

TERMS, NOTICES, ETC.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and misinterpretation 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, MAR. 5th, 1890.

ADVANCE PAYMENT!

Cash in advance is the principle on which this paper is published. And at the low price—\$1.50—it is impossible to carry on the work unless the advance payment principle is adhered to. Will our friends kindly have this fact in mind, and send along their renewals without delay.

—AVOIDABLE. One who claims to have kept a record of rail-road accidents of last year, says that of 320, only 13 occurred from causes beyond human control. The others, he says, were due to drunkenness or carelessness.

—AN AGNOSTIC. Burdette's definition of an agnostic is good. He is a man who loudly proclaims that he knows nothing, and then abuses you if you believe him.

—UNION NEEDED. There are seven kinds of Methodists in England. Their beliefs are substantially alike, and so are their forms of worship and their methods of work. There is some talk of union between some of them. They ought all to be one. As they are they are, in most places, weak; and they would be strong to do the Lord's work. Methodist union in Canada has had good effect. The division of people who hold practically the same views into several independent organizations is a great mistake.

—THE PASTORAL TERM. The extension of the pastoral term by the Methodist Episcopal church in the United States has encouraged a like desire among the Wesleyans of England, and there is an agitation for the change there. And the same desire may be expected to gain and take form in Canada, too.

—A HOLY LIFE. Talmage says some, indeed a good many, foolish things. But he also says many wise and good things. Amongst the latter is this: "Some men are worse than their creed. Some men are better than their creed. In my estimation, the grandest profession of the religion of Jesus Christ a man can ever make is a holy life, devoted to making the world good and happy."

—CONGREGATIONAL SINGING. We believe in congregational singing. Pastors should encourage it. "Let all the people praise the Lord." Don't think, says the *Moravian*, that the organist and the minister are to give you a sacred concert, but remember that you, your very self, are to take an active part in the worship of God, and open your mouth and sing. It may be you are not a fine singer, few of us are. You need not attempt to lead the congregation in singing unless you know you can do it. But you can sing well enough to take part. Above all, do not sit and look into futurity, while your pastor strains soul and body to have the hymn sung. Get a hymn-book and look up the hymns, and sing. And if you will not sing, please do not criticize those that do the best they can. Better a tone that is incorrect than none at all. This word is to all the silent worshippers in our church.

—SPEAK A FEW WORDS. Our hearty thanks are due to the pastors who are manifesting so active an interest in the INTELLIGENCER, securing and forwarding renewals and new subscriptions. The interest they manifest is greatly encouraging, while the subscriptions they send help keep the work moving. Other friends, too, besides ministers have done good work for the paper, for which we thank them.

Will all the ministers give this matter some attention? A few words from them to the people, impressing the importance of prompt renewals and soliciting new subscribers, will have excellent effect, we are sure. This month ought to bring us many hundreds of renewals now over due. Please help us in this work, brethren.

—TEMPERANCE LEGISLATION.—The Ontario Legislature has before it a bill, introduced by the Government, to amend and make more stringent the liquor license law. An important feature of the proposed law is that which gives the right to prohibit rum-selling. The clause says:

The Council of every township, city, town and incorporated village may pass by-laws for prohibiting the sale by retail of spirituous, fermented or other manufactured liquors in any tavern, inn or other houses or places of public entertainment, provided that the by-law, before the final passing thereof, has been duly approved of by the electors of the municipality in the manner provided by the sections in that behalf of the municipal act.

This can be used in many places where the C. T. Act was repealed.

—FERMENTED WINE. Some ministers of some denominations are great sticklers for fermented wine at the Lord's Supper. Unless it is used they appear to think the Lord has been dishonoured. The other day a Bishop of the Episcopal church in Dakota came out very strongly in denunciation of the prohibitory law because it might interfere with the church in the use of wine at the Sacrament. The editor of "The Local Preachers' Magazine" tells a story which fits the bishop in question and those who have like feeling that Christ cannot be properly remembered and honoured in the Sacrament except by the use of wine that has intoxicating qualities:

We are afraid many of our friends hold the view of an old sea captain, who not very long ago was steward at the Methodist chapel in a small fishing village, and of whom a well-known Methodist minister tells the following story: The sacramental service having begun, the officiating minister noticed the peculiar smell of the "wine" in the single cup on the Lord's table. Calling the steward to him, he asked: "What have you put in the cup?" "Whiskey and water, sir," was the answer. "Whatever is that for?" cried the horrified minister. "Well, you see, sir," was the innocent reply, "we hadn't any wine, and I thought anything would do, so long as it was intoxicating."

