

## TERMS, NOTICES, ETC.

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

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and 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, DEC. 25, 1889.

## Love, Peace, and Joy.

Christmas-tide again is here, With its happy thoughts of love, Falling, snow-like, from above.

Christmas-tide again is here, Making human quarrels cease In its God-sent reign of peace.

Christmas-tide again is here, Melting sorrow's icy chain; Joy is born on earth again.

A GOOD PRESENT. A good Christmas present to your son or daughter away from home, or to some family unable to pay for it, would be the INTELLIGENCER for a year.

SENSE. Some people talk as though to refrain from scolding indicates the possession of extraordinary grace. What a mistake. Not being a scold is not so much a sign of special goodness as of good sense.

CHURCH LITERATURE. If a denomination would grow and prosper in this day, it needs to care for its own literature. It is particularly important that the religious paper in sympathy with its beliefs and work, should be a regular visitor to its families.

288,000,000. This is the number of tracts issued by Mr. Peter Drummond of Stirling. The work began in a very small way, and without any purpose to extend it. But as the demand grew the issue was increased. And who can estimate the beneficent effects of the truth scattered abroad in these millions of leaflets.

DEATH OF AN EMINENT MINISTER. Rev. Dr. Williams, one of the General Superintendents of the Methodist church in Canada, died in Toronto last week. He was 72 years old, and had been ill some time. He is spoken of as a man of fine christian character, much administrative ability, devoted to the interests of his denomination, and exercising a great and good influence both within and outside the denomination.

HIS DREAM. A man seeking admission to a church, being asked to relate his christian experience, dwelt chiefly on a dream by which, he said, he had been affected, led to serious inquiry &c. When he had finished the recital the minister said, "While we do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream after we have seen how you go on when you are awake."

ONE BAD RESULT. Among the bad effects of the system of evangelistic work of late years, the N. Y. Advocate mentions that it has destroyed the confidence of many people in the worth of ordinary ministerial efforts and the regular means of grace. There are too many Christians who never pray for their pastors nor expect to witness conversions and revivals under their ministry. This is a state of demoralization which ought to be overcome speedily. There are few churches in which there would not be a blaze of revival within a few weeks if the members would give themselves to earnest prayer for this object. Prayer would soon reveal the hindering causes and discover the bolts which fasten the windows of heaven, and prayer would soon remove them, and blessings for which there is not sufficient room would be poured out.

FOREIGN MISSION LISTS. On another page are published certain lists of contributors to Foreign Missions which should have appeared in the Year Book, 1889. The Treasurer supposed they were in the hands of the printer of the Year Book until a few days ago. The omission was probably occasioned by the fact that having come into the hands of the Treasurer after the Conference began they were in a package by themselves.

The churches as such are all credited with the amounts in the general account, so that the account is correct as between the churches and the Treasurer, and also between the Executive and the Treasurer. The only omission is the publication in the Year Book of some of the names of the individual contributors. Let them wonder why their names are left out while others appear the Treasurer publishes them in the INTELLIGENCER with an explanation.

THE CRONIN MURDERERS. The verdict of the jury in the case of the murderers of Dr. Cronin in Chicago, is somewhat disappointing. That they were guilty of the crime seems to have been well established; and they should have received the extreme penalty. For some reason, one or more members of the jury, were opposed to their conviction if the sentence of hanging must follow. So rather than fail to bring in any verdict, the other members of the jury agreed to the verdict as given—a compromise.

If ever any wretches deserved hanging, the fellows in this case do. But though they have escaped what they so richly deserved, it is fortunate that they did not escape altogether.

There are, doubtless, others who were about as much concerned in the crime as the convicted parties, who have not been brought to trial. It would be a good thing if one of the convicted would make a full confession, giving the name of all the guilty parties.

EXPERT TESTIMONY. The testimony of experts would seem to be worth but little. In the trial of McDonald in St. John, charged with the death of Mrs. Macrae by poisoning, the prosecution and defence each had a penmanship expert to give evidence. The one for the prosecution was sure that the addresses on the packages of poisoned candy, was McDonald's while the one for the defence was quite as sure that McDonald did not write the addresses. And each gave what seemed to him good reasons for his opinion. One is led to wonder whether, like the lawyers, if each had been on the other side of the case he would not have taken the other view of the writing.

