

## 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.

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 some 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, Oct. 23, 1889.

—MISSIONARIES. Two more missionaries, Mr. M. C. Miner and wife, have been accepted by the Free Baptist Foreign Mission Board. They are to sail for India next month.

—POISONING. It is by no means an uncommon thing to attempt to poison converts to Christianity in India. The "India Witness" tells of three recent cases, in which Hindoo lads were poisoned by relatives.

—THE CHURCH PAPER. Those who would be kept informed about the work of their own church and of Christian work in general, need to have their denominational paper.

—REV. T. H. SIDDALL recently tendered his resignation as pastor of the Free Baptist church in Racine, Wis. But the church declined to accept it, and he has been induced to remain another year.

—HELD OVER. Several reports which we had intended to publish this week have to be held over to make room for the report of the N. S. Conference. We are sorry this report had not come to hand sooner, but Bro. Crowell explains that he was from home and could not attend to it sooner.

—WOMAN'S RIGHTS. The General Conference (triennial) of Free Baptists recently held at Harper's Ferry, Va., evidently recognized woman's right to participate in its deliberations. We notice that at one of the sittings a lady, Mrs. Burlingame, led the Conference in the closing prayer.

—A GOOD DEFINITION. Geo. McDonald, the Scotch preacher—novelist gives this definition of free-will:

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the face of otherwise overwhelming impulse. There lies freedom indeed.

—THE TABERNACLE. Talmage's congregation will worship in Brooklyn Academy of Music till a new Tabernacle is erected. Mr. Talmage was soon to start on a visit to the Holy Land; but the trip has now been indefinitely postponed. He has issued an appeal to all people everywhere for help to erect a new church, one larger and in other respects better suited to the needs of the congregation. He asks for \$100,000, which, added to the insurance, will, he thinks, build what they need.

—VERY SUSPICIOUS. The "Central Baptist" says:

We always feel suspicious of a church member whose love for some church one hundred miles away keeps him from joining any other church, and yet who gives nothing for the support of the Gospel at either place.

There are too many church members who do this very thing. They shirk responsibility on the plea that their membership is in a church in some other place than where they live. They deprive the church of the benefit of their financial aid and of their Christian activity. But great as this loss is, their own loss of spiritual life is greater and more lamentable.

—WORK AT HOME. The prominence given the case of Father Damien who died amongst the lepers has, it appears, moved a considerable number

of people with desire to devote themselves to the same kind of work. Nothing short of a mission to a leper community will satisfy them. There are always people who want to do something that will bring them notoriety, and probably a good many of those who are offering for service amongst the lepers are of that class, and are not conscious of it. If they are really anxious to do Christian work they need not lack opportunity. In all the cities and towns and even in the quietest country places there is need of work that requires a self-denying, Christian spirit. Let them devote themselves to the needy near them. The service is just as acceptable to God, and is perhaps harder to do because attracting less attention.

—"ATTRACTIVE." A somewhat prominent infidel, referring to the means resorted to by some churches to draw crowds, said,—"These Christians have lost faith in their own gospel, for they now give the people concerts to attract them."

The Gospel, simply and earnestly presented, is the Divinely authorized attraction. A successful English preacher, objecting to the proposition to use a band of music to draw people to evangelistic services, asks, "Where in the New Testament do we read of anything being used to attract people to hear the gospel? Is it in the Acts of the Apostles? Surely if ever extraneous means were needed, it was in the period covered by that book and in such places as Rome and Corinth, with their 'masses' enveloped in darkness and soaked in sin. But no, I read in that book fifty-two times about the Holy Spirit, not once about the 'good band.'"

