

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 the 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 a great deal of 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. 15th, 1890.

The chaplain of the British House of Commons died last week.

The General Conference of the church of the Latter Day Saints (Mormons) last week adopted a resolution forbidding polygamous marriages in future. They do this, they say, in deference to the laws of the land. The agitation against polygamy has had effect. The Mormons may mean to do as they say, but they will bear watching.

The Congregational Union of England, declaring against the prevalent gambling, have also condemned the lotteries and games of chance so common in some church entertainments.

The Church Congress while condemning gambling, would not vote to condemn the church lotteries, but threw about them the mantle of "charity" because "conducted with a pious object in view." The Congregationalists are consistent; the Church Congress evidently believes the end justifies the means. How much effect will a protest against gambling have by a church that is guilty of gambling?

The Roman Catholic bishop of Three Rivers, Quebec, has made a new departure in the matter of tithes. Heretofore tithes on hay have not been exacted. In late years hay-growing has become much more extensive, and the bishop proposes to get a share of it for his priests and the purposes of the church. He has issued an order that the farmers must pay \$7.50 on every thousand bundles of hay. Any who fail to do so are to be regarded as guilty of larceny and to be deprived of the Sacraments of the church. It is thought that other Quebec bishops will adopt the same plan.

A Union Undenominational Assembly of Christians at work in the United States and Canada is to be held at Hartford, Conn., Nov. 6-12. It is the fifth of such meetings which have been held. The subjects which are to be considered will relate to matters connected with aggressive Christian and benevolent work—more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the Gospel. A large number of earnest and well known Christian workers from different parts of the United States and Canada are expected to be present, and a programme covering many important phases of practical Christian work is being prepared. A general invitation is extended to all Christians who may be interested or engaged in practical Christian effort to attend. Particulars as to rates of travel &c., may be had by addressing Rev. J. C. Collins, New Haven, Conn.

A large portion of our space this week is devoted to the report of Conference. The most of our readers are, we are sure, interested in the Conference, and will be glad to have the usual variety of reading give way to the report of Conference proceedings. And though so much space is devoted to it, there is not room for all, and some reports, together with editorial notes on the session, have to be held over till next week.

The example of the United States Government in dealing with the Louisiana Lottery swindle, should be followed by the Government of Canada with respect to the Quebec Lottery. What makes the Quebec scheme a more contemptible and dangerous swindle in that it is carried on in the name of "Benevolence and Religion." The circulars of this concern are being distributed throughout the Provinces. The mails should not be permitted to be used by this swindling church corporation.

CONFERENCE.—Continued.

spite of all it is making progress. Each year marks decided advance. In every civilized land the fact is now recognized that the drink traffic is evil—a menace to the individual, the home and the community, and ought, at least, to be checked and limited. In our own country the conviction that it should be prohibited is steadily becoming stronger. There is an evident increasing impatience of half-measures, and the demand for radical treatment of the question is likely soon to be made with an emphasis that cannot be mistaken nor denied.

The Free Baptist record on total abstinence and prohibition is without a flaw—at least so far as the deliverances of Conference are concerned. Long before other denominations were dealing definitely with the question this Conference was doing so, incurring, doubtless, a degree of ill-will, but being faithful in the face of all prejudice and opposition.

The position of the denomination, declared in church covenant, by oft repeated resolutions of Conference, from the pulpits and in the organ of the body, is—

(a) That every Free Baptist church member is a pledged total abstainer from intoxicants.

(b) That every member must give the help of his positive influence to the temperance reform, and further the movement for prohibitory legislation by every means in his power.

(c) That it is the duty of every Free Baptist minister to give earnest advocacy from pulpit and platform and in every way open to him, to temperance and prohibition.

(d) That moral sympathy and support, and the personal help and influence of all its members are pledged to officers of the law and others who are endeavouring to enforce the Canada Temperance Act.

(e) That it is the duty of all good men, rising above selfish and party considerations, to give their support only to such candidates for representative positions as guarantee, by their character and pledges, that they will advocate and support advanced temperance legislation.

We cannot claim that all the members of our churches, or even all who may at one time or another be members of this Conference have been consistent with the temperance and prohibition principles of the denomination. But we do declare that all whose course has been inconsistent therewith are held to have intoned their course the often expressed and strongly affirmed convictions of this body, and to have thereby hindered its purpose, and we hereby affirm our convictions that whatever member of the Free Baptist church does in any way aid in the use and sale of intoxicating liquors for beverage purposes is clearly out of line with the principles and practice of this Conference.

