

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 \$2.90 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. Its change is 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 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 needless 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 24th, 1890.

—A GOOD CHANCE. Many subscribers will, we hope, find it convenient to send their subscriptions to us by ministers and others coming to Conference next week. If the ministers will kindly mention the matter to their congregations next Sabbath, doubtless many will avail themselves of the opportunity.

—Though you remain at home, you are not relieved from participation in the work of God abroad.

—You cannot be neutral on moral questions. When you try to be so, you count on the wrong side.

—"The man who keeps still when he ought to denounce wrong is a public criminal."

—Take your young children to church. If you would have them love the house of God, begin early to train.

—SERVICE. Christ requires service of His disciples. He "went about doing good." So must His followers do. They are "created in Christ Jesus for good works."

—We are glad to hear from Bro. Crowell that the N. S. Conference had a good session. The full report will be looked for with interest. We are sorry the N. B. delegate, Rev. Wm. DeWare, did not attend. It was a real deprivation to the Editor of the INTELLIGENCER that he could not be there, but duties here prevented him.

—GROWTH. Are you making progress in the divine life? You ought to be. Good Matthew Henry says, "Grace must always be growing. He that sits down contented with the grace he has, and is not pressing forward toward perfection, and striving to grow in grace and to get the habits of it more strengthened and confirmed, and the actings of it more quickened and invigorated, it is to be feared hath no grace at all."

—It is well said that the man who is most sensible of his moral weakness will be most likely to watch against temptations, and keep himself out of their way. It is equally true that he who fancies himself strong courts temptation and is likely to be overcome.

—THE ANTI-LOTTERY BILL. The Anti-Lottery bill, has passed both branches of the United States Congress, has received the signature of the President and is law. Under this new law the Postal service of the country cannot be used by lottery companies for sending or receiving. It is aimed especially at the Louisiana Lottery, and it is hoped will seriously interfere with the swindling of this huge concern.

—INFANT BAPTISM. A writer in a Western Baptist paper makes the following statement of the reasons of the several bodies that practice infant baptism for doing so:

"1. Episcopalians baptize the babies to regenerate them.
"2. Presbyterians because they are children of the Covenant.
"3. Methodists because as fit for heaven they should be regarded as fit for the Church.
"4. Catholics because the Pope orders it. As subject to the Pope in all things they obey his command and baptize, even in the article of death."

A "Thus saith the Lord" would be better, but unfortunately for our brethren it cannot be found.

—NOT SO LARGE. Occasionally the statement is made that the number of non-conformist ministers in England who join the Established church is large and increasing. Investigation, however, shows that the statement is unfounded. There are probably as many ministers leaving the Established church to join other denominations as go from others to it.

—DO YOU KNOW ONE? Do you know any case similar to this?

The good people in a certain village were horrified because the preacher went away without paying his debts; but they did not seem to think it a matter of moment that they had failed to pay the preacher his salary. One difference between the preacher and the people was that he intended to pay his bills as soon as he could get the money, while the church never intended to pay him. And yet they could be horrified and criticize him for not doing what their dishonesty made it impossible for him to do. Such a church is "a whited sepulchre."

—UNWISE HASTE. There are good grounds for the Inquirer's belief that "haste is the delusion and curse of courage." We seek to grasp results without the preparatory work necessary to their production. We expect to reap before seed has time to germinate. We find men impatient to enter the ministry, and so, deeming years of study a waste of time, they take a "short-cut" to the pulpit, only to find disappointment and oftentimes contempt, when they might, by becoming better equipped, have had large usefulness and honor. Depend upon it, the man who is not willing to begin at the bottom of the ladder, if by any chance he mounts to the top without going up by the successive rounds, will have an ignominious descent.

The Conference.

Next week the fifty-eight annual Conference of the Free Baptists of New Brunswick will meet at Millstream, K. Co. The Ministers' Conference will be held on Friday, and the General Conference on Saturday, at 10 a. m.

Conference is always regarded with much interest, not only by the ministers and lay delegates, but by the members of the denomination at large. Thousands who have never attended a session and who never will attend one, have the Conference in their thoughts and on their hearts, and earnestly pray for the Divine blessing on it. And then they watch eagerly for the report of its work, rejoicing in everything done to strengthen the stakes and lengthen the cords of the church of their love.