"GOD'S GOOD GIFT."—Rev. Mr. Montgomery (Episcopal) of Spring Hill, has been delivering himself on the temperance question. He was the principal speaker at a meeting of the Church of England Temperance Society in this city last week. He said he was not a total abstainer, he saw no wrong in moderate drinking, and, of course, criticized those who condemn drinking. He talked about wine as "one of God's good gifts" and thought it ought to be used, not abused, &c. &c. Like all men who practice and advocate drinking, he condemned legal interference with the drink traffic, maintaining that moral suasion is the best way to deal with whatever evils may attach to it. And he, also, had something to say about what he called the intemperate utterances of temperance advocates.

What a pity the rum men had not discovered this advocate of their cause before the 28th ult. It was cruel of him to hide his light. His friends might not have suffered so thorough a defeat if they had been favoured with his services. What a crowd would have gathered in the City Hall to hear a minister's plea for the rum trade, and his entreaties to young and old to avoid the grievous sin of abstaining from the use of "God's good gift." What a great wrong he did the rum men, and how much glory, and perhaps gold, he lost to himself by his silence at a critical time. He could have had the exclusive honour of the public advocacy of the rum cause, for they were not able during the campaign to find any one with little enough common sense or moral sense to accept the frequent invitations to speak for them. Mr. Montgomery missed the opportunity of his life.

It is only justice to the society on whose platform this strange temperance speech was made, to say that the abominable nonsense was repudiated by the worthy President, Rev. G. G. Roberts, who declared himself not only a strong believer in total abstinence but also in the C. T. Act as a means of restricting the drink traffic. Sergeant Gregory, too, being called on for a speech, expressed his surprise that a clergyman should make a plea in favour of drinking, and then proceed to

demolish the drink champion's arguments. And then, in spite of the Spring Hill parson's earnest advocacy of the use of "God's good gift," two persons concluded to commit the sin of abstinence from drink, and signed the pledge at the close of the meeting.

## A Few Words With Our Readers.

We wish to call attention of our readers to the special offers to subscribers announced on the first page. They are advantageous to both present and new subscribers. By sending new names with their renewals, present subscribers may get their own paper at a reduced rate. We made these offers to induce our friends to solicit new subscribers, and to remunerate them for what they do.

There is scarcely any one who cannot get one new name, and many can each, with a little effort, secure several new ones.

This is the time of year when we expect many renewals, the majority of subscriptions expiring with the year. It will be a great encouragement, and will greatly increase the influence and usefulness of the paper if each will send one or more new names with his renewal.

We have again, also, to ask the ministers to speak of the INTELLIGENCER to their congregations, and do what they can to encourage prompt renewals and to get new subscribers.

The paper desires to go into every home in the denomination. The ministers can do much to help it do this.

Now is the time for earnest work in every part of the field.

## Christmas.

Christmas is more than a social festival and children's holiday. Its deep foundation is the great fact of history—the world's redemption. The Incarnation was the grand revelation of the Fatherhood of God, of the ties that bind us to the Eternal, of the Divine pity which is ever seeking to save us, and of the ground there is for the loftiest hopes that faith has ever desired or pure desire cherished. The consequences of the incarnation are written broadly and clearly over the face of history. Progress started forward with accelerated step by the impulse given it eighteen hundred years ago. The very word humanity has acquired a wider, tenderer meaning. Woman has been emancipated and restored to her rightful place by the side of man; childhood has been invested with tenderness; the poor, the slave and the prisoner have been treated with a new pity; pleasure has been ennobled; and a higher, fairer ideal of manhood has become the standard of aspiration and duty. All these things, with all their beneficent influences and effects, are because of the love of the Father, there was born unto us "a Saviour which is Christ the Lord." The world does well to rejoice and be glad in the celebration of the anniversary, the birth of the Son of the Father who came that men "might have life;" whose mission was "not to be ministered unto, but to minister and to give His life a ransom for many;" who "made propitiation for the sins of the whole world."