We reaffirm all previous declarations and resolutions of the Conference on this vastly important question, and pledge ourselves anew to the fullest sympathy with and the most earnest endeavour in behalf of every movement to overthrow and utterly destroy the drink traffic.

While we have nothing but words of cheer for the various temperance organizations which are doing so good service, we believe that it is especially the duty of the church of Christ to be foremost in the crusade and unceasing in efforts for the removal of the great curse. The church that joins hands with the vile thing is doomed, and deservedly so; the church that makes any compromise with it—that takes its money, is silent about its abominable character, or courts and tolerates its friends, has fallen from her high position, trails her garments in the filth of sin, and puts Christ to shame in the presence of His enemies. The church, as the individual, that in any way, by any means, for any consideration, on any plea, obstructs or aids in obstructing the progress of temperance work or the enforcement of temperance laws is an ally of the drink traffic, shares the responsibility of all its horrible doings, is guilty of grievous sin against God.

In political action we know no party, as such. We are against any and every form of legalizing the deadly traffic; we desire its utter and absolute prohibition. And we are for whatever party or union of parties will honestly secure such prohibition. We do not advise our people to support this party or that party, but to support this principle of party men who are out and out prohibitionists.

We want entire, absolute, eternal prohibition of the ruin trade. If the Liberal Conservatives give it to us we will thank them; if the Third Party men give it to us we will thank them; if it comes by the best men of all parties working together we will bless their union. What we want is not the triumph of one party or another, as such, but the triumph of Christian conscience in the delegatization and utter suppression of the hideous, hateful thing which, established in our midst, makes such ghastly havoc.

Re-affirming, with all possible emphasis, the position taken by the Conference from year to year on this subject, we again declare that the attitude of Free Baptists is that of uncompromising opposition to the drink traffic, to

every form of its legalization, and to every politician or other person who gives it any support or countenance; and that we are pledged, in the most solemn manner, as a denomination and as individuals to do everything in our power to secure prohibition.

G. SWIM. T. S. VANWART,
T. W. CARPENTER, WOODBURY SHEPHERD,
JOS. McLEOD.

The report elicited an interesting discussion, and was adopted. Following it was the following resolution on Temperance in Sabbath Schools, which had been laid on the table Saturday evening awaiting the foregoing report:

Whereas, the rum traffic lies in wait for our children to lure them to ruin, body and soul, and

Whereas, it is our Christian duty to fortify them against the wiles of the destroyer, and to protect them from its awful power.

Therefore resolved, 1. That it is of highest importance that all the children who come under our care be instructed in the principles and practice of total abstinence.

2. That the teaching of temperance necessarily includes instruction as to the wickedness of the drink trade, the heartlessness and cruelty of those engaged in it, the sin of being in any way a party to it, and the duty of disowning, opposing and helping to destroy it.

3. That it is the duty of the Sabbath school to impart this teaching regularly, carefully, earnestly.

4. That every Free Baptist Sabbath school be strongly recommended to embody the foregoing views in its temperance teachings in order to bring them in harmony with the conference's position and purpose, and that conference cause its proper officers to prepare and supply to our Sabbath schools a suitable form of pledge and honor roll for use therein.

Adjourned.

Met again at 1.30 p. m. Prayer by Rev. T. Connor. The committee on

EDUCATION

submitted the following report:

In submitting the Annual Report on Education, your committee is pleased to be able to say, that, a steadily increasing interest in this subject, and especially in higher and ministerial education, is showing itself amongst all classes of our people. One of the good results of our excellent public school system, is seen in the growing thirst in our young people for advanced learning. There seems to be no good reason now, why any child in this country should go without the advantages of a good common school education. Indeed quite a percentage of our young people may, and should have the benefits of a Seminary course, though many may be unable to attend College or a Theological School. While we think it highly desirable that all the people should be educated, we think it quite as important that the whole of each pupil should be cultured. One fault in much of the education of these times, is its onesidedness. It cares for the intellect but neglects the heart. The religious as well as the intellectual should be developed. Mere intellectual education cannot make a man better morally. As it is a matter of everyday observation, that intellectual culture and moral culture do not necessarily co-exist, your committee feels that we cannot too strongly emphasize the importance of educating our children in Christian schools and under Christian influences. Attention should be given to Bible study, and to those personal accomplishments so desirable in educated Christian people. There is nothing in the knowledge of classics, mathematics or chemistry, that can purify the heart or convert the vicious into the virtuous. The moral and religious in education is of the greatest importance. Any learning that leads along a path, at the end of which, the soul meets God, or the study of any science that cuts loose from Jesus Christ should be repudiated. Hence the great worth and the advantages of an institution conducted on Christian principles, and where the pupils can have all the comforts and influences of a Christian home, as they have in our own school, the Union Baptist Seminary at St. Martins. Though not a Theological institution, it makes consecutive Bible study and moral culture so prominent in its work, that it must commend itself to the confidence of all parents who value the moral and religious training of their children. Such schools are a need of this age, not for ministerial students only, but for all classes who desire a good and symmetrical education.

