

TERMS, NOTICES, ETC.

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ITEMS of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

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

WEDNESDAY, AUG. 21, 1889.

—BAPTIST COLLEGE. The Baptists of Manitoba have resolved to establish a college in that Province. A committee to have the matter in charge has been appointed.

—EVANGELICAL CONVENTION. Mr. Moody has issued a call for a Convention of evangelical ministers and lay workers to be held in Chicago in September, to begin about the 20th. It is hoped to make it the preparation for and beginning of a great religious movement in all the churches during the Autumn and Winter.

—UNION. The agitation in favour of the union of the General and Particular Baptists in England is apparently meeting with considerable favour. The Associations of both bodies have passed resolutions approving the movement. Of course there yet remains much to be done before union can be accomplished. The agitation, however, is a hopeful sign, and indicates what will be done sometime.

—A PASSION FOR SOULS. It was Richard Baxter who said, "I cannot look in the face of an unconverted man without bursting into tears, for that unconverted man is unsaved and exposed to be lost." What a holy passion for souls! Christ wept when he saw the desolation coming on those who disregarded and rejected Him. And those who are in fullest sympathy with His great mission of redemption, appreciate the danger of the unconverted and are deeply anxious for their salvation.

—BAPTIST CONVENTION. On Saturday of this week the Baptist Convention of the Maritime Provinces will meet in this city. There will, of course, be a large attendance; the representatives of the churches will probably number two or three hundred, and besides these there will be many visitors. Our Baptist brethren in the city will give them hospitable entertainment. Other Christians, too, will give them cordial welcome, and will pray that they may have a good session, one that shall strengthen their work. We trust, also, that the presence of so many earnest Christians amongst us may help the religious life of the whole city. The Convention will probably be in session till Wednesday of next week.

—"RETALIATION." A Presbyterian church in Erie, Penn. has called to be its pastor Rev. Mr. Ross of Ingersoll, Ont. Mr. Ross intimated his willingness to accept the call. Imagine the disgust of the church when notified by United States authorities that Mr. R.'s acceptance would be a violation of the contract labour laws. It was then suggested that Mr. R. and the church be allowed to make a temporary arrangement, to be continued at the will of both parties, but the authorities would not permit it, holding that such an arrangement would be an evasion of the law. And so the church must seek a pastor on its own side of the line, and the Canadian minister must continue to preach in his own country.

This is not the only case of this kind which has recently occurred. It is one of the ways our Yankee friends have of "retaliating" because Canada will not let them steal our fish. They are a people, sure!

—SUMMER REVIVALS. Now-a-days more is heard of revivals in Summer than formerly. This is a good sign. Why not revival in Summer as well as in Winter? It cannot be that God is less willing to bless at one time of the year than another. He is not confined to times and seasons; one time with Him is as another; His attitude towards men is always gracious; He is ever disposed to save the lost. The "Free Baptist" well says,—"With the same interest in the Master's work, and a true love for the perishing, our churches might share the blessings of a revival interest the entire year. God has a claim upon a certain portion of the time of every disciple, and we forfeit the greatest blessing when we give Him only the time we cannot profitably employ about our business. When the glorious day is ushered in that brings with it a recognition of God's first claim, and our impatient struggle for wealth takes a secondary place, we may expect such an outpouring of heavenly grace that we shall not have room to receive it, and it will be a revival season the year around."

—AN EDITOR'S OPINION. Rev. Dr. DeWart, editor of the *Christian Guardian* of Toronto, is President of the Ontario Press Association, and accompanied the Press party which two or three weeks ago visited the Maritime Provinces. He has written some pleasant notes of the trip. Concluding he says:

Some readers may ask: On the whole, what impression of these Maritime Provinces have you received from this visit? My friend, Bro. Huestis, playfully charged me with not having had a sufficiently high estimate of these Provinces. That is true, in the sense that no one thinks quite rightly of countries he has not visited, but not true in the sense of having had any low estimate of the land by the sea or its people. In several particulars my ideas have been enlarged and corrected. The shipping and agricultural resources of these Provinces are much greater than I had realized before. Even obscure places, of which the names are hardly known in the West, have a large shipping commerce. A remarkable project is under way to build a ship-railway from the Gulf of St. Lawrence to the Bay of Fundy, to take vessels across by land, so as to bring the American Atlantic coast trade to the Gulf. The intelligence and enterprise of the people will compare favorably with any other country in the world. I had been told that I would find a good deal of disaffection to Confederation in these Provinces. So far as I can judge from the people we met, including men of both parties, this is not true. Everywhere we went the idea of building up a strong, united, British Canadian commonwealth was enthusiastically endorsed.