—THE TITHES AGITATION. The feeling in Wales over the tithes agitation does not abate. Welshmen are plucky, and they are not likely to give up the fight, especially as they are so manifestly in the right. That tithes for the support of a church in which they have no interest and from which they derive no benefits, should be exacted of them is grossly unjust; and they do well to make the most emphatic protest against it. Late London advices say:

The opposition to the payment of the tithes is deeply rooted, and has its origin in the fact that though the benefits for which this tax was an equivalent have long since ceased to be shared by the people, all complaints and efforts to secure a repeal or reduction of the burden have been disregarded by the government. The office of the collector just now is by no means an easy one to fill nor even a safe one. In various places streets and houses are barricaded, and it is a task of great difficulty for the collector to reach the persons of whom they are to demand tithes. They are then likely to find that those whom they are seeking have fled, as the approach of the official is heralded from afar by means of guns and horns, the inhabitants all working together in their resistance to what they consider oppression.

—CANADA'S GREATNESS. It is not often that the greatness of Canada's resources are acknowledged in the United States. Once in a while, though, one is found fair enough to make the admission. Joaquin Miller, writing of Duluth and prophesying a great future for it, warns his readers not to smile at his statements as those of a visionary. And in support of his right to judge he says:

"Do you remember that a syndicate of twelve of the biggest and brightest newspapers in the United States sent me through the length and breadth of Canada to report on her products and possibilities? And do you remember how I was laughed at for saying that Canada was greater, in a great many things, than the United States?"

No, I am not a prophet; but when I take pains to get at the bottom of things, pass days and nights in prowling through out-of-the-way places, tasting the waters and testing the soil, weighing the physical, mental, moral strength of peoples so as safely to arrive at solid conclusions, I do not like to be either despised for my pains or laughed at for assertions that are laid on granite foundations. And so when I say that they are about to build a bigger city at Duluth than Chicago, or even New York City, I deliberately take the responsibility of the assertion on my shoulders, soliciting only respectful attention for the time being, and leaving the fulfillment of the prophecy to Time, God's first-born, as I did the completion of the Canada railroads and the triumphant vindication of her harvest fields.

I said long ago "Canada is Egypt, India and the mighty Mississippi Valley all in one, etc., etc." "Fine writing," said the United States, "but what fiction!" Yet today Canada announces that her wheat harvest for this year is sufficient to feed the world!

## After-Conference Notes.

The attendance at the Conference was good. Often, when there has been a quite full attendance of ministers and delegates at the beginning of a session, the closing sittings have been poorly attended. But this year nearly all the members remained till the close. A very few, who had to leave before the final adjournment,

were excused. This may be regarded as an indication of the deep interest the brethren felt in the Conference and of their purpose to contribute as much as possible to forward the work of the denomination. Nothing was done with undue haste. Every question received careful consideration. And it is confidently believed that the conclusions reached and the plans matured will be owned and blessed of God to the furtherance of His cause.

The church-building at Hampstead has been thoroughly renovated and repaired recently. The work done on it has greatly improved it.

The hospitality of the people was all that could be desired. Besides the members of Conference there was a large number of visitors; and everybody was well cared for. The people of Hampstead have a reputation for hearty hospitality, and their reputation did not suffer at all.

It was cause for profound gratitude to God that death had not taken any of the ministers during the year. When the report was made that the ranks were unbroken, the Conference bowed before God in thanksgiving.

The absence of those brethren who were unable to be present—some on account of the infirmities of age, and some because of sickness, was deeply regretted. They were not forgotten in the conversations of their brethren, nor in their prayers. Two of them—Rev. E. Sipperell and Rev. J. Gunter—may not again meet in Conference, both of them being now well past four score years. Their long and laborious services are gratefully remembered; they are tenderly and affectionately referred to, and many prayers are offered that the closing days of their lives may be full of the light and comfort of the Divine presence.

The corresponding delegates—Rev. Thos. Kinney, representing the Penobscot Yearly Meeting of Free Will Baptists, and Rev. J. W. Freeman representing the N. S. Free Baptist Conference—were warmly welcomed, not only because of the fraternal regard of our Conference for the bodies they represented, but on their own account as well. The Conference was pleased to hear of the work and successes of the people they represented, and was glad to see and greet them, personally, as New Brunswickers who, by the will of God, had labored successfully in other fields. Their sermons were enjoyed. We hope they may come some other year. Meantime we wish for them and their fellow workers much blessing and larger success.