What the session of this year may be none can tell in advance. That it may be one of interest and profit several things are necessary, among them these:

Every member should attend. The ministers are all expected to be present. No small matter should be permitted to interfere with attendance. But not only the ministers, all the lay members, also, are equally under obligation to be there. The District Meetings are supposed to have appointed as delegates brethren willing to give the time and be at the expense of representing their Districts in Conference. Their presence is quite as necessary as is the presence of the ministers.

All who attend should go prepared to remain to the close of the session whether it requires four days or a week or even longer time. To be there a day or two is not enough. If the work of the Conference is worth doing at all, it is worth doing well; and it cannot be well done unless sufficient time is devoted to it, and there is the interested and active participation of all the members. To leave the work to be done by a few is not fair to the few.

The Divine presence is necessary to a good session. To this end prayer should be made without ceasing, not only by the members, but by all the people interested. In every church and home of the denomination let there be special and fervent supplications for the presence and power of God amongst His people in annual meeting. "Except the Lord build the house, they labour in vain that build it." Without His presence the session will be cheerless and a weariness; without His guidance all the plans and purposes will be blunders and will obstruct rather than forward the work; without His blessing on our endeavours they will be in vain. "Without me ye can do nothing"—as it ought to be done.

What the reports may show of results accomplished in the year, it is impossible to even conjecture with any

degree of accuracy. That they will show that much earnest work has been done, we have no doubt. Whether the reaping has been equal to the sowing will be made known. But if it should appear that it has been more a year of scattering seed than of garnering fruits, we are sure there is no reason for discouragement.

Besides routine, the hearing reports and attention to such matters as every year come before Conference and like bodies there will probably be a good deal of new work. There ought to be. Among the things that may engage attention during the session are these: Education, having reference especially to the denomination's interest in and duty to the Union Baptist Seminary; the enlargement of our mission work, both Home and Foreign, and the perfecting of plans for its better support; more thorough examination of candidates for the ministry; Baptist Union; the organization of a Free Baptist Publishing company, and facilities for the fuller supply and better distribution of christian literature, especially that which is denominational; the grouping of churches to avoid waste of ministerial strength and to get the best results from the labour expended; the organization of Young People's societies in the churches. These with others of more or less importance, are questions that may very properly engage the consideration of Conference.

The announcement of rate of travel to Conference will be found on the next page.

The Pulpit and Present Day Questions.

In the "Daily Journal" of Racine, Wisconsin, we find the following paper on the above subject read before the Ministers' Association of that city by Rev. T. H. Siddall:—

During the last twenty five years the sphere of the pulpit has been narrowed and broadened; narrowed by the power of the press and the platform, broadened by a deeper, wider view as to the range of christian truth and the claims of christian teaching.

"Other worldliness" to growing christian thought is merged in a present salvation for the whole life in all relations. The eternal is a present now in a righteous condition of spirit. "The kingdom of heaven is within you."

Root ideas are the distinctive characteristics of christianity; salvation by regeneration make the tree good and the fruit will be good. From within to without change the man and you change his conditions. "Behold I make all things new" from center to circumference.

Refining is not expulsion, education is not regeneration. "Ye must be born again." Christianity is essentially a life. "Abide in me and I in you." Not ideas the source of life, but life the source of ideas. A new life, new thoughts, new principles. "As a man thinketh in his heart so is he." Change the thought change the man. Sin not in circumstances outside, but rooted to wrong thoughts within. The man wrong, conditions wrong. Hence the dark brood of evils that afflict society. The cause of discord is sin, selfishness; the cure is in one word, Christ. The christian pulpit stands for Christ. To continue His mission, fulfil His purpose, express His teaching. He is our example. Evils abounded during His earthly ministry, selfishness was rampant. As the Friend of all He exposed evil, denounced wrong and gave to all the golden rule. His own principle was reformation by regeneration; make the tree good and the fruit will be good. It was the method of the Apostles, it was the method of the pulpit if true to the Christian gospel. The means, "Preach the Word," the power, "Lo, I am with you always." It is the method of Divine wisdom for re-creating man, reconstructing society; alike true in science, philosophy and experience.

