

## TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. No change is made in the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what 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 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, SEPT. 4, 1899.

## A Liberal Offer!!

## A Chance for New Names! Send Them Along!

We want a thousand or more homes which do not now see the INTELLIGENCER to have its visits during the remainder of this year.

We think that after reading it that long, most of them, if not all, will desire to have its visits continued.

To induce a large number to give it this trial, we make this offer:

## FOR TWENTY-FIVE CENTS

the INTELLIGENCER will be sent to new subscribers from now till January 1st 1899!

There is not a church in the denomination that might not send a list of names; many of them might send scores of names.

We are anxious to have the paper enter every Free Baptist home in the Provinces, and many others too.

This offer gives an excellent chance to introduce it on trial.

Will the ministers and all the friends of the paper use the offer at once and earnestly?

Let us have immediately a list from every community.

—THE EDITOR expects (D. V.) to be at the N. S. Conference next week. He will, of course, be glad to receive many renewals and new subscriptions for the INTELLIGENCER.

Will the ministers kindly mention to their congregations that they will take subscriptions to Conference? It may be possible, also, for many friends to bring lists of new names on the trial offer. We hope so.

—AVOID TEMPTATION. No one, says Ruskin, can ask honestly or hope fully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.

—OLD EXPERIENCE. Spurgeon says it is foolish to try to live on past experience. It is a very dangerous, if not a fatal habit to judge ourselves to be safe because of something that we felt or did some years ago.

—LONDON PREACHERS. In a recent letter Dr. Cuyler writes of some London preachers. He attended a service in Dr. Parker's church. He says "the Temple is a showy structure, and there were many Americans in the large audience. As for the unique preacher himself, he was as brilliant, original, eccentric, and Parkerish as usual. He draws great audiences and preaches with great power; but his church is surpassed by scores of others in effectiveness of Sunday-school and missionary efforts. The great leaders in Christian work are Mr. Spurgeon, Newman Hall, Mark Guy Pearse, Dr. Henry Allon, Dr. H. S. Patterson, Archibald Brown, and John McNeill."

—CHRISTIAN EXPERIENCES. That there is much good done by the rela-

tion, at proper times and in a proper spirit, of Christian experience there can be no doubt. It is equally true, however, that harm is often done by it where perhaps, good is intended! He who thinks he has a remarkable religious experience, and is in the habit of relating it on all proper and improper occasions, and especially in prayer meetings, for the instruction of others, generally wastes his time in his efforts, without doing good to anybody. He may unintentionally do a great deal of harm, by leading quiet and modest people to doubt if they are Christians at all, because their experiences have been in no special way remarkable, except for a reformation of life, which they fail to consider of much account, although it may be the strongest evidence of a spiritual regeneration. Having a change of affections and of life, we need not trouble ourselves much about the dreams and visions and other remarkable things in the Christian experience of others. The truth is, that genuine religious experiences are quite as different as the temperaments and modes of thought of their subjects.

—A "DOXOLOGY." The following note came to us on Friday:

"I have just finished haying, and have more than an average crop. I send you five dollars for Foreign Missions, as a kind of doxology. More to follow."

## A FRIEND.

It came from Kings Co., and, though no name is attached, we think we know the writer. But name nor locality makes no difference. It is from one who evidently recognizes God as the giver of all good, and who is ready and glad to acknowledge in a practical way His goodness. There are all over the country those who should make an offering of thanks. We trust they will do so. Doxologies of this kind are in order; and they mean much more than mere singing or talk.

SEVENTH DISTRICT. The session of the Seventh District meeting, reported in another column by the Clerk, was one of interest. The brethren had felt more or less fear that the effect of the "sanctification" movement on some of the churches might be to weaken them. They, of course, regretted losing some members, but were rejoiced that, in the main, the good resulting from the separation has more than offset the harm. Of the Waterloo St. church, for example, it has been said that it was greatly weakened. Now the facts are that in the year just closed the attendance at all the services has been better, the finances more easily raised, the general condition improved, and there has been a net increase of six members. We state these facts, gleaned from the report, that friends of the church who have heard the incorrect statements may know the truth, and be glad.