OVERDRAWN.

We wish to direct attention to the statement of the Treasurer of the Foreign Mission Executive, on the next page, that there was not money enough in the Treasury for the last remittance to India. The churches do not, we are sure, intend to require the Treasurer or anybody else to advance the money for the regular remittances. They are quite equal to providing all that is needed, and more. On account of the scarcity of ready money, perhaps, they have been a little slower than usual in forwarding their contributions. But now that they know that the Treasury is not only empty but has had to make a debt rather than permit the missionaries and the work in the foreign field to be without the money due and necessary to the efficiency of the service, they will, we feel sure, immediately collect and forward their contributions. Pastors, church officers, members and all the friends of the mission cause should give immediate attention to this.

The Free Baptist Position.

The present generation has witnessed marked changes in the theology of the Church at large. The change, for the most part, has been in the right direction. Beliefs and teachings that have the impress and authority of centuries have had to give way before the clearer light and broader, better thought of the latter half of the nineteenth century. Doctrines that dishonoured God by damning men without giving them a chance for salvation are no longer held or taught by intelligent Christians, except a very few. Kindred notions of God and of his attitudes towards men are being put away, and the change is sure to go on till all

the old unjust and ungodlike dogmas are cast out from the creeds and the life of the church.

Free Baptists witness these changes with a good deal of satisfaction. They are not disturbed by them. They simply rejoice that their brethren in other branches of the great church are so rapidly and surely adopting the views which they (the F. B's) have held and taught from the first. The truths for which we stand are, as a whole, now more generally regarded with favour than ever before, and they more nearly express the views of Christians generally than any other set of doctrines. The Free Baptist confession of faith does not need change to bring it into agreement with present Evangelical beliefs; but the changes in other confessions are bringing them into agreement with us.

On this subject of change the "Morning Star," in a recent article, well says:—

"The reaction from old time errors and the gradual return to the New Testament basis requires but little change in their tenets or practices. The great thought-currents of the day are setting more strongly in the direction of their interpretation of the Scriptures."

We venture the declaration that, during the hundred years to come, the doctrines and usages which we represent will meet with less change than those of any other denomination of the day. That those of most, if not all, of the other religions, the course of events will more and more fully confirm our conclusions and practices. We stand for Free Grace, Free Will, and Free Communion. On these three points, what are the tendencies of human thought? Who supposes that Free Baptists will ever have to "revise" their "confession of faith" on these points? They will not have to do so till the rivers run up hill. And touching the subjects and so-called "mode" of Baptism, he is a short sighted person who, in the abandonment of the old error of baptismal regeneration, and in the admission that neither pedobaptism nor sprinkling are New Testament practices, does not see that eventually the common mind, and so the General Church will revert to the custom of Christ and the Apostles."

SOME CURRENT TOPICS.

BLAMING PREACHERS.

There is almost always something not just as it should be in the average congregation. Perfection has not been reached, nor is it likely to be very soon. Smaller congregations than ought to attend the services of the sanctuary are a frequent cause of complaint. And generally the preacher is blamed for the small attendance. Perhaps they deserve it in part, though in the majority of cases the church members deserve quite as much, even more.

The *Christian Inquirer* says: It is very easy to complain of small congregations and blame the preachers. Some certainly might furnish more attractive sermons, but there are two omissions on the part of church members, which will account for a sparse attendance in many churches. First, many Christians never pay any heed to the admonition, "Let him that heareth, say, Come," and so those "without" are not invited. And, secondly, so many church members are absent at the second service. When Paul and Barnabas preached at Antioch "for a whole year they were gathered together with the church and taught much people." If, anywhere, a whole church could be gathered for a "whole year," these complaints of small congregations would not be heard, and one might expect the Word of the Lord to be "glorified."

THE THIRD PARTY.