—MONASTICISM. A church of England minister in Liverpool is proposing the establishment of a "brotherhood" whose members shall take vows of poverty, celibacy and obedience, whose mission will be to deal with the masses of people crowded together in neglected districts. The members are not, according to the proposed plan, to be entrusted with money sufficient even to purchase their railway tickets when sent on missions. A "lay brother" is to take the tickets. They are to live in certain houses, and all their property, without the slightest reserve, is to be dedicated to the brotherhood work. If good Christians will lodge and feed them at the places whither they are sent, well and good; if not, they will have to beg a night's lodging and food; but they will be prohibited from receiving a single farthing in coin.

It is strange how folly tends to repeat itself. One would imagine that the history of the last seven or eight centuries had sufficiently shown the evil of clerical celibacy and the futility of vows of poverty. Any order founded upon such lines is bound to be a dismal failure, bad for the brethren, and not helpful to the cause of the poor. Self-sacrifice is the one great foundation duty of Christians; but there is a wide distinction to be drawn between an enlightened unselfishness and devotion that carries help and hope to those who are in darkness and distress, and a gloomy asceticism that cuts itself off from the tenderest ties of human affection, and apes a poverty that does not exist. The days of the sackcloth frock and the rope girdle are happily gone for ever.

—"HORSE SENSE." The N. Y. *Advocate* tells of a Brooklyn horse which acted very like some people. He had suffered an injury in one foot, and for some time travelled on three legs. Even after the wound was healed he refused to put that hoof to the ground. A veterinary surgeon was called, examined the leg, and pronounced it simply a case of nervousness. "Strap up the other hind foot, and you will see," he said. This forced the animal to put down the foot that had been injured. In less than a block's travel the horse saw that his fears were groundless, the strap was taken off, and he trotted off "squarely on four feet." Similar things have

often been done with dogs, and a very remarkable case occurred after a surgical operation was performed upon the monkey that for a long time had believed that he could not open his eye, but was induced to do so by some such stratagem.

Assuming that the troubles of many people remain long after they are cured, and are no more real than was that of the horse, our contemporary suggests that thousands of bed-ridden persons and many half-invalids would recover at once if they could, unknown to themselves, be made to use the latent strength which they possess. The way to walk is often simply to walk, and many a tongue-tied speaker, who thinks he cannot say a word in public, would develop into an orator if it were not for his nervous fears. Stammering and stuttering in many cases can be cured almost as easily as this horse was relieved of lameness. We will give a prescription that would cure half the evils of humanity. Instead of assuming that you cannot, assume that you can, and proceed to act accordingly. You will not be any worse off if you fail than you are now. Success will make you a man again.

—DENIED. A report has been in circulation to the effect that the Dowager-Empress Augusta of Germany (grandmother of the present Emperor) had recently been received into the Roman Catholic church. The report is now authoritatively denied.

—THAT "ELIXIR." All the papers are now talking of the "Elixir" which Prof. Brownsequard of Paris claims to have discovered, and by which he says the aged may renew their youth. The process is one of inoculation, by which the nerves of young and vigorous animals are implanted in the systems of men and women of age, rejuvenating them. The notion has been a good deal laughed at by the many, and by the few has been considered seriously. Physicians in some places are experimenting. Some claim good results, and some declare that harm is done. We think it will be found that the "elixir" are chiefly in the imagination.

REV. J. I. PORTER.

The form was on the press when word came to us of the death of Rev. J. I. Porter, and we were able to do no more than make the briefest announcement of his demise.