To all we wish great joy—the joy of a proper conception of the significance of the Christmas celebration, and of manifesting the spirit of love which the birth in Bethlehem revealed to the world and offered to all the sons of men.

Let it not be forgotten that there is a Christmas of the individual soul. It is not enough that Christ was born for us. We need Him born in us. Paul says, "It pleased God to reveal His Son in me." As many as receive Him by faith become the Sons of God; in them the Christly character is born and nurtured; He is in them, the life of their lives, the hope of glory.—for all who observe this day as a season of loving remembrance and benevolence, we desire the realization of the higher joy of Christ born in their souls. Then can they say with deepest gratitude, "Thanks be unto God for His unspeakable gift."

## Revising 'The Confession.'

That there is a wide-spread feeling in the Presbyterian body in favour of the revision of the Confession of Faith is very evident. Nor is it surprising. The wonder is that the agitation in favour of it had not assumed larger proportions and asserted itself long ago.

Of course there are many who are unwilling to make any change, not so much because they can fairly defend

the objectionable features of the confession as because they do not like to have the church accused of amending its beliefs. They seem, also, to think a change would be a reflection on the wisdom of the fathers. But the revision is sure to come. The strength of the feeling in favour of it, and the reasons for it—and they are most cogent—are set forth by Rev. Dr. Cuyler in the following concise fashion:

"There is no demand, as far as I can learn, for any general revision of our excellent and venerable Confession of Faith. The whole controversy is waged in regard to three points:

"1. There is a clause of the Confession which asserts the salvation of 'elect infants.' This clearly implies that there are 'non-elect' infants who may be sent to perdition. Who preaches that doctrine, or believes it?

"2. There is another clause which declares that God for his own good pleasure has foreordained some of his creatures to eternal death! What is still worse, our Confession asserts that our heavenly Father 'passes by' these unhappy souls whom he has created! I would cut my right hand off before I would preach such a doctrine before an audience of unconverted sinners."

"3. There is a lamentable lack in our Confession of any clear and cordial declaration of God's infinite love in sending His Son into this world to die for sinners, and that whosoever believeth on Him shall be saved. The Confession emphasizes what nobody preaches, and is almost silent in regard to the greatest truth that everybody preaches."

"Brethren, these are not merely blemishes on our venerable Confession; they are terrible and damaging faults. Thousands of our loyal Presbyterians—who were trained in the class-rooms of Archibald Alexander, Charles Hodge and James Richards—have lamented the existence of those offensive clauses, but we were powerless to remove them. Now our General Assembly submits to our whole Church the question, Shall we retain those clauses, or shall we revise them? If a majority vote to retain them, then our beloved Church will re-affirm before this land and the world its belief of those offensive clauses! And that would drop a boulder across the track of Presbyterianism which would impede its progress more than our noble Home Mission Board have done us immense damage in the past; they will do us ten-fold more damage in the future. While those offensive articles so wound the consciences of tens of thousands of us loyal and orthodox Presbyterians, is it right, is it fraternal, that our brethren should continue to force them upon us? And is it honest to ask our candidates for ordination to subscribe to what ninety-nine hundredths of them do not believe?"

## A Priest's Impressions.

Father Phelan of Cincinnati, editor of a Catholic paper, the Watchman, is a plain spoken man even where the things of his church are concerned. We have already quoted some of his observations of Rome and church affairs there as he wrote them to his paper during a recent visit to that city.

Here are some more of his impressions.

Speaking of St. Peter's church, which is the pride of Romanism, he says, that if it were destroyed the Romish church could well spare it, far better than any one of a dozen others there. He adds:

"We never felt a particle of devotion in it, and our opinion is that one-half the statues in it would look better in a museum."

A strangely bold thing for a priest to say of an edifice so revered by his people. And then of the religious condition of the people he says:

"To begin with religion, which among all people is the strongest bond of cohesiveness, and nowhere so much as here, the people are sharply divided between Catholics and blasphemers."

Those who are not practical Catholics seem to have a grievance against God. Strange to say, many who blaspheme our Lord speak very reverently of the Blessed Virgin. They think she has done all she can for them, but here divine Son is obdurate and will not listen to her petitions. The way these people abuse the Blessed Trinity in moments of angry disappointment would make an ordinary Catholic's blood run cold."

