

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 2.50 a year.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and result in a 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, MAR. 19th, 1890.

—THE SEMINARY. There are now ninety-six students attending the Union Baptist Seminary.

—THEY NEED IT. Every home needs the paper of the denomination with which it is connected. They cannot otherwise, keep themselves informed about denominational interests and movements. The INTELLIGENCER should go to every Free Baptist home in Canada. Those now receiving it may do much to introduce it to others.

—JEWISH CONVENTION. A Convention of Jews is proposed to be held in Amsterdam during the coming summer. Representative Jews from all parts of the world will be present. The condition of the Hebrew people will be considered, and steps taken to relieve them from the hardships they suffer in many places. Hostility to them is great in many parts of Europe, and especially in Russia.

—HIS WORK GOES ON. Twenty-three years ago—March 17th, 1867, the founder and for fourteen years up to the time of his death, the editor of the INTELLIGENCER ceased from his labours and entered into rest. Though dead he lives, not only in the home of many mansions, but in what he accomplished during his devoted Christian life among men, and in the paper which was born of his love for God and men and his consuming desire and purpose to do good. He rests from his labours, but his works abide and the influences and activities of his consecrated life continue to have blessed effect.

—THE BEST KIND. It is worthy of notice, says the "Register," that ministers of the sputtering, flashing, pyrotechnic, meteoric order seldom flash a great deal in one place. The spiritual eyes of their congregations weary after a while of this form of illumination. They like some steadier flame, even if it be only that of a modest candle. It is not a surprise, therefore, to find that a sensational preacher is succeeded by a man of steadier qualities, who with less pulpit brilliancy may have executive power and a steadier, more even level of work. The influence of such a man cannot be traced to an electric flash of eloquence or brilliant coruscations of rhetoric. The people may not remember particular sermons which he has preached from out-of-the-way texts or sensational topics. His influence is the steady pressure of an earnest, sincere mind and heart uttering its matured convictions with the eloquence of a noble life, which is vastly better than that of a fine voice or a facile tongue.

—FREE BAPTIST DOCTRINE. Dr. Phillips Schaff, in an article on the revision of the Westminster Confession, says: "If God positively foreordains everything, sin and death included, he must be the author of sin, and can not consistently punish it without condemning himself. If he calls upon all men to repent, and yet withholds from some the grace without which they can not repent, he is guilty of cruel mockery." Of those who oppose revision he says, "They may teach their restricted gospel in the lecture-room and in their system of theology, but

they dare not preach it from the pulpit." And he says some teach "that God gives common grace to all men, but withholds from the reprobate his special or saving grace, and then damns them all the harder for not doing what they can not do." Dr. Schaff would make a good Free Baptist preacher. His doctrine is sound at any rate.

—STEALING. Not long ago we heard a minister ask a brother minister whether there is any difference between stealing a horse or a man, and, if a difference, which is the greater sin. We think he had in mind the practice of stealing members of congregations, of which, unhappily, some people, including some ministers, are sometimes guilty. It is this class of thieves the "Guardian" has in mind when it says,—"There are some pastors who are great proselyters. They show far more zeal to induce members of other Churches to leave their own Church and join that of the proselyters than to convert sinners from the error of their way. Not long ago, one of these gentlemen in this city sent round an appeal to the young people of other Churches to join the choir of his Church, holding out glowing advantages of instruction in music, etc., to those who would accept the offer. All this seems to us a very small business. It is neither courteous nor right for the minister of one denomination to ask people who are connected with another Christian Church to forsake it and come to his Church. It is certainly not according to the Golden Rule. The proselyter is generally a man who needs to be taught some lessons in Christian manhood and courtesy himself.

—SABBATH OBSERVANCE. Mr. Charlton's bill to secure the better observance of the Sabbath in Canada should have the hearty support of Parliament. It is a comprehensive measure, forbidding all unnecessary labour in households, workshops, factories, on railways &c.; prohibiting games and sports on the Lord's day, and the publication of Sunday papers. While the Sabbath is, perhaps, as well, if not better observed in Canada as in any other country, there are in some places at least the beginnings of disregard of the sacred day, and it is well to check the wrong doing at once. We hope the bill may become law, and then be faithfully enforced.

