within the limits of the Conference.

By-law X add, "The Corresponding Secretary shall receive the report from the various churches, and report to the Conference on the first day of its Annual Session."

Act of Incorporation.
Preamble, Clause II.
Instead of "Quarterly meetings of the said church" substitute, "Churches of the said Free Baptist Conference of Nova Scotia."

A committee of three, Rev. E. Crowell, W. C. Weston and R. H. Crowell,

were appointed to prepare a manual containing our treatise, Basis of union, acts of incorporation and constitutions of societies and to report next session.

It was resolved, that officers of the S. S. convention and temperance league be requested to present a regular report of their respective subjects at the annual conference.

Rev. J. W. Freeman was chosen corresponding secretary.

The books of the Y. and S. quarterly meeting were handed over with the funds in hand of the Q. M., clerk, \$10.37, and a vote of thanks was given to Rev. J. W. Freeman for his services.

It was resolved to hold a session of this conference in Kings Co., in June next, the executive committee to choose time and place, and that the Foreign Mission and Education Societies be asked to hold public meetings at that time.

The account of Rev. S. K. West, delegate to M. Central Y. M. was received and ordered to be paid. He referred briefly to his welcome there and pleasant visit.

Resolved: That Rev. J. W. Freeman and Hon. A. Gayton be a Committee to prepare and have printed 500 forms for Church Reports.

Hon. A. Gayton was asked to assist the officers of the Conference in securing the proposed amendment to the Act of Incorporation.

Thanks were given by vote to the church and choir for the entertainment of the occasion. Rev. G. M. Wilson preached on Monday evening when a glorious revival meeting crowned the services.

An Appeal to Women.

We, the members of the Woman's Christian Temperance Union, appeal to you, wives and mothers of Fredericton, to help us in the work of overcoming the common enemy of our homes and families, the legalized liquor traffic.—It is hardly necessary that we should point out to you the terrible ravages of this traffic in our community, the lives it has cursed and blighted, the homes it has darkened and ruined, and the manifold evils of every name and nature that it has brought upon us, as upon all the land.—These things are known to you as well as to us—in some cases from observation, and, alas! in others from bitter personal experience. You have seen, as we have, some of our brightest and most promising young men degraded and ruined by the love of strong drink. You have heard and seen, as we have, all the disgraceful public exhibitions for which the illegal sale of alcoholic poison in this city is responsible. You know as well as we do that evil, and evil only can result, or does result, from the saloons and hotels where liquor is sold in our midst—that they are the open and malignant enemies of everything which we as Christian women, as wives, mothers, and sisters hold dear. You know as well as we do, that every one of these places is a school of vice and crime, a threat against the peace and happiness of our homes, and a deadly snare and pitfall in the pathway of the weak and unwary. You also know, that good, and good only, could result if all of these places of sin were banished from our midst, and we are confident that you would rejoice with us in the happy deliverance.—Many of you no doubt, are already with us in heart and sympathy, and need no special urging in temperance work.—We do not ask you now to join our organization; we only ask that you will unite with us at this time, in whatever way may seem best to you, in an earnest effort to uphold the "Cause that needs assistance," against the "wrong that needs resistance," and to do the "good that you may do."—The time is not far distant when this question will be decided at the polls. We can not vote, but there are many right and womanly ways open to us, whereby we may influence others; and first, and last of all, we can unite in prayer to our Heavenly Father that He will put forth His own strong arm in our defence.—We would add in conclusion that it is our confident belief that if every woman to whom these words are addressed will do what she can at this time to further the cause of temperance in this community, the enemy will not be able to withstand us, and we shall be freed, we trust forever, from this terrible plague in our city.—In the name of those you love best, in the name of those in our midst who are suffering to-day from the curse of strong drink, in the name of our beloved homes and households, in the name of the Church of Christ we ask you to join with us in an effort to destroy this unholy and illegal traffic.

MRS. STEADMAN—Pres.
MRS. SAMPSON—Sec.