As no religious body can hope, in these days, to attain to any great degree of usefulness, without the assistance of liberal scholastic culture, we feel encouraged and believe the denomination is being strengthened by the accession to our ministry of some young men who have spent years at the schools in preparation for their life work. The outlook for the future is also brightened by knowing that a number of others are now taking the Seminary course at St. Martins, while one other young brother intends to leave home in a few days, for London England, where he expects to study in Spurgeon's College.

Your Committee thinks that all young men who are looking towards the ministry amongst us, should be encouraged, and when necessary should be helped in acquiring a liberal education, if at all possible, at least so far as our Seminary course provides. While we admit that a young man of good natural endowments can educate himself, the question is, would this be right and best? Is it wise to allow such young men to take upon themselves such burdens? If a young man takes time to earn the money needed to educate himself, it will require additional years to complete his studies, and just such years of a valuable life as the denomination cannot afford to lose from ministerial work. In every way it pays to assist worthy, needy

students. Many of our young men of common sense, sound judgment and deep piety hear the voice of the spirit in the chambers of their souls, calling them to the work of preaching the gospel of Christ, and may the men of means amongst us, as clearly hear the voice of God calling them to assist such young men through the schools.

Your Committee is pleased to be able to report so favourably of the Union Baptist Seminary. The work done last year is highly satisfactory. The school more than paid its own expenses. All the students of last year who are attending school anywhere this year, are back to St. Martins.

The experiences of the school have satisfied its friends that co-education can be successfully carried on. Not a single case occurred during the year, giving the least trouble, between the young men of one end of the building, and the young women of the other end. There are now more than a hundred pupils in attendance, with others to come soon.

The only drawback to the prosperity of this school, is the financial burden it carries. The balance of the construction debt is quite large. Too heavy to be allowed to longer rest upon the shoulders of a few faithful friends of the institution. An appeal has been issued by the Board of Directors, to the churches of the denominations owning the property, asking that an amount equal to one dollar from each member be raised. This would pay the whole indebtedness and at once relieve the burdened Directors.

Your Committee desires to urge the consideration of this appeal, and hopes this Conference may be able to devise some way by which our churches can be reached and this amount secured. We hope our people may soon get the weight of this matter on their hearts, and that there may be found amongst us those who will soon give donations towards the liquidation of this debt worthy of the denomination.

We would strongly urge our people to patronize the only Seminary in which we have any denominational interest, Free Baptists should, by all means, when sending their children to a boarding school, send them to St. Martins.

G. A. HARTLEY, WM. DOWNEY,
A. H. McLEOD, G. J. WORDEN.

Rev. Dr. Hopper, Principal of the Union Baptist Seminary, was introduced, and addressed the Conference.

He spoke of the steps leading up to the union of the denominations in education, resulting in the erection of the Seminary. The buildings now occupied by the school cost over \$50,000. He liked to hear people of both bodies speak of it as "our Seminary." Referring to the question sometimes heard, "Why cannot we go to the public schools?" he pointed out the advantages of such a Christian home school as the Seminary. The school, he said, is self-supporting. Last year there was a surplus of \$108, and it may fairly be expected that there will be a larger surplus at the close of this year. Only one thing is troubling the Directors and himself—the debt on the property. It is really only half paid for. He explained the liabilities, and declared his belief in the ability of the bodies owning the property to free it from debt if they once set about it.

He urged the churches to work the dollar a member plan, which would enable the Directors to meet pressing floating liabilities. He claimed that the school is superior to others in that it is mixed and a home. Co-education is a success in every way. Speaking of the course of study, he referred to the Bible work, in which the Seminary is in advance of any school of which he has knowledge. Students are given as good an idea of the Bible as of English, Canadian and Roman history. Marking is done for Bible study as for other studies. He urged the importance of sending the young men who have the ministry in view to the Seminary. He said those of them who are at the school are worthy. The churches should help such young men. If we do our duty by this School, our descendants will bless us. Its existence is vital to all our work.