Rev. Dr. Wayland, writing in the *Independent* sets forth his view of the uncomfortable position of the man who does not belong to any party because he is not sufficiently in accord with the principles or methods of either. He says he is such a man. He cannot be a Democrat. He was once an ardent Republican, and when it stood for the abolition of slavery gave it enthusiastic support. But he cannot act with it now. He is a Prohibitionist, and would like to act with the Third Party, but it is, in his judgment, so unwisely managed that he is shut out from it. Of it and the mistakes it is making he says:

I have no doubt that it is made up largely of truly good, pious men—men of irreproachable life and of humane purpose, but I find it utterly impossible to act with it. The tone of its leaders and of its organs is proscriptive, abusive, unjust and unchristian. Men who have been temperance leaders all their lives, whose total abstinence has been a part of their religion, find themselves denounced, not because they are opposed to Prohibition, but because, pending the triumph of Prohibition, they favor practical measures for abridging the power of the Saloon. The party has put up its own candidates when perfectly unexceptionable men were in the field, and as thus insured the triumph of the Saloon more surely than if it had directly nominated the Saloon candidates.

Its leaders denounce local option by which a county can suppress the Saloon; they denounce restrictive measures. They profess that to shut up two-thirds of the saloons is no advantage; that to protect the homes in one county or in ten is nothing.

They seem to go on the principle that the cause of Prohibition is to be advanced by alienating and repelling those who would gladly unite with them in taking measures against the Saloon. Their unwritten maxim seems to be, Better ten enemies than one friend. I cannot see in them the material for a great party.

And so I find myself a man without a party. I acknowledge the uncomfortable position. But what am I to do save to wait and hope until in the providence of God there shall be raised up a party which shall stand to the vital questions of our time as did the early Republican Party to the vital question of its day.

It is to be hoped that the Third Party in Canada will avoid the mistakes of its name sake in the United States, as pointed out by so earnest a Prohibitionist as Dr. Wayland.

THE LOTTERY FRAUD.

We mentioned in a recent issue the large amount said to be sent annually from Maine to a Southern Lottery swindle. The *Portland Advocate* deals with the matter at some length. Young people are the majority of the buyers of tickets. In the establishments employing labour, clubs are formed who buy together and share the results, which is ninety-nine of a hundred cases is nothing but the loss of the price of the tickets, in addition to the dulled moral sense that always follows wrong doing. In one establishment, employing only ten men, a section of one of the walls is papered with lottery tickets which cost \$200, and were worth when the drawing was over not a cent. A small village last year spent \$2400 to the swindle. If the people of the village had been asked to contribute that much to Christian work or to any benevolent enterprise they would have regarded the person suggesting it a lunatic. Advising legal measures, so far as possible, to check this barefaced robbery of the people, the writer says:

But an evil like this, as with other forms of gambling, licentiousness, liquor-selling, and other secret vices, cannot be reached effectually by legal measures alone. It should be made a matter of moral training also. The pulpit ought to speak out against it. It is at least worthy to be made a subject of instructions in our common schools as the temperance question. Let the young be taught that the lottery business is a species of gambling, forbidden by law, and a disgrace to all who engage in it. It is sure to involve a dead loss of the money thus thrown away. The so-called "prizes" which are received from time to time are not ten per cent. of the money paid out. They afford a constant temptation to steal to procure the requisite means of payment.

TAKE CARE OF THAT NAME.

Referring to the Charlottetown alleged poisoning case, in which one of the parties named is the daughter of a minister, the *Presbyterian Witness* speaks of the readiness with which the press heralds abroad the name of the honoured father, as though he were in some way responsible for what his daughter is alleged to have done. Even in her case, as yet nothing but mere suspicion attaches to her. But her father has not even the remotest connection with the alleged crime. He is the width of the continent away from it. His daughter does not bear the family name, having been married several years ago, yet in the reports concerning her father's name is printed in capitals at the head of them. This is, plainly, very unjust, but, our contemporary well says, it is calculated to teach a salutary lesson which all would do well to learn, and which all the young people especially should lay to heart:

The family name, dear as life, is at the mercy of you, boys and girls, young men, and young women. You may bring the blush of shame to a parent's cheek four thousand miles away. You may cause an honoured and blameless name to be paraded in columns of disgraceful news, from one end of the country to the other. You may break a mother's heart, and bring down the father's good gray head with shame and sorrow to the grave. A good name is more to be desired than great riches. It is an inestimable treasure. Will you take care of it? Or will you trifle with it and make it the sport of the scandal monger? "That young man is a son, a grandson, of Rev. Dr. Blank." "That scoundrel is a son of Hon. Judge Blank." "That drunken boy is the son or grandson of"—then follow good old familiar names, held in honour all over the land. "That girl—that wretched creature—that evil woman—is a daughter of"—then follow a family tree in which fathers, mothers, and other connections are inevitably dragged in.