The District W. F. M. Society is doing good work.

## The Nova Scotia Conference.

Our Nova Scotia brethren will meet in annual session one week from to-morrow, the ministers' meeting convening one day earlier. The Conference is to be held in Barrington, old Free Baptist ground, and a stronghold of the doctrines of the denomination. That the Conference will be heartily welcomed and hospitably entertained by the good people of Barrington all know who have had the pleasure in other years of visiting that home of large hearted and generous people.

The meeting of brethren who have been separated for a year is always one of pleasure. Each one, as he has toiled in his appointed field, much of the time alone, sometimes well-nigh discouraged by the difficulties confronting him, sometimes rejoicing in the success achieved by the blessing of God, has looked forward to the annual meeting with desire to see and greet his fellow-workers in the great cause. The talk about the year's experiences, and the interchange of views of Christian truth and methods of labor, are not only a comfort to the toilers but are a blessed stimulus, under the influence of which they go with quickened faith and deeper devotion to the duties that still lie before them.

The joy of this year's meeting will be tinged with sadness because the familiar form of the beloved brother Porter will be missed from his accustomed place, and there will not be heard his quiet but cheery tones. God buries His workmen, but His work goes on. Those who remain, with a sense of greater responsibility, will need to give even closer attention than ever to the work, and make up as far as possible for the loss sustained.

It is desirable that there will be a full attendance of the members of Conference, both ministers and laymen. At every session questions of importance are considered; the matters demanding consideration this year

are not fewer nor of less moment than in former years. Every member of the body interested in the work should be present, ready to do his part to make the Conference a success in the things done and in their effect on the life of the churches in the year which it introduces.

We trust that the reports will show that the year now closing has been a good one, that substantial gains have been made.

In all the churches prayer should be offered for the Divine blessing on the session. It is vain that the members meet unless God be with them. Let His presence be earnestly sought, not only by those attending, but as well by those who, though remaining at home, are equally interested in the prosperity of Zion.

## Certain Freewill Baptist Ministers.

We notice that Rev. T. H. Siddall, a member of the Wisconsin Freewill Baptist Yearly meeting, has been writing in the *Free Baptist*, the Western organ of the denomination, about the "Reformed Baptists" movement in these Provinces. He calls attention especially to the fact that two or three or more Freewill Baptist ministers of Maine have been making themselves quite prominent in the movement, attending the "Alliance" recently held, and in other ways identifying themselves with the schism. His object, evidently, is to direct the attention of the denomination in the United States to what he very properly regards as the unfraternal conduct of the brethren referred to, and to point out that it may very unpleasantly and injuriously effect the relations that have so long existed between the Free Baptists of the Provinces and the Freewill Baptists of the United States.

We, also, have had inquiries and comments, by letter and otherwise, in the same matter. One letter is from a Freewill Baptist minister, who declares that the course of the ministers alluded to misrepresents and does injustice to their denomination. Special note is made of the fact that one of the ministers is the pastor of the "Reformed Baptist" church in St. John; and surprise is expressed that such things should be.

We have not been unobservant of the things referred to, and have sometimes wondered what the brethren generally on the other side of the line think of the strange conduct of those of their ministers who have manifested so lively an interest in and have sought so eagerly to promote the plans of the schismatics. We have not, however, thought it worth while hitherto to make public mention of the matter, chiefly because, in our view, what the persons do or do not do is a thing of so little moment that to call them to account for it would be to give them undue importance. We mention it now only because attention has been called to it by others.