For several years Bro. Porter had been in failing health. Yet so deep was his love for the work of the Lord and so great his anxiety for the cause to which he devoted so many years of earnest and self-sacrificing toil, that he kept busy, often undertaking duties much beyond his strength. For a few months immediately preceding his death he was compelled to desist entirely from work.

Though the state of his health for a number of years may have led his friends—and they were in all the churches and amongst Christians of all names in his Province and even beyond it—to expect his death, the announcement of the sad event has doubtless come upon them with as much weight of grief as if they had no intimation of its approach.

He was born at Beaver River, Yarmouth Co., and his whole life was, we think, spent in his native Province. He was 62 years old at the time of his death; but until two or three years no one would have thought him as old as he was, he had so fresh a look and was so bright and buoyant of spirit and manner. We do not know exactly how many years he was in the ministry, but more than thirty, and perhaps nearer forty. For many years he has occupied a prominent place in the ministry and work of the Free Baptist denomination in Nova Scotia. For about a quarter of a century he was Clerk of the Conference, holding the office at the time of his death. The notice of the next session of the Conference, which appears on another page, has his name attached. He was a foremost man in the Conference and in all the work of the denomination. He was many times its representative to other bodies of Christians, always discharging the delicate and honorable duty with credit to himself and to the advantage of his people.

In his heart and mind originated many of the measures which, being adopted by the Conference, were blessed of God to the development and strength of the denomination; and he always gave hearty support and the benefit of his mature judgment to all progressive measures.

His sympathies were broad, and his interest in the work at large was strong, intelligent, hopeful and active. He was not able, nor even disposed, to confine his thoughts and efforts to the churches under his immediate care, but had a constant watch-care over them all; he rejoiced in their

prosperity, wept with and for them in adversity, and was ready to spend himself for their up-building.

He had not had the advantages of the schools as fully as he desired, but he largely made up for the lack of his early years by diligent study, and was a clear, strong and safe thinker. He was greatly interested in ministerial education, and he did much to instruct and lead the churches in their duty in this matter, and also to encourage young men with the ministry in view to get the most thorough educational equipment. His own son, Rev. D. T. Porter, a graduate of Bates College and of Cobb Divinity School, is in the ministry, and has been occupying an important field in Nova Scotia. It was a great satisfaction to the father that God called his son to the work which he knew he must soon lay down.

Bro. Porter was a good preacher, a plain and faithful teacher of the doctrines of Christ; and his ministry was attended with much blessing. Many were brought to Christ by his ministry, and he did much to edify believers. He was a man of sound judgment, and was sought after as a helper in cases of difficulty; he was gentle, lovable, and a peacemaker; and he well-maintained the character and dignity of the Christian ministry.

For a good while he knew that the end was drawing near, even when his friends were unwilling to believe it. Though anxious to live and work as long as possible, he had no shrinking from death. We have had no particulars of his last days; but a number of times in late years—indeed every time we met him, he talked of death as soon to come to him, and always with great calmness and even joy. He knew whom he had believed, and was confident of an abundant entrance into the home of eternal rest.

Bro. Porter was a good man; he was deeply pious, and had enjoyed the fullest and richest Christian experiences. He knew God and walked with Him, and to him the fellowship with the Father and with His son Jesus Christ was wonderfully sweet and satisfying.

In all the churches there is mourning, for in them all he was well known and greatly loved. To them all he had preached, and with them labored, often in trying times, and always as a true and faithful servant of God. At the Conference to be held in a few weeks he will be missed, how much only they know who as brother ministers and fellow members have been privileged to know him and his faithful service through many years.

No man in the denomination loved the cause more, or toiled for it more earnestly or with more self-sacrifice than he. And he has left his mark on the body; though dead the influence of his true and faithful life lives, and will live.

A widow, two sons and three daughters mourn his death. They will be in the hearts and prayers of the thousands who knew and loved him. May they have the fullness of Divine comfort.

Where To Send Them.