Such testimony from such a source is not very complimentary to Romanism in its very centre—the home of the Pope.

## Religious Miscellany.

—There are 350 religious newspapers in London.

—The Drunkards claim 113,000 communicants in the United States.

—There are twenty-two Protestant places of worship in Rome, and twenty-six in Bombay.

—The colony of Victoria, Australia, with 1,100,000 inhabitants, is said to muster 150 "religious sects."

—Salaries of pastors in Germany are very low. It is proposed to give a minimum of £20 a year. At present they are as low as £40.

—H. C. Lowden has been ordained and installed pastor of the Free Baptist church at Canton, Me. The sermon was by Prof. Howe of Lewiston, and the ordination prayer and charge to the people by Rev. J. M. Lowden of Portland.

—A great religious revival is reported among the crofters of Lewis, 200 adults are said to have professed their faith in Christ, and many others are in anxiety about salvation.

—The "New" or Swedenborgian Church in the United States has 113 ministers, 127 churches and 7,028 members. Adding to this the estimated number of isolated individual believers, makes the total of 10,178. There are also specimens of eclectic ministers, whose assortment of beliefs picked up here and there includes some fragments of Swedenborgian teaching in some cases enough to color perceptibly the texture of their composite theology.

—At the services of the Central Baptist Church, Minneapolis, on Sunday evening, Nov. 17th, Mr. Ivan Panin was baptized. He is a celebrated Russian literateur, who has recently been converted from agnosticism. On the evening of his baptism he told the story of his conversion to a crowded audience, speaking for an hour and a quarter, telling the story simply and humbly. Unconsciously the training of the man asserted itself, and chaste and simple as was his language there was an adroitness in its use, a beauty and pungency of illustration, that bespoke the scholar and the thinker. He was intense at times. His vivid diagnosis of his thoughts and feelings was almost startling. He was listened to with the greatest attention and interest throughout, and at the close of his talk Dr. Maybin administered to him the rite of baptism. He preached for the Central Church during the week following his baptism with great power.

## DENOMINATIONAL NEWS.

LICENTIATE BONNELL has taken charge of the Rusiagornish, Waasis and Lincoln churches. We hope his labours with them may be blessed.

Being unable to find a suitable house for his family he has moved to his family to Fredericton for the winter. His friends will please take notice that his P. O. address now is Fredericton.

WHISKEY PUNCH.—It seems that at a recent dinner given by the President of the United States whiskey-punch was served to the guests. The ladies of the W. C. T. Union are, therefore, appealing to Mrs. Harrison to banish the grog from the Presidential table. Better things than endorsing the drink custom were expected of President Harrison.

FROM REV. G. W. FOSTER.—I again write a few lines for the INTELLIGENCER giving a brief statement of the work of the Lord in this part of His vineyard.

The churches of Tracy Station and Fredericton Junction are doing fairly well. There are some draw-backs just now. A number of the men of the community are away; engaged in lumbering and otherwise, so that our congregations are not so large as they have been. Then there is that formidable foe of "God and man," the "rotten rum shop" in our midst which is so detrimental to every good cause and interest. But despite all these we are hoping, praying for and expecting brighter days. We have just closed a few special meetings in the neighborhood of Lower Three-tree Creek. There are good results; backsliders have been reclaimed, and sinners converted. Last Sabbath morning I baptized four at the close of the service. This settlement is in the community of Tracy Station and Fredericton Junction. I purpose holding special services during the year in each of my churches and other out posts, and believe that God will bless us with an outpouring of His Holy Spirit.

GEO. W. FOSTER.

Dec. 17: '89.

BATH, C. Co.—I write a few lines to let you know how God has wonderfully blessed us as a church and people. Some time ago we engaged brother J. J. Barnes to labour with us for the year. Two and a half weeks ago he commenced special meetings in our church. The results of the labour by God's blessings has been grand. The church and people have been revived and sinners converted. Last Sunday four converts were baptized, and on Wednesday following six more followed their Saviour's example.

SAMUEL W. BARKER.