So far as the influence of their work goes nobody here cares very much what they do. According to the judgment of those who have the best opportunities of knowing, our churches have nothing whatever to fear from them. The wrong and injustice they are doing the body with which they chance to be connected are the things most to be regretted. It has probably never occurred to them that their course is a most flagrant disregard of the warm fraternal feeling which has so long existed between the Freewill Baptist body and ours. It may be that all of them, like the one in St. John, are persuaded that the Free Baptists of the Provinces do not know what the doctrines of the denomination are, and that they forsooth, must teach us. We could respect them more did they become members of the new denomination which they essay to champion. To do so, from conscientious convictions, would be honorable. It is certainly not honorable for men who have standing as Freewill Baptist ministers to come to New Brunswick and Nova Scotia and devote themselves to work whose primary object is to injure Free Baptist churches by unsettling and winning away their members. And if all reports of the manner of their work are not grossly incorrect, some of them have been guilty of resort to most misleading methods to further their proselytism. This is said to be true particularly of the one in St. John. That their efforts have been almost fruitless does not make their offence against good taste and Christian courtesy less deserving of censure.

Very naturally their unbrotherly conduct has provoked no little surprise; and many of our people and others, who do not know the men in question, have been disposed to hold the Freewill Baptist denomination responsible for their actions. We feel sure that the denomination, as such, must strongly deprecate their course. Whether the Yearly Meeting to which they belong, or any other authority in

the denomination will take notice of the matter we do not know. Having the men only in mind it may not be thought worth while; but for the sake of preventing the disturbance of fraternal feeling between two bodies whose beliefs are identical, responsibility for un denominational teaching and unbrotherly conduct may be repudiated.

## The Baptist Convention.

The session of the Baptist Convention of the Maritime Provinces held in this city was one of the best in many respects yet held. The attendance was large, the weather was fine, the reports of the several interests considered were quite encouraging, there were no serious differences causing prolonged discussion or unpleasant friction, the business was promptly done, and the brethren came to the end of the session with a comfortable feeling, and have gone home to the work of another year in the confidence of yet greater success.

The Convention deals with three subjects—Education, Home missions and Foreign missions.

The report of the Board of Governors of Acadia College stated that the year had been a prosperous one; that 120 students had been enrolled; that 16 had received the degree of B. A.; that the jubilee exercises were successful; that the religious state of the institutions had been flourishing and a considerable number of conversions had taken place; that Acadia Seminary is being reorganized with the former principal, Miss Graves, in charge; that Horton Academy is carefully and successfully managed; that the governors think of providing theological instruction for the ministerial students. Suitable reference was made to the loss sustained by the death of Rev. Dr. Crawley.

Dr. Sawyer said that since the removal of the theological department to Toronto in 1883, some instruction had been given in homiletics and pastoral theology by Prof. Kierstead, but it had been carried as an extra by professor and students. They felt that more should be done in this matter. Mr. Cummings, of Truro, speaking to the same point, urged the need of a theological professor, and offered to be one of five to pay the salary of such a professor.

The Union Baptist Seminary received attention, Dr. Hopper, the Principal, presenting its claims strongly. The following resolution, moved by Dr. Saunders and seconded by Dr. Sawyer, was adopted:

"Resolved, That we commend this institution to the sympathy and benevolence of our churches in the removal of its debt and in supplying the necessary funds for current expenses, believing that it will promote general education, especially in New Brunswick and prepare students for Acadia College."

The Home mission work of the denomination has been prosecuted with a good deal of vigor. The report of the Secretary of the Board showed that 67 missionaries had made returns to the Board; aggregate time of service, 1,712 weeks; sermons preached, 4,681; attended 3,087 other meetings; made 12,520 religious visits; organized two churches; received into churches, 436; four meeting houses erected. The total receipts were \$6,433.61; expenditure \$6,363.63; balance on hand, \$69.98.

The Foreign Mission Board reported, by the Treasurer, that the receipts for the year from all sources were \$13,235.37, and the expenditure \$10,903.15. An amount, \$1,442.51, due the Treasurer at the beginning of the year had been paid, and the Board had a balance of \$890.21 on hand. The estimate of expenditure for the ensuing year asks for \$14,800. The public Foreign Mission meeting was very interesting. Good speeches were made by Rev. J. H. Saunders, Prof. Keirstead and Rev. G. O. Gates. The chief interest was, very naturally, in the three missionaries-elect present, Rev. W. Higgins, Mrs. Higgins and Miss Fitch. They are expecting to sail for India in a few weeks. They spoke of their call to the work; and their remarks were listened to with marked attention and evidently made a deep impression.