On the other hand you can bring honour to the family name—gladness to a parent's heart, happiness to many who will be glad to claim relationship.

DON'T CRITICIZE THE MINISTER.

This is an admonition which parents need to heed. Their unthinking, and often unjust criticisms of ministers do

more harm than they know, and harm they can never undo. The *Presbyterian Review*, in an article on "Factors in Church Life," makes this point:

"No parent ought ever to criticize the minister before the children. It surely must be self-evident that the church's life depends upon the young people—it feeds upon them. To place a barrier, then, between the child and the pastor, is to cut off the church's natural supply and run the awful risk of ruining the child forever. One of the most hallowed sights on earth is a little flock, pastor and people, dwelling together in unity and love, the pastor lovingly helping the lame, and gently carrying the lambs in his bosom, the sheep all willingly following, and jealously careful of the reputation of their shepherd. A pastor and people are like husband and wife—they cannot live together without mutual confidence and love."

THE PROGRESS OF REVISION.

The *Independent* thinks the revision of the Confession movement in the Presbyterian church is making good progress. And it now seems quite sure that, unless some other unexpected turn comes in the tide of sentiment, a large majority of the presbyteries, perhaps two-thirds, will demand a change. The difficulty of making a revision to suit all is very great. It says:

When the General Assembly meets and goes over the returns from the presbyteries, it will find that so many elements enter into the problem before it that an immediate solution is not within reach. The one thing that is certain now is that something will have to be done in the near future; if not revision, a new creed; if not a new creed, a declaratory statement; if not a declaratory statement, a modification of the terms of subscription.

Our India Letter.

DEAR INTELLIGENCER:—A very important session of the Bengal and Orissa yearly meeting came to its close to-day at this place. The missionaries present are Dr. O. R. Bachelor, Rev. T. W. Burkholder, Mrs. Burkholder, Rev. Z. F. Griffin, Mrs. Griffin, Rev. A. B. Boyer, Mrs. Boyer, Dr. H. M. Bachelor, Mrs. Bachelor, Rev. E. B. Stiles, Mrs. Stiles, Rev. F. W. Brown, Mrs. D. F. Smith, Mrs. H. C. Phillips, Miss Butts, Miss Coombs, Miss Hooper, Miss Dr. N. M. Phillips, Mr. George Ager and Mrs. Ager. Rev. M. J. and Mrs. Coldren, who have been in the field for ten years, have left on furlough for America. They will sail via China and San Francisco.

Rev. M. C. Muner and Mrs. Muner have just arrived at Midnapore. On account of some mishap to the vessel in which they were sailing they were unable to get here in time to attend the Y. M. Mr. and Mrs. Ager have been recruited in this country and are now doing their first year's work.

One of the most important resolutions passed by the missionaries was to ask the Home Board to appeal to American F. B. Christians for an endowment for a High school in the English language for native Christians at Balasore. At best a very meagre education can be had in the vernacular because it contains no literature. The Gov't English High school is virtually a Hindu school, and it is considered dangerous to the characters of our Christian boys to attend it. Many of the missionaries and native Christians, realizing the very great importance of such a school, have pledged a month's salary as a beginning.

Small as missionaries salaries are, and poor as our native Christians are, already about \$1500 has freely been pledged by them for this school as an expression of their belief in its importance. In all we want \$30,000.

It has been considered necessary by the Indian Committee to appoint an inspector from among their number to visit all the mission stations to help, encourage, suggest etc., with reference to the work. Rev. A. B. Boyer was appointed.

Our native preacher was ordained to-day—Ram Jena. He was converted under Dr. Jeremiah Phillips and has since been a very useful lay and licensed preacher.

It was resolved to enlarge the boys' orphanages, and establish a branch printing press at Balasore in the Oriya language. A rotary press would be very useful in our work. It will cost about \$75.

The English sermons this year were preached by Rev. M. J. Coldren and Rev. E. B. Stiles. The next session will probably be at the same station in the Midnapore District. We have never had a better session than the one just closed. All are hopeful for great success in the coming year.

Yours in Jesus,

A. B. Boyer.

Calcutta, Jan. 19: 1890.

BIBLE SOCIETY.—The Annual Meeting of the Bible Society which was announced for Thursday 20th ult., but postponed on account of the severe storm of that day, will be held to-morrow (Thursday) evening in the Temperance Hall. The chair will be taken at 8 o'clock.