In Free Baptist homes all over the country are bright boys and girls who desire the advantages of the higher education, and whose parents are intending either now or a little later to send them away to some advanced school. Some parents have, perhaps, not yet decided to what school they will send them. It is, certainly, an important matter and should not be determined without proper consideration. The friends of different schools are warm in their advocacy of their favourites, and sometimes, in their too great zeal, speak slightly of all others. We have nothing to say to the disparagement of other schools, but we do say that the place for the sons and daughters of Free Baptist parents is in their own school—the St. Martin's Seminary. It is not inferior in any respect to any institution of its class in the Maritime Provinces, and for Free Baptists it has advantages not to be found elsewhere. In most cases more depends on the choice of a school for their children than parents think. We have known young men and women whose sympathies and interest were lost to the denomination of their parents and their childhood simply by attending the school of another denomination. There was, perhaps, no direct influence used with them to change them, but the things they heard, the people with whom they mingled, the very atmosphere of the school had effect on them, and they were changed.

St. Martin's Seminary is the joint property of the two Baptist denominations; the directorate is composed equally of the two bodies, and both are represented on the teaching staff. It has the best building in the Provinces; and it has the reputation of having done excellent work. It is a

Christian school in the most pronounced sense.

We are glad to know that in the school year which begins Sept. 12th there is likely to be a large attendance. And we are hoping that among the pupils will be a large number of Free Baptist boys and girls from both Provinces.

Growth of the Churches.

It has been the custom of the Independent for several years to give each year a statistical statement of the condition, and progress if any, of the Christian churches of the United States. The array of figures it presents this year is certainly about as complete as it is possible to make it, and presents the churches in a very favourable light. Statistics, even those of churches, are not always accurate, it is almost impossible to have them so; but the compilation in this case has evidently been done with a good deal of care and conscience, and may be regarded as fairly trustworthy.

They include the figures of the Roman Catholic populations, which are simply estimates rather than actual records. But making allowance for this, and also allowing for the deficiencies of many of the records of Protestant denominations, the showing is quite encouraging. The grand total of communicants has been increased by \$77,000. The deaths amongst the Christians of last year must have made a large figure. But this loss and all other losses have been made good by conversions and immigration, and nearly nine hundred thousand gained in addition. Such a net increase is no insignificant return.

There are now in the United States 142,767 churches, and 98,322 ministers, showing a net gain of 3,882 churches and 3,865 ministers. A clear addition of an average of between ten and eleven churches, and as many ministers every day in the year, does not appear to indicate decline of power of growth. A daily harvest of 240 souls is not symptomatic of that decay which certain skeptics profess to discover in Christianity.

If, in addition to the grand totals of churches, ministers and communicants, and the gains in each for the year, we could give the grand total of the millions invested in Christian churches and Christian institutions, and the millions upon millions more raised for the spread of Christianity's Gospel, we might hope to convince even the Theosophists, who think that now is the opportunity for Buddhism to take America, that Christianity has still some hold upon the people of this country.

Denominationalism.

Referring to the movement of recent years having in view the organic union of the various evangelical denominations, the *Morning Star* expresses the opinion that in the United States it does not just now appear to be advancing as rapidly as a while since. It says: "A reaction has set in, whose positive significance is an evident revival of denominationalism. The feeling that the Saviour's prayer for unity touches only spirit and not forms, has recovered ground. Denominational assemblies and papers show an increase of thought and purpose along denominational lines. The Reformed Episcopal movement halts in its course, and men like Phillips Brooks grow discouraged in their efforts to modify High Churchism. The Presbyterians rally somewhat more closely about Calvinistic standards. Baptists insist upon close communion with increased unanimity and emphasis. Minor bodies discover attachment even to names sufficiently strong to prevent unions that otherwise might be practicable. Perhaps in no other particular is this revival of denominationalism more apparent than in the attitude of many respecting the Christian Endeavor movement, which has aimed to consolidate into one vast organization the young Christians of all evangelical bodies. Many active denominationalists have not regarded this as desirable, and during the past few years strenuous and successful efforts have been made to organize the young on denominational bases.

Some may feel to deplore this reaction. But believing, as we do, in the present necessity and utility of denominational divisions, we are inclined to believe that there is good in it. Like all reactions it may contain somewhat of excess and evil. Let no one, however, hastily conclude that it is only evil and altogether deplorable.