Hon. Geo. E. Foster said it is well to emphasize Dr. Hopper's statements. We have not done, he feared, our full share, and we ought, in honour, to make a strong, united effort to do more. He likes the dollar a head plan; it is a very small thing to ask. We ought to be able easily to raise \$8,000 or more. This Conference should press the matter on the attention of the churches. His convictions grow stronger that boys and girls from home at school should be in a Christian institution.

Rev. Jos. McLeod and Rev. G. A. Hartley also spoke.

After the speeches subscriptions were made to the amount of \$130. We think the presentation of the Seminary's claims by Dr. Hopper to representatives from so many parts of the Province will have good effect.

At 3.30 p. m., Monday, public meeting of the W. F. M. Society was held. We hope to have a report of this for next issue.

HOME MISSIONS.

Business was resumed at 7.30 p. m. Prayer by Rev. G. Swim. The report of the Executive for Home Missions

was presented by the Corresponding Secretary, Rev. J. T. Parsons.

An appeal was made at our last General Conference in behalf of our Home Mission interests which, I am glad to say, met with a hearty and most generous response. A number of the members of our churches attending General Conference, feeling the importance of Home Missions, pledged their several churches to amounts that in the aggregate reached the sum of Five Hundred dollars, thus placing at the disposal of your Executive a larger amount of money than in previous years, enabling them to assist a much larger number of churches, by giving them mission labour, or assisting them in sustaining pastoral oversight.

No less than thirty churches and preaching stations have, during the past year, been assisted in maintaining regular preaching for the whole, or part of the time. Prayer and Conference meetings, that had gone down, have been re-established and kept up. The ordinances have been administered, while Sabbath School interests, and house to house visitation have been carefully looked after. The first District has, for years past, been the least able, from the weak and scattered state of the churches, to maintain stated ministerial labour. Your Executive was able last year to report a marked improvement in the spiritual condition of this District. Under the faithful and efficient labours of Rev. J. J. Barnes, many of these weak interests have become almost self-sustaining, and there are gratifying evidences of continued growth and enlargement. The outlook was so favorable that your Executive deemed it advisable to put one of our young men on that District for the entire year, to assist Bro. Barnes in supplying its spiritual need. Licentiate Frank A. Currier was chosen for that mission, and he has laboured the whole year, principally with the churches on the Tobique River. His labours have been highly appreciated and gladly received. His preaching stations were Athurette, Reed Settlement, Long Island, Foster's Cove and other settlements on the River. He reports to the Executive having made six hundred and sixty three pastoral calls, preached one hundred and twenty-two times, attended fifty-two prayer and conference meetings, and collected for the mission \$160.20. We are glad to report that this District is looking up, and bids fair, in the near future, not only to be self-sustaining, but in a position to help others. The amount raised by the churches in this District for the year was supplemented by a grant of two hundred dollars from your Executive, to enable Bros. Barnes and Currier to spend all their time in building it up, under their labours forty-three were baptized, and seventy added to the churches. Geary, Victoria, Waterville and Gagetown were assisted in retaining the services of Rev. John Henderson, whose labour amongst them was timely and profitable.

Rev. John A. Robertson and licentiate Lemuel Cosman, under the direction of the Executive, formed a circuit of the churches in Kars, Kingston, Jerusalem, Oak Point, Hamilton Mountain and Brown's Flat; engaging to supply stated labour to them for the entire year. As they were unable to give these brethren sufficient support, the Executive made them a grant of fifty dollars. They have been helped and encouraged, and some of them have been blessed with conversions and additions.

Rev. J. N. Barnes was granted fifty dollars to expend in labour among our churches in King's County. He laboured regularly among our weaker interests, greatly to their encouragement and profit.

Licentiate Rodgers was employed by the Board for two months during his vacation. He laboured acceptably at Gagetown, and with other churches in Queens.

Rev. John Perry spent the year with the churches on Campbell Island, and your Executive made those churches a grant of fifty dollars to enable them to retain his labours. Bro. Perry's labours were pleasant to him and of profit to the churches.

In consequence of deaths, removals and schism, a number of the churches on Grand Manan Island had become weakened and discouraged, and your Executive deemed it advisable to make a grant of one hundred dollars to enable them to secure the labour of Rev. T. O. Dewitt for the past year. Bro. Dewitt has laboured faithfully, making a circuit of the Island, and his labour has been blessed of God. A goodly number have professed faith in Christ and followed him in his ordinance, and others are only waiting Bro. Dewitt's return to do likewise.

The church at Beaver Harbour, assisted by your Executive, engaged the services of Rev. C. F. Rideout, who remained with them part of the year, when Rev. F. Babcock was sent by the Board to remain with them until Conference.