The following resolution touching the Jesuit agitation now occupying so much attention especially in the Upper Provinces was adopted:

That in view of the general discussion, especially the Jesuit question so called, this convention deems it timely and fitting to reaffirm the principles with which Baptists stand historically identified touching civil and religious rights. We reaffirm that the state is a political corporation, simply; that freedom of religious opinion and worship is a vested right of the individual conscience, and not a grant from the legislature; that the legislature may not prescribe any form of religious belief or worship, nor may it tax, in any form, any citizen for the support or teaching of religion; nor on the other hand, may the legislature proscribe any form of religious belief or worship

simply as such, though for reasons of public morality, or for the safety and order of society it may properly forbid acts done in the name of religion, as, for instance, polygamy as practised by the Mormons, or the interference of ecclesiastics with the lawful authority of the state. We believe that nothing less than the thorough application of these principles throughout the entire dominion will produce harmony and secure the welfare of the people of Canada, and we therefore, as citizens of Canada, are bound to support all wise and lawful efforts to secure the complete separation of church and state in every province and territory of the dominion.

The question of Baptist Union was before the Convention. Rev. J. G. McLeod of the Free Baptist Conference was introduced and voted a seat in the Convention. Rev. Dr. Bill spoke words of welcome and told how earnestly he desired the union of all Baptists. Dr. Goodspeed of the Committee on Union submitted the following report which was adopted:

The committee on Union with the Free Baptist brethren beg leave to report that inasmuch as our Free Baptist brethren are not prepared to take action on the "Bases of Union" as adopted by the joint committee of the bodies, that for the present the matter of Union be kept in abeyance, but that a standing committee be appointed by this convention whose duty it shall be to confer and co-operate with any committee that our Free Baptist brethren may appoint, having in view the cultivation of a warm fellowship, and the final attainment of Organic Union.

Temperance received a full share of attention. The Convention sermon, by Rev. Mr. Goucher, was a strong presentation of the evils of the drink traffic, and the duty of the church to make war against it. Sunday evening, at the close of the services in the churches, a mass temperance meeting was held in the City Hall, addressed by several members of the Convention, and the Temperance Committee of the Convention presented the following report which was adopted:

Civil government exists for two purposes:

1st. The protection of the rights, life and liberty and property of its citizens.

2nd. To do the greatest amount of good to the greatest number with the least possible evil.

The prohibition of the liquor traffic would be but the protection of the citizen's rights and the bestowment upon the greatest number the largest amount of good with the least possible evil.

Therefore be it respectfully submitted that it is the duty of the pastors of this convention, and also of the delegates, to urge their churches to combine their forces to place in parliament those, and only those, who will enact laws which will secure the entire prohibition of the traffic in intoxicating drinks.

We congratulate our Baptist brethren on the good work they are doing as shown in the reports, and trust the year now begun may be no less successful than the last.

## The Life and Death of Rev. J. I. Porter.

BY REV. E. CROWELL.

Rev. J. I. Porter died at Barrington, N. S., at 8 o'clock Sunday evening Aug. 11th. What could be more grateful to a warrior than to die on the anniversary of some famous battle? What to the Christian minister than to go to the Father of Spirits, and to join the spirits of just men made perfect on the day which most of all he had devoted to proclaiming the grace of the Lord Jesus.

Some particulars are at hand regarding his personal history.

Born at Springfield, Yarm. Co., May 6th, 1828, he was the eighth son of Josiah Porter, who was prominent in the organization of the first Temperance Society of Yarmouth Co. and an earnest promoter of the Free Baptist cause.

When fourteen years of age he was converted, and was baptized by Rev. Isaac Davis and became a member of the Free Christian Baptist church of Beaver River. He taught school previous to his marriage, and was afterward associated in business with Eleazer Raymond Esq., of Beaver River until he began the work of the gospel ministry being then thirty three years of age. Three years afterwards he was ordained at Lower Argyle, Nov. 1864 and became pastor of the Barrington Church the next February, continuing for six years, and laboring after that, mostly in that vicinity. His holding the united church after the union of 1866 may be taken to indicate his peace-making policy and power, and the confidence reposed in him by the community.