—THE BIBLE. The sway of the Bible—who can estimate it? It is read not only in the thousands of pulpits of Christendom every Lord's day, but in thousands of thousands of homes it is devoutly perused every day. Dr. Joseph Parker well says, "the sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into literature, and it colors the talk of the street. The bark of the merchant can not sail to the sea without it. No ship of war goes to the conflict but the Bible is there. It enters men's closets, mingles in all grief and cheerfulness of life. The aching head finds a softer pillow when the Bible lies underneath. It blesses us when we are born; gives names to half of Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself. The timid man, awaking from his dream of life, looks through the glass of Scripture and his eye grows bright. He does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand, and bid farewell to wife and babes at home. Men rest on this, their dearest hope. It tells them of God, and of his beloved Son, of earthly duties and of heavenly rest.

—REGISTRATION REPORT. The second annual report of Registration of Births, Deaths and Marriages in New Brunswick has been issued. It covers the year ended Dec. 31st 1889. The Deputy Registrar General states that while the returns are incomplete and unsatisfactory, they are much fuller than those of the preceding year. The figures are,—Births 6103, Deaths 3561, Marriages 2111. Of course these figures do not represent all, or even nearly all the births, deaths and marriages in the Province. We notice in denominational classification of marriages there is no mention made of Free Baptists. The denominations mentioned are Episcopal, Presbyterian, Methodist, Roman Catholic, Baptist, other denominations. As the number in the Baptist column is larger than any other except the Roman Catholic, we presume that the Free Baptists are included with Baptists. While we have no objection, in a general way, to being classed with so worthy a people, we think it would be much better to have a distinct classification. And we beg to suggest to the Registrar General that in the next report a column be given Free Baptists.

Numerically and otherwise the denomination is quite as important as several others, and in essentials quite as important as any other. We assume that this suggestion needs only to be made to be acted upon.

Strayed Members.

In cities and villages pastors are often surprised to find persons who were once members of churches somewhere, but who are not now connected with any church, and are in no way interested in religious work. Some of them frankly acknowledge themselves backsliders. Others do not make such acknowledgments, and yet avoid the Lord's house and people. If they attend worship, as some do, they go from one church to another, apparently afraid of being regarded as belonging to any one of them. If you can find them and get them to talk, they are fond of relating former experiences and telling of favourite ministers. But they complain of being neglected and of the pride and show which they find in the churches, and are free to criticize all the Christian workers about them. Now what ails these people?

1. Some of them are too lazy to be of much value. The hard, honest toil of the country was too much for them, and they went to the town to have it easier. An easier life to them means idleness. In most cases of this class, religious inactivity is associated with sloth in business. Either a child (or children) more enterprising than the father, supports the family, or an industrious wife has to drudge and toil to keep the wolf from the door. Such a member is no great loss to the church from which he goes, and no great gain to that to which he comes. Fortunately, he generally prefers to stay out of all churches.

2. Some are chronic grumblers. If they were ever truly converted it is surprising how it happened. "New heavens and a new earth" would hardly satisfy them. No wonder that such people are soon lost to the church. To them the preaching is wrong; the business of the church is done wrong; the members are wrong; the world is wrong. The truth is, these people are strangers to the very spirit of Christianity.

3. Others have simply drifted away from their church relations. They were once useful members and filled important and useful places in the churches whence they came. Under new circumstances they have partially forgotten their former responsibilities and duties. They need attention, sympathy and help. Happy is the pastor who can encourage and lead such as these back to the fold, and engage them again in Christian work. When once they assume their places and duties again, their usefulness is assured. No pains should be spared; nor should the pastor alone engage in this work. Every member should aid in it. To gain a brother is a grand success. A warm welcome should greet the return of all such lost members.

A Possible African Mission.

Storer College is a Free Baptist Institution at Harper's Ferry, W. Va. It has amongst its students many coloured young men preparing for the ministry amongst their own people, either in America or Africa. Among them is at least one native African. He was converted in a mission school of the Episcopal church in Africa, and came to America expressly to be educated for the ministry, expecting, of course, to enter the ministry of the Episcopal church when he should return to Africa. But he seems to have changed his mind. A letter in the "Morning Star" from Mrs. Brewster of Storer, says that in a recent missionary meeting in the College he said that God had been leading him, step by step, till he had become persuaded that his way lay in another direction from that in which he expected to go. Instead of returning to his native land to serve in connection with the Episcopal church, there had come to him what seemed a call to lead the way for the Free Baptist church to go to his own people with the Gospel and to open up a mission field. Said he: "I have not stated this before, but I have decided to write a letter to my bishop, telling him of God's evident leading of my mind to another purpose, and I think it would help the Free Baptist people to have something to do for my own people in Africa."