Rev. C. W. Foster was, we learn, appointed to represent the Maine State Free Baptist Association at the Conference, but was prevented attending. We regret that he could not have been present. We hope he may come next year.

In the Saturday Conference and in some of the other meetings the older ministers and a few laymen, also, referred to the early days of the denomination. Their reminiscences were interesting. Fifty-three years ago the Conference was for the first time held in Hampstead, in a building which stood where the present church-building stands. Great changes have taken place in the more than half-century since then. Those who remembered those early days, with their difficulties and struggles, can appreciate as the younger cannot the great gains that have been made. "What hath God wrought!" is their grateful exclamation.

We do well to revere the memory of the fathers who toiled so earnestly and endured so bravely. They bequeathed to us a precious heritage, not only in what they had accomplished and passed over to our keeping, but in their example of heroic Christian service and endurance for Jesus sake. May we who are their successors be worthy.

The INTELLIGENCER was heartily endorsed. Warm commendations of it were spoken. For the kind words said and the promises of active efforts to increase its usefulness by still further extending its circulation we very sincerely thank our brethren. Our readers will, we are sure, be glad to know that the ministers are under promise to write more frequently of their work. There is no department of the paper more generally or more eagerly scanned than the department of Denominational News. All are anxious to know what the ministers are doing and how the churches are prospering. The facts have a stimulating effect. We would be glad to fill several columns every week with news of ministers and churches. But this cannot be done unless the brethren are prompt to communicate the news. They have promised. We trust no one will forget or neglect.

One of the cheering signs in the work of the denomination is the number of young men who are offering themselves for the ministry. Eight licentiates were before the Conference committee, all of whom give promise of usefulness. The cases of three others, who could not be present, were considered. One was ordained, and the other ten are prosecuting their work under license, six having Conference license, three District meeting license, and one church license. That God will bless these young brethren and make them successful laborers in His vineyard many are praying. There is earnest prayer, also, that many others may be called of God to the work, and obey the call.

The receipts during the year for Foreign Missions were very satisfactory. The plan adopted at the Conference of last year—of apportionment to the District meetings, and by them to the churches—worked well. The receipts were only a few dollars short of the amount asked for. The same plan is continued this year, and it is hoped will secure the full amount required. The interest of our people in Christian work among the heathen is evidently increasing, and they are doing their part in a more systematic way than formerly. They enjoy it more too.

The Woman's Foreign Mission Society prosecutes its work with every year increasing interest and success. The sisters make very little noise about their undertakings, but they keep quietly busy, and accomplish a great deal. As shown in their reports, their receipts this year are in excess of the preceding year. They will soon, we should think, be preparing to send another representation to the India field.

Not the least important effects of their work at home is the impression which is being made on the young as to the Christian duty and privilege of being helpers in the Lord's work, and the training they are giving them in systematic activity and contributions. We hope the sisters will endeavour, this year, to have local societies organized in all the churches that have none.

Great interest was shown in the Home Mission work of the denomination. We do not remember ever having seen so deep and general interest in this branch of the work. The brethren, both ministers and laymen, were impressed with the importance of more activity in this department. This feeling was not worked up by speeches & during the session, but was evidently on the hearts of the members when they came together. The consideration of the subject was one of the most interesting features of the session, and revealed an earnest purpose very gratifying and full of promise. The Home Mission Executive, charged with the duty of carrying out the wishes of the Conference, will very soon make appeal to the churches and all the friends of the denomination for funds, and it is expected there will be a liberal response. The pledges made in the Conference when the matter was under consideration are significant of the interest in the work, and may be regarded as an index of what those not represented in that meeting will do when asked. There is a strong Home Mission spirit amongst the people, and from it, if wisely directed, much may be expected.