The work of your Executive has been, for the most part during the year, extending aid to the churches and pastors to ensure they stated preaching and constant care. They feel assured that the grants made have been wisely and economically appropriated, and of incalculable benefit and encouragement to struggling interests. In some instances, the salvation of the very life of the church has depended upon the small assistance afforded.

We close the year's work with devout thanksgiving to Almighty God, that we have been enabled to extend help to so many churches. But we are constantly reminded by the Macedonian cry that salutes our ears, "Come over and help us," and the bending heads of the ripened grain that we see covering the fields on every side, that our work is not yet done, scarcely commenced. If we would gather in this harvest for God and our denomination, we must not relax our effort nor hold our hand. We ardently hope the enthusiasm of last year will be intensified in this, and more will be accomplished for our home work than ever before. An appeal was made by

your Executive to the churches, and sent in circular form to churches, ministers and officers, urging the claims of the home mission interests upon the prayerful consideration of all and asking for contributions. Some of the churches responded promptly and generously, making our hearts glad with words of comfort and cheer, but others, and far too many, failed to allow the appeal to impress them, and made no response. Some, it may be through simple neglect, put the matter off, until the appeal and its claims were forgotten.

Your executive would like to press with renewed emphasis the declaration of last year, that there was never a time in our denominational history when it was more necessary to give special aid and careful attention to our Home Mission work than now. While we are expending thousands in Foreign Mission work—and God forbid it should ever be less—we should at least spend one thousand dollars this year to build up our struggling interests at home. God has committed to us this work, and we should assume the responsibility cheerfully, and do it. As the Executive expressed it in their appeal, "We should do this work for the sake of the cause which is so dear to us all, and to which we owe so much; do it for the strengthening of the interests now in our charge, and for the perpetuation of principles and experiences which we cherish; do it for the blessing of those who, if not reached and helped by us, will be wholly uncared for; do it for Jesus sake, whose we are, and whom we love and serve."

Rev. J. J. Barnes moved the adoption of the report. He spoke of his deep and increasing interest in the Home Mission work. The late Rev. A. Taylor had influenced him to go to the First District, and he had not regretted going though the demands on a missionary there are great. He is impressed with the thought that the position of the denomination in the Province is largely that of a missionary. To do our best in Foreign Missions and in every department of work we need to carefully cultivate the whole home field. We need organized effort. His experience has taught him that the great need is work on the pastor's methods. There has been altogether too much fitful work. The first year he had found the people in some places expecting that after a few weeks of special effort he would bid them goodbye. He found, too, that the effects of that kind of labour disappeared about the time the missionary took his departure. He is encouraged, the outlook is good, and all that is needed is patient, plodding, consecrated effort. For the people generally to be interested in H. M. work they need to invest in it, and he hoped they would do that to the full of their ability.

Rev. G. F. Currie had no new plans to suggest. The one object to be kept in view is the conversion of men. Planting Free Baptist churches is not the first or chief end, but to get men saved. The church planting will follow. One reason why Christian work does not go forward more rapidly is because too many fail to appreciate the great end of all preaching and Christian activity. If they realized fully the meaning of Christ's words, "As Thou Father hast sent me into the world, even so have I also sent them into the world," the work would move on with mighty power. There is a failure, also, to realize individual responsibility. A few have to do the thinking and planning and bear the large share of the burdens. The only thing that some do is find fault with what others try to do. He does not think we can do our best in mission work till the pastorate system is better established. And the chief difficulty in the many of the proper working of the pastorate system is the failure of ministers to keep within the lines of pastorate arrangements. The churches want the system, for the regular preaching. The strong churches should gladly help bear the burdens of the weaker.

Bro. W. R. Reid spoke of places, other than those in darkness or the wholly neglected, that need mission help. Churches that from various causes have become weak are needing attention. His year's experience had taught him that more people are craving Christ than he had ever thought.

Rev. G. A. Hartley said possibly the fathers organized more churches than they should have; but, whether they did wisely or not, we must care for what we have and extend our borders.

Bro. Vince called attention to the fact that the Treasurer's report, which he had seen, showed that a much larger number of the churches than usual have this year contributed to this work. This he regarded as a striking sign of more general interest, and is very encouraging and full of promise.

The Treasurer, Rev. G. A. Hartley, submitted his report, showing receipts \$659.75, and expenditure \$582.65.

The Corresponding Secretary of the Executive for Foreign Missions presented a report. The Treasurer, also, reported, and several interesting speeches were made. But these we hold over till next week.

Tuesday.—

a. m. After

Rev. G. W. L.

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