This young man, whose name now is Mr. Clinton, is the eldest son of the king of the Bassa tribe of Africans and heir to a kingdom larger than England. "His mother, a devout heathen, died in great grief because her son had renounced the gods of his fathers for the service of the Lord Jesus Christ." His tribe takes a high rank and does not sell its members into slavery. He has been in America five years, which have been spent at Storer College, save one

during which he taught school. At the close of this year he will enter directly upon his theological studies.

He is said to be already a scholar of no mean parts. His mind is keen and active, his comprehension clear and accurate, and his piety intelligent and undeniable. His interest for the salvation of his race colors all his efforts of whatever character. He seldom prays, speaks in a social meeting, conducts a religious service, gives a lecture, or writes a part, that his home land her great need of the Gospel is not the uppermost, the chief thought, to which his candid purpose to be well prepared to be an instrument of blessing to his own people, gives an emphasis forcible and often pathetic.

It would seem that this man may be regarded as a Providential leading of the Free Baptist denomination to undertake mission work in Africa. Where God leads, let us follow. The India mission will not be less cared for if, under Divine direction, other work is undertaken.

Mormonism in Canada.

A Methodist missionary in Utah has written to the "Christian Guardian" of Toronto, warning the people of Canada against the establishment of a colony of Mormons in the North-West, which, if permitted, will plant the iniquitous system as one of the institutions of the country. There is, says the "Guardian," a common notion that, only for the practice of polygamy there would not be much objection to the Mormons. This is a great mistake. Without at all making light of that vile feature of their system which gives a free rein to lust and licentiousness, under the sacred name of religion it may safely be said, that there are other things in their beliefs, and practices which are as inimical to good citizenship as polygamy. Mormonism has been an open sore in the body politic in the United States. They despise the law of the country, as having no claim to their observance, when they conflict with the teaching of their prophets and apostles. The system itself is the most baseless and untenable of all religious humbugs. It cannot be in the interest of any country to have any portion of its people under the power of such a false and irrational delusion. It is above all law; and no crime is too black to be approved, if done in defence of their so-called religious faith.

In the United States, by cunning and duplicity, they, for a long time, escaped the meshes of the law. So long as Mormons were allowed on juries, no Mormon could be convicted. It should be a warning to us, that the Supreme Court of the United States has recently given judgment that the State of Idaho was legally justified, two years ago, in passing laws which disfranchised every member of the "Mormon Church," because that organization teaches as a duty what the Government denounces as a crime. Quite recently the Utah courts settled that no Mormon immigrant is eligible to naturalization. Ordinary laws against bigamy or polygamy do not meet the case of the Mormons; and it is said that they have already boasted that they will be free to carry out their nefarious system under Canadian law.

The statement that they do not, or will not, practice polygamy, counts for nothing, in relation to a people with whom falsehood, and even murder, is commendable, if these acts are committed in the interests of Mormonism. Their plan of settling in large, isolated communities, where they are a law unto themselves, makes it difficult, if not impossible, to enforce the law in a Mormon settlement. The Edmunds Law was the first thing that took a hold of them in Utah. We must have something equally stringent for this country, and provide the means of enforcing it. Unless they are watched and brought under the rule of law from the beginning, they will give us serious trouble in the future.

The Foreign Field.

—In Japan there are fifty Congregational churches.

—The Church of England has nearly 360,000 members in India.

—The Baptists have in Brazil five churches, 241 members, and fifteen missionaries.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church has more than 130,000 members.

—B. Grant Guinness has thirty colored missionaries for Africa. That begins to sound about right.

—The last five years has seen great developments in opening and christianizing Africa than the ninety-five preceding.

—A paper printed in Tamil and Telugu, published by the missionaries in Madras, India, has a circulation of 100,000 copies.

—The Moravians have 98,227 members, and contribute \$500,000 annually to missions. It is said they have sent out 25,000 missionaries during the present century.

—It is said there are more than 1,000 pupils in a single, rapidly growing Sunday-school in Yokohama, Japan. The foreign field is a fruitful field for gospel work.

—There are 146 missionary societies preaching the gospel to the nations of the earth. They have translated the Scriptures into 230 languages, and the Word of God has been put within the reach of nine-tenths of the human family.