Early in his ministry he became clerk of the Free Christian Baptist Conference, and has been the only clerk of the Free Baptist Conference since its organization. He was twice a delegate to the Triennial Conference in the U. S.; at Providence, R. I. and Weirs. His acquaintance with the denominational affairs added to business like habits made him an efficient helper in committee and debate.

His labors of love for many years in

Port LaTour are gratefully remembered, and the writer of this paper having followed him at a long distance over the same pastorate finds many evidences remaining of the valuable character and abundance of his pastoral labors.

For several months he was confined to the house during his last sickness, and underwent great suffering but bore it with great patience and marked Christian resignation. He said he had great reason to believe in the truthfulness of everything that he had said concerning the excellency of the Christian religion. His last words to me were, "It is all right."

All the members of his family were able to be with him in the last days and he expressed great satisfaction on account of it. Having mentioned to him my recollection of the help derived from his preaching before my conversion, and that he had baptized me and counselled me when I was seeking direction on the subject of entering the ministry, he seemed much affected; and it was on that occasion that he requested me to conduct the services at his burial.

At the request of a member of the bereaved family, the following lines are added:

"Home at last, at home with Jesus,  
In the mansions of the blest;  
Life-work done, earth's labors ended,  
After toil there cometh rest."

"To the world he told the story  
How the Christ, who died to save  
Sinners plunged in sin's dark shadow,  
Rose a victor o'er the grave."

"Telling thus with clear expression,  
All men shall as He arise,  
And the good shall dwell with Jesus,  
Where no tears bedim the eyes."

"And his works were blessed by Jesus,  
Many souls for Him were won,  
Now he hears in realms above us,  
"Faithful servant, good, well done."

## Missionary News.

—Canton, China, has fifteen Christian chapels. A missionary writes that the number of students in the Anglo-Chinese College is increasing. There are now almost seventy.

—Two nuns in a monastery near Tirnova, have declared themselves Protestants and left the monastery. They were arrested, and are now held under surveillance pending the decision of the ministry. One is betrothed to a prominent member of the Methodist society, who claims the right to take her.

—The income for the past year of the Church Missionary Society, which is now ninety years old, was stated at the annual meeting to be higher than that of any previous year. The amount is £211,378. Adding the receipts from special funds, there is a grand total of £252,016. The report thought such a financial success especially striking, seeing that Protestant missions had been so sharply attacked during the past year. It seemed as if the Christian public, by their increased liberality, wished to cast a vote of confidence in missionary methods, and to show how unmerited they considered the hostile demonstration to be. Fifty-nine new missionaries had joined the staff, twenty-six of these being ladies.

—The July number of *North Africa* tells of gratifying progress in that part of the mission field which is comparatively so near at hand, but which till lately was so completely neglected. Before the first missionaries landed in Algiers in 1831 there were no Protestant missionaries or Bible agents to the Mohammedans or heathen from Egypt to the Atlantic, and from the Mediterranean to the Senegal, Lower Niger, and Congo, a district more than one hundred times larger than England! Now there are 44 missionaries of the North Africa mission, beside several who were initiated by it but are now working independently, and some more sent out by other societies. Altogether, counting the agents and colporteurs of the Bible society, there are over 70 at work, where eight years ago there was not one.

—The *Bombay Guardian* says: "We rejoice to see a new venture at the *Indian Witness* office in Calcutta. It is the printing and circulation every week in Bengali of 10,000 sermonettes written by Bishop Thoburn. It is proposed, as funds come in, to print in five different languages every week, thus securing an immense native congregation for the Bishop's words." To this the *Indian Witness* adds: "Last week 11,000 Bengali tracts were required to fill the orders registered in advance, and on Monday every copy was gone. Some of the Lord's stewards are remembering the work loyally. Fresh, live, Gospel tracts, distributed every week will exert a powerful influence. We are praying that funds may be furnished and distributing agencies organized sufficient to put 100,000 of these sermonettes into circulation each week. Why not?"