The pulpit is to be one with man in all that concerns his well being and welfare. Sociology and political economy are not final utterances apart from christian revelation. Statecraft is not outside the pale of christianity. No statesmanship worthy of the name is divorced from christian principles. Legislation grounded in righteousness abides. Back of the nation is the God of nations, and he will overturn, and overturn until he doth reign whose right it is. Nothing is settled until it is settled right. The eternal law as to man and things is with the christian pulpit. "Righteousness exalteth a nation," and whatever hinders man and the nation in the pursuit of righteousness, is outcast of God and should be of the pulpit.

Intemperance is the foe of man and God. "If thy right eye offend thee pluck it out." True for man, true for the nation. Root and branch method is the one method of the christian gospel. "Wilt thou be made whole."

To compromise with undoubted evil is foreign to the law of Christ. To regulate evil, is to sanction it. Cast out is the demand of Christ's teaching. Law cannot make men whole, but it can reflect God instead of the devil; it can help man instead of hinder; it can bless instead of curse.

Sabbath desecration is a pressing present day question. Take the day out of the week and what a ship without a rudder, the rocks at hand and shipwreck near by. The broad fact is clear that one day in seven is demanded for rest and worship by the law of God. Physical, moral and spiritual interests demand it. Liberty is bounded by obligation. "Remember to keep holy the Sabbath day."

The relations of capital and labor are not outside christian teaching. "Servants, whatsoever ye do, do it heartily as to the Lord and not unto men." That means at least a fair day's work; "Masters, give unto your servants that which is just and equal;" that would be a fair day's wages at least. "And equal" market price! Is that meant? No! More what is just in the light of the golden rule.

The accumulation of wealth is within the range of christian teaching. Socialism centers in the money question. The Saviour said, "Lay not up for yourselves treasures upon earth. Did He mean not beyond a million or two dollars? Perhaps some christian millionaire can explain what he meant. On this question the New Testament is not silent. To solve it calls for large wisdom. Foolish denunciation is baneful, but wisdom in the light of the eternal is profitable to direct.

John Stuart Mills made it a charge against the New Testament, that it was silent as to the duties and obligations of citizenship. He overlooked the fact that the law of the Old Testament in principles is binding still. Christ came not to destroy the law, but to fulfil, not abrogate, but exalt. "Do all to the glory of God."

Politics, the art of government, are not removed from christian teaching. Party is one thing, and the principles of the "King's Manifesto"—the sermon on the mount—another. National ideas outside the eternal Word are but seeds of corruption. "A wise and understanding people," build on that Word that abideth forever.

The marriage tie is linked with the blessedness of home. The woeful blight of divorce is snapping the foundation of home life. The law and guards of marriage are not of expediency, but of the New Testament. Adultery is in the church; in members unrighteously divorced, and unrighteously married. Selfishness and lust are at the bottom of much that goes by the name of incompatibility of temper.

These and other questions that interest men are discussed in the press and talked in the market place. Socialistic thoughts are coming to the front and taking root for weal or woe.

The pulpit cannot deal justly with the christian gospel and pass them by. The heaven of christian truth is the great solution; the method of the christian gospel the hope of society. In the pressure of present day questions of practical interest we have a rich blessing to the pulpit. Drawn from the questions at best remote from present duty, the pulpit is called upon to deal with that before our face; to sow that in the power of the christian gospel not possible to schoolmaster or legislator.

With the facts and forces of the christian gospel we can face the problems of our lives in calm confidence and with bright hope, saying to the world as we point to Christ, this is "The way, the truth and the Life."

The Nova Scotia Conference.

DEAR BRO. McLEOD:—The Free Baptist Conference met in Annual Session at Centreville Cape Island, on the 11th inst., and completed its work on the 15th inst. About fifty-five members were present, and we also enjoyed the company and help of Rev. W. J. Tivort, of Lynn, Mass., and Rev. E. W. Porter, of the Rhode Island Association. The weather was threatening during the sessions, so that boat communication with the main land was not convenient, and the attendance of visitors was somewhat less than usual on Sunday.

Rev. J. W. Freeman was chosen Moderator, Rev. J. L. Smith Assistant Moderator, Rev. G. Crowell Clerk, Rev. D. T. Porter, Corres. Secretary, Rev. W. C. Weston, Treasurer. The Corresponding Secretary, Bro. Freeman, read an interesting and encouraging report, showing a net gain of 14 during the year; present membership 3803, monies raised for churches \$8253.46, for S. Schools \$600; number of members of S. Schools 2618; 38 churches. The Reporting meeting was very interesting, although we missed the usual delegation from your Conference, and the good cheer which a

long habit had confirmed us into expecting from the Editor of the REL. INTELLIGENCER.