—In different parts of the world, under the auspices of sixteen different societies, there are 27 vessels engaged in missionary work. Six of these are employed in the Pacific ocean, and sixteen of them along the coast or on the rivers of Africa.

—The religious statistics of the world are about as follows: Roman Catholics, 190,000,000; Protestants, 108,000,000; Greek churches, 80,000,000; other churches, 16,000,000; total, 393,000,000 nominal Christians. Of the non-Christians there are Jews, 7,000,000; Mohammedans, 85,000,000; Buddhists 500,000,000; Hindus, 190,000,000; Heathen, 280,000,000; total, 1,062,000,000. This makes thirty per cent. of the earth's population nominally Christian.

—Sixty-one Women's Foreign Missionary Societies are recorded by Life and Light (Boston, Mass.) as now at work on the "wide field." Thirteen of them were in Great Britain, last year, with an income in 1889, of \$234,000; and nine were in Canada, with an income of \$84,257. In the United States there were thirty-nine organized societies of women, with 25,000 Auxiliaries and 8,000 Children's Bands. There were half a million members of the Auxiliaries and 200,000 members of the Bands. The total receipts of these societies in 1889 were \$1,200,000; from the beginning of work from the Woman's Boards, \$10,000,000. These societies support in the aggregate, 1,200 missionaries, 2,500 native Bible women, teachers, and other helpers, and have under charge 2,500 schools of various grades, with 60,000 pupils.

General Religious News.

—There are about 600 Presbyterian ministers in Australia.

—The Drunkards number about 114,000 members in the United States.

—It is said that Dr. Hall's Church in New York is worth \$400,000. Such a church ought to do much toward redeeming the whole creation.

—It is perhaps one of the most remarkable facts in the history of Evangelistic effort that in Carrubers' close Mission, Edinburgh, there has been a nightly service without interruption for thirty years.

Archbishop Ireland has organized a congregation of colored Catholics in St. Paul, Minn., and has leased and remodeled for them a building which was formerly a Methodist meeting-house.

Venice is said to be the most religious city in Italy. The churches are full on Sunday, and at an early hour of the day all classes of people may be found kneeling at the altar and praying fervently.

—At the Columbus (Ohio) penitentiary, every Sunday morning some twenty gentlemen from the various churches of the city spend an hour teaching the International Lesson to little groups of men, 400 of whom are in regular attendance. At the preaching services in the afternoon conversions frequently occur. Night schools, a library of 4,000 volumes, and a Bible placed in every cell, contribute to the good work of reformation.

—Finland, with the exception of Russia, of which it constitutes a province, but of which it is entirely independent in the management of its internal affairs, is about the last of European lands to legalize religious dissent. According to the "Law concerning Dissenters," promulgated in November, Protestants not adherents of the Evangelical Lutheran State religion can organize themselves into independent congregations, but only with imperial sanction. The petition for this sanction must be accompanied with the doctrinal confession of the petitioners. The congregation can select its own pastor and teacher, but must report its selection to the Finnish Senate. Every congregation must appoint a trustee to represent it over against the State; and this trustee must be a Finnish citizen, and must be acceptable to the governor. No one is permitted to leave the State religion and connect himself with a dissenting body before the completion of his twenty-first year.

DENOMINATIONAL NEWS.

REV. JACOB GUNTER's condition is not much changed since the last report. He has lost the use of his left arm, and, partially, of his whole left side. He is weak physically, and doubtless, becoming weaker, but his mind is clear and his faith stands fast.

MARYSVILLE.—Rev. Wm. Downey has been holding special meetings for several days at Marysville. There is already a good interest, with apparent promise of increase. Besides the help to members of the church, there have been some conversions. Last Sabbath one convert was baptized.

HALL'S HARBOUR, N. S.—Rev. J. W. Freeman came here to help us in revival meetings a short time ago. The Lord is blessing us. Last Sabbath Bro. Freeman baptized seven converts and received them into the church. Others have started in the good way. Z. WEST.

March 13th.

MILL SETTLEMENT, S. Co.—The interest at Mill Settlement is deepening. One sister followed the Lord in the ordinance of baptism on Sunday. We expect others soon will follow. W. H. PERRY.

March 17th, 1890.