We do not remember a Conference for many years in which the speeches in the more public meetings were so uniformly good as this year. The speakers addressed themselves directly to the subjects in hand, and the clearness, definiteness and heartiness of their utterances made an impression. The same is true of the less formal discussions in the purely business meetings. Every subject was considered with much deliberation; there was no mere speech-making for present effect; there was, instead, a business-like treatment of all questions, and an evident purpose to do the things that would have the best general effect, help every branch of the work and every section of the field, and contribute to permanent success. And all was done in the spirit of true Christian harmony. It was refreshing to witness the unity of spirit, and the brotherly co-operation which marked the discussions.

That was a good ending of the Sabbath services when several persons came forward for prayers, expressing their conviction of sin and their desire to be Christians. It was a season of the Spirit's power. Many will long remember that day. At other places, also, the Village, Jerusalem and elsewhere God's presence was very manifest in the Sabbath meetings.

Throughout the session there was a marked devotional spirit. The Lord's presence was with His people, and they were confident and happy in Him.

## The General Conference of Free Baptists.

HARPER'S FERRY, W. V., October 4th, 1889.

Dear Brother, — You would have been most cordially welcomed at the General Conference, which has just finished its session in this quaint old Southern town. I believe you would have said, as others have done whom you have met in previous Conferences, that no one has been characterized by such perfect harmony and sweetness of spirit, by such a large amount of business in proportion to the amount of talk. This was due in part to the wise arrangement of the programme by the Conference Board, and in part to the harmony of opinion among the delegates as to what ought to be done. The delegates seem to have come together with a conviction that the time had come for a more perfect union of the churches, for aggressive work in the name of the Lord. The experience of the Free Baptists of the United States has been a little like that of the nation. In the latter, there were first independent colonies having different founders. These, because of their common needs and common aims, became united, and thus achieved independence. Then they found they could not continue without "a more perfect union," which was attained under the Constitution. At length, while older nations looked coldly on, some of them hoping that the States might fall in pieces, the nation attained to the full significance of its constitution and union through the war that "bound the union and unbound the slave." So the Free Baptist connection started at nearly the same period under the lead of different men. But a common faith united their interests and efforts. In the organization of that General Conference they attained a more perfect union. But its existence and integrity have in recent years been subjected to tests which have shown the thoughtful where greater strength is needed. Some older denominations have not only been hoping for its dissolution, but trying to persuade themselves and us that the denomination ought to die. In disregard of that comity, mutual support and co-operation, in which true Christian union is manifested. Some leaders of Christian thought—by no means all—have been urging Christian union after the methods—we will not judge the spirit—but affirm that it is after the methods, of the trusts and monopolies in the business world, that say to smaller firms, "Join us or go out of business." The Free Baptist connection has been especially an object of these attacks by Pedo-Baptists on one side and close communion Baptists on the other, each ready kindly to absorb what the other could not assimilate. This conference came together with a conviction that grew more and more intense to its close, that these attacks have mainly spent their force and that the Free Baptist connection is yet to contribute its share toward a true Christian union and toward the triumph of the Gospel in our world, not by submitting to absorption in bodies less liberal or less orthodox, but by illustrating a spiritual fraternity of unity and co-operation. Much of the legislation of this session of the Conference may be regarded as an expression of this conviction. First it was decided to obtain a legal incorporation. Results of this will be that the General Conference will be continuous from session to session, having a nucleus of charter members and of administrative officers, upon whom will rest the responsibility of caring for all general interests of the churches and of their benevolent work. Since 1841, according to a decision of Conference, the two names, Free Will Baptist and Free Baptist, have been regarded as designating the same people. The obtaining of a legal charter created a necessity for inserting both names in the instrument, or of expressing a preference for one; and it was decided by a vote of about four to one to prefer the shorter and more comprehensive name Free Baptist. This decision appeared to be unanimously endorsed by the large body of visitors at the Conference. A revision of the usages—as the code for the government of churches, quarterly and yearly meetings is called—was provided for at the Conference of 1886 and ratified at this session. These provide for a more thorough method of reporting the work of the churches, and a more complete organization of their work. There will be also a means of co-operating by executive committees of the quarterly and yearly meetings—with churches in securing pastors and with pastors in securing settlements. Provisions were made which will save the churches from being imposed on and the ministry disgraced by unworthy pretenders, and will prevent any church from employing as a preacher any person who has immigrated from another section without a certificate of good standing from the Quarterly meeting

or Ministers' Conference within which was his last field of labor.