NORTH HEAD, GRAND MANAN.—I was much interested in your "Scott Act" campaign, and I congratulate you all, and thank God for your grand and decisive victory. I must say I like the letters I get from my brethren through the organ of Denomination. I hope they will all be sure and keep you well supplied with such news. I came here on the 12th of Oct. by request of the Home Mission Executive and stopped until the 8th of Nov. I made an engagement to spend the year with the churches at North Head, Grand Har-

bor and Seal Cove. I expect to extend some care to the church at Centerville, now known as Castalia. There are some loyal good and true F. C. B. brethren there. I went home in Nov., returning here on the 22nd inst., and commenced work. We have been holding some meetings for a week. The congregations are increasing and the brethren and sisters are hopeful to see better days. I am now at North Head, and am expecting to see the church built up and sinners converted. Some of the older ones are taking hold of the work, and there seems to be a growing interest on the part of the young people. Some of the old veteran are getting pretty well through the conflict, and will soon be dismissed to go to their rest. Father Flagg is now 83 years of age, yet he finds his place in the house of the Lord and speaks of his cherished hope in the Saviour. He is only waiting; God bless him. I met a dear sister here from Argyle N. S. She was formerly a Spinney, but is now the wife of Deacon Kendrick. She has the old time ring, and is one of the faithful workers. I am hopeful of a year of success in the Master's cause here. Will the brethren and sisters who read this pray God to bless us in this field.

T. O. DEWITT.

FROM REV. E. CROWELL.—The seafaring people are returning home for the winter. Bank fishermen have had a hard year, shore fishermen about the average. Two men were lost from Port Latour harbor. Barrington has no losses of life to report, I believe. The Cape Island churches have engaged the Rev. F. W. Reader of Pennsylvania to be their pastor. He will begin with the New Year. The F. B. Cyclopaedia and other authorities recommend him highly. We can give him a warm welcome. His wife is President of the Ohio Association of Woman's F. M. Missions, including four Yearly meetings, and will undoubtedly be a valuable acquisition, being a skilful public speaker. I preached at the Cape Island Centre a week ago and read the very satisfactory correspondence from him, and found the people anxiously awaiting him.

Bro. J. W. Freeman has resigned the pastorate of Argyle and Publico churches, and has been employed by our H. M. Board. He is now at Kemptville for special services. After spending a month at Argyle pastorate after the beginning of the year, he will be assigned to some other field of work. In the death of Deacon B. B. Woodworth we have lost one of the most prominent of our laymen who has for many years been ready to share to the extent of his power, the burdens and counsels of his brethren.

On Monday evening I lectured at Port Latour Hall in the interest of our S. S. Library fund. Subject; Shakespere on Temperance. After the lecture Bro. Thos. D. Smith disposed of a large lot of cake-laden fancy baskets at satisfactory prices. The combination of intellectual and physical provision on the same evening had the evident approval of the large audience.

We are quite cheered by the success attending the efforts of this and neighboring communities in securing an official survey of a railway line from Yarmouth to Shelburne and Queens Counties coastwise.

Wishing you and the RELIGIOUS INTELLIGENCER unstinted success.

EDWARD CROWELL.

FROM REV. G. A. HARTLEY.—It must be gratifying to you, as it is pleasing to your readers, to have matter for the Denominational department of the INTELLIGENCER so readily supplied. Many of us never read a line until the paper is opened and the news from the churches found. This is well. It indicates the deep and growing interest our people feel in the state of the churches, and the general prosperity of the denomination. I am glad to be able to send you another cheering item.

Dutch Valley church, in the Sixth District, is now enjoying a precious season of reformation. Yes, reformation, I like that good old word, so much used by the fathers when I was a boy. Bro. Samuel Perry—a brother of Abram Perry for whom I baptized a month ago at North River, and of Rev. W. H. Perry—has been holding special meetings with the people. My son has been there some. They are both there now, I think. God has blessed this labour, and Bro. Perry, who is just venturing out in the work of the Lord, is much encouraged. He is doing very good work. Complying with their request I went, on Monday, the 16th inst., to baptize. That evening we had a blessed meeting. It was the first time for me to preach in that house or in that neighborhood. Thursday morning we had another powerful meeting, in which a good many short warm testimonies were given. Thence we went to the stream near at hand where I baptized eight converts. It