Revivals.

—Evangelist Sam Jones is conducting revival meetings in Richmond, Va.

—A good revival is in progress in the Methodist Church, Staten Island. Over 100 have confessed conversion.

—About a thousand conversions are reported as the result of the evangelistic meetings conducted by Rev. B. Fay Mills in New Brunswick, N. J.

—A revival is being enjoyed in Storor College (Free Baptist,) Harper's Ferry, W. Virginia. Many students are being converted.

—A revival is in progress at St. Martins. Last Sabbath Rev. W. F. Parks (Baptist) baptized eleven converts.

DENOMINATIONAL NEWS.

ST. JOHN, NORTH.—The church is prospering. We are hopeful. There will be baptism next Sunday. There has been much sickness amongst our people.

B. H. NOBLES.

Feb. 27th.

REV. JACOB GUNTER's condition has not improved since last report. He patiently and confidently awaits the call to go up higher.

COVERDALE, A. Co.—Last Sabbath Rev. A. C. Thompson baptized six more converts at Coverdale. It has been a very interesting work of grace, profitable in many ways.

Bro. Thompson commences special meetings at Corn Hill this week.

MONCTON.—Rev. G. F. Currie of Moncton gave us a call on Monday. He says the church work is moving on encouragingly. Gains are being made in several ways. A good degree of quickening has been experienced recently. One convert was baptized Sabbath before last. Bro. Currie's health is now good.

FROM REV. J. J. BARNES.—With much gratitude I acknowledge a gift of \$24.20 from the people of Bath. May God bless them. Many are suffering from the effects of La Grippe in Tobique and Perth. Deacon George Camber, of the former place, has been very low for a number of days. I saw him at his home a few days ago. His condition then was some changed, but since that time I heard that his recovery was almost despaired of. May the Lord spare him yet many years to comfort his brethren in our prayer.

We suffer great loss in the death of our esteemed brother, Deacon Joseph Crane, of Bumfrau. In his offices he was most faithful and painstaking, devoting his time and interest to the church. May his family in their sad bereavement, be comforted by the consolation that their Keeper lives forever. He who leads us into sorrow is wiser than we, and He "makes all things work together for good to them that love God."

La Grippe took charge of us some time ago, and led us in ways we had not planned to go. We are planning now to start special meetings again. However, this cessation for a short time from the work of special services has given me an opportunity to do a great deal of visiting among the families in my field. I am satisfied that we have sustained no loss by closing the special meetings for a short time. The interest, from Bath to Perth, moves on quite encouragingly.

J. J. BARNES.

THE NEXT CENSUS OF Canada will be taken in April of next year.

JUDGE FRASER is ill at Dorchester, where he went to hold Court. For some days last week his life was despaired of, but the latest reports say that there is now good prospect of his recovery.

REV. DR. BILL, we regret to hear, was last week stricken with paralysis. He has of late been quite feeble under the weight of his nearly 90 years. He has a host of friends throughout the country whose prayers will be for him in his weakness.

REV. DR. PICKARD died at his home in Sackville, on Friday last. He had been ill only a few days, and was scarcely considered dangerous. Dr. Pickard's name was well known throughout the Maritime Provinces. He was one of the foremost Methodist Ministers and for years was the leading educationist of the body. He was born in this city and was 76 years old at the time of his death. He was a devout Christian, abundant in Christian activities, and held in high esteem by people of all classes.

IN JAIL.—Three members of Charlottetown's city council are in jail serving sentences for third violations of the C. T. Act. It is a fine state of things that a city should have such scoundrels in the Council.

U. S. Vice Consul in this place held for Coleman. It States Government the disgrace of um-seller. G ment gives G

SUNDRIES.—of quinine pill the influenza press of Austr royal house superintending the big pr greatest care mothers while week, smother

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BENJAMIN S. Mrs. J. I year of he as usual u she was stric on Thursday her husband and united Baptist chu tian and wor interest of t ed. She wa the preachin and in the s testimony w exceedingly home. She family to m have the sy tire commu

STEELE.—1889, Ella, den Steele, children. Halls Harb The depar that medic her, she ha a few year the bereave

HARRIS.—on the 24th years. A v and two sis his death. the writ on the 25th

BRANNEY of the bride Rev. J. A. and Miss Kingston, many va