And a membership of eighty-three.

P. O. ADDRESS.—Rev. Gideon Swin's Post Office address is Middle Southampton, York Co.

—REV. G. SWIN.—He is quite encouraged in his new field.

—REV. T. O. DEWITT was in the city this week. He has been at Grand Manan since Conference. He intends (D. V.) returning there in a few days.

—REV. THOS. CONNER has purchased a property in Jacksonville, C. Co., and is now residing there.

—FROM REV. T. S. VANWART.—I have not been very well since Conference. I have no engagements for the year, and do not know where I shall go. I am praying and looking for an opening. I was intending to go to Stanley, but see that Bro. Carpenter has gone there. May the Lord direct us all in my daily prayer.

T. S. VANWART.
Somerville, C. Co., Nov. 5th.

—FROM REV. G. SWIN.—The denominational column in the INTELLIGENCER has become very interesting of late. The ministers seem to respond very readily to an important suggestion of the Editor. I believe a few lines from me would be timely. A few weeks before Conference I resigned my charge of the Prince William, Lower Queensbury, Bear Island and Dumfries churches. The brethren asked me to reconsider, but I believed it was the will of God to leave. I spent two pleasant years on that pastorate, and some good was done. I accepted a call from Middle Southampton, Campbell Settlement, Caverhill and Millville churches. The spiritual condition of these churches is not all we desire, yet by the blessing of God we expect seasons of refreshing.

GIDEON SWIN.

—FREDERICTON.—The day of Fasting and Prayer was observed in this city. Two meetings were held, both very well attended, and many earnest prayers were offered. The Lord's presence was with His people as they waited before Him, confessing their need and making supplication. And we have no doubt that spiritual quickening and saving power will result.

—WOODSTOCK.—We are sorry to hear that Rev. C. T. Phillips of Woodstock is sick. He has been confined to his home for some days. We trust he may soon be well again. Many prayers will be offered in his behalf.

—FROM REV. G. W. FOSTER.—Not having written anything for the INTELLIGENCER for some time, I embrace this opportunity of letting you know how I am and what doing. I have decided to labor for another year with the Fredericton Junction and Tracey Station churches. I go once a month to Little Lake, and, of late, have been holding service at "Three Tree Creek" School House occasionally. I am now engaged in special services at the last named place, and there is promise of

The Effects of Repeal in Ontario.

Mr. Editor:—As the time is approaching when the electors of your city are to vote on the C. T. act, I thought I would write a few lines stating some of my observation during my trip to Ontario the present season.

To one and all of the lovers of temperance and order, I would say, do not allow yourselves to be influenced by the assertion that there would be less rum sold under a license law. The temperance people in Ontario regret deeply that they allowed the C. T. act to be voted down. In the town of Simco, for instance, where they had peace and order two years ago under the C. T. A., now drunkenness is rampant. I was informed by reliable people that after the repeal of the Act there, there was ten times the drunkenness that was seen while the C. T. Act was in force.

And wherever I travelled in Ontario, I found it about the same. Where, during my visit there two years ago, no drinking or drunkenness was to be seen now the traveller is confronted with it at every turn. If he goes into a restaurant to get a quiet lunch he is almost sure to meet a lot of half or wholly drunken men glaring at him. And if he goes into a hotel he may be shown into a quiet sitting room where he will not be disturbed but when he goes to settle his bill he must go into the bar where he will encounter the same scene of drinking and drunkenness. Even on the trains he will encounter the vile monster. And now that the law sanctions the sale and use of the cursed fluid, drunkards are not at all abashed, while the sober class of travellers are constantly annoyed with their obscene jests and offensive breath on board the trains. I may say that I found drinking and drunkenness rampant in almost all the public resorts where two years ago they had sobriety and quiet.

Yours etc.,
GEORGE STICKNEY.

Brighton, Nov. 1st.

DENOMINATIONAL NEWS.

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