THE FUNERAL of the late Rev. J. I. Porter took place on Wednesday. Rev. E. Crowell preached on the occasion. We hope to have for publication an account of it, and also a fuller sketch of his life than we have been able to write.

The Behring Sea Matter.

The seizure of the British sealing vessel "Black Diamond" in the Behring Sea has called attention anew to the claim of the United States to ownership and control of the whole sea. The release of the seized vessel would seem to indicate that our neighbours are not quite sure of their alleged right. The contention of the United States has been that in the purchase of Alaska Behring Sea, to which Russia had made claim, also came under control of the States. The weakness of this contention is seen in the fact that when Russia made the absurd claim the United States protested against it and refused to acknowledge it. *Harper's Weekly*, one of the best informed and fairest of American political journals, deals with the question thus:

The substantial question, in view of a probable demand for explanation, is whether the United States have formally claimed jurisdiction over the Behring Sea as a closed sea. What such a sea is is perfectly well known. A land-locked sea is defined as one which "must be entirely surrounded by the territory of the nation claiming jurisdiction, and must have no other communication with the ocean than by a channel of which that nation may take possession." This definition is affirmed by what is called international law, which is only the acquiescence of great states for their common convenience. Does the Behring Sea conform to this definition, or is it admitted by the common consent of states to be such a sea? The answer to both questions is an unconditional negative.

The Behring Sea on one side is enclosed by the Russian main-land and Russian islands, and the passage between the nearest Russian and American points is one hundred and eighty-three miles broad. This fact answers the first question.

The second is as readily answered. When Russia held all the surrounding land she made a claim of authority over the Behring Sea, which the United States denied and refused to acknowledge. This demonstration of the case was complete, and Russia did not insist upon the claim. As the United States have denied that the Behring Sea is enclosed, no other great power except Russia has asserted it. In 1870, however, the treaty with Russia by which the U. S. States acquired Alaska defined the water boundary by a line "starting from the Arctic Ocean and running through Behring Strait to the north of St. Lawrence Island," then south-westerly midway between Alton and Copper islands. In 1881 the U. S. Treasury Department instructed naval officers that all the waters within that boundary are considered to be the waters of Alaska Territory. Cleveland's administration in 1885 adopted this view, and many arrests of British sealers were made. A strong protest followed from the British government, and the vessels were released. In consequence of the release, a great number of British sealers appeared in the sea. Congress then took up the subject, and prohibited the catching of seals within the dominion of the United States in Behring Sea, except by the Alaska Commercial Company. But Congress distinctly refused to claim that the waters of Alaska Territory comprised the whole Behring Sea eastward of the line mentioned in the treaty. The law assumed jurisdiction, but did not define its limits.

The seizures of the sealers now raise the question. Do the United States claim dominion over the Behring Sea east of the line mentioned? If they do, they derive their title solely from Russia. But they have long ago demonstrated that Russia could have no such title.

The *Weekly* goes on to say that the United States is not now really claiming exclusive rights in the Sea, but merely exercising a supervision over all until an adjustment satisfactory to all is reached. While it declares that neither Canadians nor any others can be allowed to destroy the seal fisheries, it adds: "But they are not to be restrained by a claim of authority which cannot be maintained. It must be remembered constantly, however, that this claim is not made. We have not yet defined our dominion in the Alaska waters, and we are not likely to make a claim there which would imperil our interests and rights elsewhere. This is evidently the general American view, as expressed by the press on all sides, and a prompt and reasonable adjustment of the question by negotiation would be most honorable to the administration."

THE UNIVERSITY.—At a meeting of the Senate of the University held on Thursday, the resignation of Prof. Dyde was accepted, and Alexander W. Duff, who graduated in 1884 and took the Gilchrist scholarship that year, and recently graduated from Edinburgh University, was appointed professor, the appointment to take effect in a year. It was resolved that a chair of experimental science be established to be also in charge of Mr. Duff. It was also resolved to establish a chair of civil engineering and surveying, and Mr. Allen Wilmut Strong was appointed to the position. Mr. Strong is a graduate of McGill college. Until Mr. Duff arrives Dr. Harrison will have charge of the department of mental and moral philosophy and political economy. It is understood that Mr. Strong will also lecture in freshman mathematics.