Some changes were made which we hope will be productive of good. A Resolution approving the sending of female delegates to the Conference from our churches; one Treasurer for all our Societies and the Conference; a remodelling of our Foreign Mission Society, with a form of organization for auxiliary societies; arrangements for a manual for pastors and church workers; the annulling of a troublesome article of our Constitution, No IX; an improved plan of Home Mission collections.

The Foreign Mission Society raised the usual amount for the maintenance of the work in India.

The Home Miss. Society has disbursed about \$400, with very good results.

The examination of licentiates was a very pleasing one. The outlook for our denominational operations, since we have had opportunity to review the work of the past year, contains no reasons for discouragement.

An invitation to meet next year at Beaver River was accepted. Bro. Reeder and his people made the visit a very happy one to all who came.

Yours &c.

E. CROWELL.

P. S. I will send you the minutes of the session, as soon as possible.

E. C.

General Religious News.

—The first Japanese Christian Church was organized March 10, 1872.

—Mr. J. J. Hill has given a half million of dollars to establish a Catholic theological seminary in St. Paul, Minn.

—In 1841 there were 8,000 Jews in all Palestine. In 1883 there were 20,000; but so great has been the increase of late that in 1888 the number reached 70,000, about the number that came up from Babylon.

—How is it possible for you to have any love for Christ, and yet do nothing to carry out his dying command: "Go ye out into all the world, and preach the gospel to every creature?"

—Wendell Phillips said: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

—Educated natives in Japan and India are beginning to realize the value of Christian home life. A Japanese gentleman lately remarked, "The religion that makes the purest and happiest homes, will always be the best for any country. If Christianity does that it is the right religion for Japan."

—The British Government has secured for the missionaries and churches of Madagascar the fullest guarantees of continued liberty of conscience. France promises to respect the religious convictions and rights of the people. Madagascar may now be considered a French possession.

—The troubles of the Wesleyan Christians of the Tonga Islands appear to be over. The Prime Minister, Mr. Baker, who came to the Islands as an agent of the Wesleyan Methodists, and who eventually became Prime Minister, undertook to erect a State Church and was allowed to oppress most outrageously those native Christians who would not accept his ideas. They were persecuted most rigorously, even unto bloodshed. The King has now got rid of him and banished him from Tonga, and there is peace once more in the Church.

—About \$100,000 was sent from England during last year to support missionaries on the North Sea among English deep-sea fishermen. Ten vessels, fully equipped for evangelistic work, three of which are used as hospital ships, are employed in this good work. It is said that one of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she "had come out to do us North Sea dogs good." It is, no doubt, difficult for those who have no knowledge of the spirit of the gospel to understand the sacrifices that are made by the missionaries of the cross.

—Mr. D. L. Moody will open the hotel at Northfield, Mass., as a winter training school for women. The main object, as in all of his educational schemes, is Bible study. He purposes by thorough, systematic teaching of the Word of God to fit young women to be Christian teachers and workers. But, in addition to this, there will be training in cooking and dressmaking, so as to help women to be self independent. The hotel "Northfield" accommodates some seventy-five pupils. The school year will extend over six months, from October to March inclusive, divided into two terms of three

months each with a brief interval at holiday week, from December 24th to January 6th. Applicants should be at least twenty years old. The cost will be one hundred dollars a term, including tuition and board.

—Dr. Verbeek, the distinguished missionary, who was one of the very first along with Dr. Brown to enter Japan with the glad tidings of salvation, and who has been of such inestimable service to the empire by his work in aiding to translate the Scriptures, is now here visiting the reformed churches of this country. He gives the most clear, connected, satisfactory and thrilling accounts probably yet heard here of the progress of Christianity from the beginning in Japan. It is his firm and joyful belief that before or at the end of the present century, i. e., in about ten years, there will be no more need to send missionaries from this or any other country to the kingdom of the Mikado. The doctor is intensely earnest in urging that many missionaries should be sent now and with all speed. Now is the all-critical hour. The iron is hot, the blow must be struck. The empire of that deeply interesting nation is in a transition state. Public opinion shifts by the day. All the elements of society, high and low, are in commotion. It is the opportune and golden moment for proclaiming Christ. Well, then, let it be done. Think of it!—the most progressive and noblest nation of the Orient won completely for Jesus by 1900!