FROM REV. G. SWIM.—I have been away from my pastorate considerable this winter. I have held a few special meetings at Lower Canterbury. The church was helped, and other good done. The recent heavy storms made the roads so bad that the meetings could not be continued. I expect to commence special meetings in Southampton this week. I am endeavouring to diligently sow the seed, keeping in remembrance the promise of God that it shall not be in vain. GIDEON SWIM.

March 11th.

TRACY STATION, S. Co.—We are still continuing special services at Tracy Station, with good results. The meetings are well attended, the church has been revived and strengthened, backsliders have been reclaimed and sinners converted. Last Sabbath, at the close of the morning service, I baptized two converts. We expect to soon have baptism again. We thank God for these "mercy drops," but may we, as a community, through His saving grace, be the recipients of an abundant shower. For this we are praying and hoping.

I must now tell you of an agreeable surprise we received at our home on Monday evening 10th inst. Suddenly there came into our domicile a large company of friends from P'ton Junction, and with them we had a very enjoyable evening. There were speeches and singing, and thus an hour or two was very pleasantly spent. We gratefully acknowledge that the kind friends left us richer by far in many useful articles, such as groceries and general household goods. I cannot forbear thanking God for the warm place He has given me in the hearts of this people, and throughout my entire circuit as well. This is only one of many tokens of kindness extended to myself and family by this warm-hearted people since coming among them. May God abundantly bless them in my earnest prayer. GEO. W. FOSTER.

ST. JOHN.—I am admonished I should drop you a line for the Denominational Column. I have been waiting for something "to turn up" that would be of special interest. La grippe still retains a firm hold upon our town, not as firm, perhaps, as during the last two months, yet strong enough to have a marked effect upon our congregations and church interests generally. During a residence of twenty years in this city I have never known so much sickness in the same time in my church and congregation as during the past four months; and the number of deaths among the members of the church during that time has been unprecedented in its history. Seven of our members have passed away since General Conference. Two of them were aged—over four score years, and came down like "shocks of corn fully ripe." The others were comparatively young, and four of them were victims of that "destruction that wasteth at noonday"—consumption. Our meetings, notwithstanding [the many sick, are well attended and of good spiritual interest. We had a blessed conference on the first Sabbath in the month, over seventy encouraging reports were given; and our communion on the Sabbath following was still more largely attended. Recently, there seems to be a spirit of earnest labour for the salvation of the unconverted, and for the reclaiming of wanderers, pressing with increasing weight upon the hearts of God's people. It is certainly hopeful, if not prophetic of blessed results, in the near future. "When Zion travails, she shall bring

forth sons and daughters, people are zealous and promise of developing and efficient workers of the Lord. I was pleased to meet the Free Baptist church of the Free Baptist church. He was away from home on short vacation, and on his way back with great acceptance and returning.

March 14th.

Ministers at

—Rev. Dr. Bill's much if at all, improve, but few words clear, and he is content in the hope of the Gospel.

—The Brussels Baptist church will celebrate its anniversary on the 29th.

—A new church in St. John. It is the First Presbyterian (pendent) St. John. Sons are included in Rev. A. McDougall's leader in the movement of the new congregation formerly pastor of the church, St. John. tion workshops in U. End.

—One hundred reported in a revival in Oregon.

—The Annual Conference was held in St. John. Mr. Spurgeon presided, gave the following by baptism 310, 71, total 430. 1, churches 118, 61, non-attendance other reasons 5, d. Total membership

—Rev. D. A. Amherst received, donation from his third of which is Rev. W. Camp of B. H. Thomas of also received \$38, and the latter pile of wood.

THE W. C. T. city last week those who attend well discussed, will result from together. On Thursday temperance meeting City Hall under Conference. Sp. the Governor, Messrs Alward, M. P. P's.

THE C. T. A. Edwards is not ing. The witness reluctant to attend got to come. T. on the stand.

Nobody need in certain circles about the C. T. A. law because it c. What sensible how pure and complaint!

AN EXTRAORDINARY many years much excited over the arrest of a young Englishman, murder of his short time ago, young man was near Princeton of his identity clear, a young suddenly appeared declared the death of his friend, F. recently accounted for going into a store Niagara Falls, listened to a story suspected him. has been given representation come to Canada proved that his own circumstances vicinity at the trial as an accused Guardian.

THE FIRST first applicant der the offer ment of 100 twelve living dozen living.

DAMAGES—look after me Central Asia injured in a court decree \$3500 down, an additional which he mi That is bett vast majority