It is understood that, under instructions from the conference, revised forms of procedure to aid pastors and church officers in the reception of members and other official duties will be published, together with the revised usages, making a book that will be indispensable to every Baptist church officer. Other radical measures that were adopted with great unanimity were,—1. A course of study as a condition of license to preach; 2. A farther course as a condition of ordination, with instructions to let candidates wait for license or ordination until these conditions are fulfilled. 3. A provision for the licensing of church evangelists without any examination as to literary qualifications, but with the proviso that such are no candidates for ordination until they have passed or can pass examination in the courses of study to be prescribed as conditions for license as preachers and for ordination. 4. A provision for the establishment of a correspondence school of theology, to aid those who cannot have the benefit of the schools to prosecute studies at home. 5. The usages recognize the name Association to be as legitimate as Quarterly Meeting. This name has replaced that of Quarterly Meeting in several sections of New England. The latter was undoubtedly derived from the Friends of a hundred years ago. It suggests simply a periodical religious assembly. Association suggests a permanent organization for co-operative religious work. Wherever there is progress—wherever the old ground is held and new fields occupied this idea must find practical recognition. The benefit of this General Conference will depend more than anything else upon the influence it has to give an impetus to this tendency to make the Quarterly and Yearly Meetings, under whatever name, permanent powers to give right directions to the work of the churches, so that every church and every member may contribute his part, and no part of the churches efforts be wasted. 6. Formerly the anniversaries of the various Benevolent Societies of Free Baptists called together large autumn meetings. The measures inaugurated at this conference are likely to replace these by annual meetings of a New England General Association, in which not simply the Societies but the entire membership will be represented. This New England Association, with the Central Association, The Ohio Association of Free Communion Baptists, and the Western Association, already existing, is expected to form a sisterhood that will have their family reunion in the next General Conference. The Conferences of New Brunswick and Nova Scotia are regarded by us all as belonging, virtually, to the same sisterhood, and their delegates would be most cordially welcomed to the next General Conference at Lowell, Mass., as constituent members.

B. F. HAYES.

November 28, 1889.

NO. I.

To the friends of Temperance and good order, in the City of Fredericton, N. B., greeting:

You are again brought into conflict with the powers of darkness and on the date above written shall be decided at the polls whether you shall continue your good work, aided by the strong arm of the Law—or whether that power shall be taken from you.

The C. T. Act has done good work. The city has made giant strides in all that betokens the upbuilding of character, as well as in material progress.

I feel somewhat diffident in addressing you on this occasion, knowing how many good and sincere men and women are among you who have ever been active in every good word and work. I am aware that you need no advice from me, yet I wish to assure you of my sympathy and sincere desire for your success at the polls on the 28th.

There is much to be done in the meantime, and much depends on the way it is performed. You have gained experience from the past. Avoid past mistakes if any. Organize and systematize your bands of workers. Let there be concerted action. Canvas carefully every lane and street. Instruct the ignorant and the careless. Make all to understand the nature of the Act, the blessing arising from its continuance, and the awful consequences to the city from its repeal.

This is a field of labor for every right thinking man and woman. Your help is needed. It is not a work that can be safely done by proxy. Pray often and fervently for grace and strength. Watch and work. Work every day up to the 28th. Improve every opportunity.

It may seem a small matter to some, whether the decision at the polls be for or against repeal. But is it so? No! It is a matter of the most vital