DENOMINATIONAL NEWS.

LICENTATE C. W. ROGERS, who is now supplying a church at Amesbury, Mass., and whose engagement there ends with this month, wishes us to say that he is open to an engagement with a church or churches in this Province after Oct. 1st.

☞ We hope Bro. R. may be secured by one of our pastors.

SECOND CHURCH GREENWICH.—Rev. John A. Robertson and Bro. Lemuel Cosman have been labouring with this church during the past year, preaching alternate Sundays. Bro. Robertson preached his farewell sermon (for the time being) Sunday evening, Sept. 7th, to a crowded house. We hope to hear from him again after Conference.

C. H. G.

LEWIS MOUNTAIN, W. Co.—An extensive revival of religion is now in progress at Lewis Mountain, W. Co., under the united labours of Rev. Mr. Schrumm (Baptist) and Lic. A. Perry, Free Baptist. About three weeks ago they began special meetings, which have resulted in the whole community being moved by God's wonderful power in reviving christians and converting sinners. Last Sabbath was a day not soon to be forgotten by God's people. At 2 o'clock p. m. we assembled at the river, where twenty-eight persons were buried with Christ by baptism, fifteen by Bro. Schrumm and thirteen by the writer. Those, with others baptised previously, make thirty-seven in all. About 700 people witnessed this impressive scene, and great was the solemnity that seemed to pervade the vast throng, as they lined both banks of the stream. At 7 p. m., a praise meeting was held in which about 150 declared themselves on the Lord's side, and about 20 expressed a desire to be christians. It was indeed, as many expressed, a great day for Lewis Mountain.

G. F. CURRIE.

Sept. 16th.

FOURTH DISTRICT.—The annual meeting of the Fourth District was held at Tracey Station, S. Co., Sept. 13-15. The first meeting, a social conference, was a season of refreshing. The same spirit of devotion was manifest throughout the whole session.

The business of the session began at 2 p. m., Saturday, Chairman Rev. W. H. Perry presiding. In the absence of the Clerk of the District, Bro. Jas. Kinney, who was prevented attending on account of illness in his family, Bro. C. L. Tracey was appointed Clerk pro tem. Fourteen churches reported. The additions in the year were twenty-one, fourteen by baptism. While the additions are not so large as in some years, there is a feeling of hope and courage in the churches which promises larger results in the future. Brethren Parsons, Foster, Bonnell, Golding, McLeod and others spoke, encouraging the churches and making suggestions that may help to greater efficiency. Some of the brethren spoke of the help the INTELLIGENCER gave them in their pastoral work, and urged that every Free Baptist family have its visits regularly.

The W. F. M. Society held a business meeting in the afternoon, and Saturday evening a good public missionary meeting was held. Mrs. McMullen, of the W. F. Mission District Society presided, and made very appropriate and touching remarks in

opening the Secretary's der, read tailing the No new soc but the old way. The Speeches of sions were Perry, Bor derson and The Sal between t days. Prayer at 10 a. p. m., Rev. Jos. preaching the mornin the evening Mill Settle ville, by B day. In th a large nur Business Monday. elected Ch mittes were There were helpful dis minsters' churches to sions, the Temperance ference F etc. The during the must, we b and free c points of in Two lic meeting, I to his chur the church as a local licensed b referred to tion that h ness was n done in D done with 4 p. m. Mc ent were J McKenzie, J. Hender Licentiates The peo cordial wel all. The Patterson

FROM R but right quota to column. As to th ing to care say that th most encou ing must s are good, sustained, tions are t Next Sa pect to say church. I since I te though ash of the bret prayed ov viction the on the 7th insist upon cepted. I God has in ly blessed pastor, an financial with their can be ex I retire f kindest of and since from stre victory to spend an Covedale Portage c

A very inst., is v day the h the Corn regular m Dunfield of a very meeting, Thompson parlor la appropriate parlor, sh kind done and we h all their seven ye lowing is

DEAR ladies of missionary our a energy we in our feel it is to us, to dent of o pression on behal the socie parlor la gard for And re though fated from you may future th