

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 2.00 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 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, June 3rd, 1891.

—THE KING of Portugal, it appears, still appoints five Roman Catholic bishops in Southern India, and exercises in many parts of the country co-ordinate jurisdiction with the Pope. These exercises of authority are relics of the period when the Portuguese were a power in the East. The Catholics of British India do not like it, and have sent a protest to the British government against it.

—A BOY in New York was late at school. The teacher required him to report the fact to his father. The boy was afraid to do so. He remained out of school two or three days, and then, in sheer dread of his father's anger, drowned himself. The boy may have been careless and disobedient, requiring firm treatment; but the father whose attitude towards his children is such that a son drowns himself to escape his wrath, is simply brutal.

—"THE GREATEST HUMBING in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it.

So said a rich man, recently deceased. What a world of vainly hoped for satisfaction would be experienced if those who are now hoarding money would set about doing good with it—being God's stewards of the bounties which He has entrusted to them.

—"HUMAN CHANNELS for Divine Power" was the subject of the inaugural address of Dr. Gibson, a few days ago, on taking the chair as moderator of the Presbyterian Assembly of England. He made much of the point that the great need of the church is "men saturated with the divine spirit."

The report says that in the course of his address "he did not spare the respectable Christian, whom he described as for the most part making money and looking out for himself and his family; not the elders and ministers of the Church, who needed more and more to be emancipated from selfishness and self-conceit, and to be possessed with a passion for souls—consecrated as channels, or ministers of the Spirit. One of the greatest hindrances was the average Christian's content with things as they are—the senseless dread of innovation, and the absence of love, which unfitted men for transmitting divine power. The result of a revival along the lines laid down would be the coronation of love, and the stigmatizing of uncharitableness as the worst of all heresies."

—THE LETTER of Dr. Phillips will be read with interest. The work in which he is now engaged is of great importance and will, doubtless, be greatly blessed. Our readers will, we are sure, be glad to hear from him often.

—REV. DR. BRIDGMAN, of New York, who two or three weeks ago resigned his pastorate of a Baptist church because some of his teachings, which savoured much of universalism, were not satisfactory to many of his congregation, has now joined the Episcopal church. He and his family were confirmed by the New York bishop a week ago. He has never been a strong man in the Baptist denomination.

—LORD SALISBURY, England's Prime Minister, evidently does not believe in the stability of Mohammedanism.

He said, the other day, in a Glasgow address,—"For many years an anxious part of the duties of a Foreign office has been our relations with Mohammedan communities, lest their crumbling and decay might cause a general disturbance." A very suggestive sentence, surely, as coming from one who knows whereof he speaks, and who never speaks at random.

—THE IMPORTANCE of winning the young to Christ was emphasized by Dr. Armitage in the Baptist Convention at Detroit, the other day. He said: "I was converted at twelve, preaching at fifteen, and a pastor fifty years without a break, save one or two weeks when I was changing ecclesiastical relations from one denomination to another. In all that ministry I baptized only two persons over seventy years, but of young people, from six to sixteen years, I have baptized scores and hundreds; and they are now deacons, trustees of churches and Sunday-school superintendents, or in the ministry."

—READ THIS, from the Herald, you who have little or no interest in missions: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He was the first foreign missionary to our world. All souls are precious to Him. He died for each. Shame on that man, a professed follower of Christ, who has no sympathy with foreign missions! "That neat pocket edition of selfishness, 'Charity begins at home,' is his motto—and it generally ends at home.

—THE STANDING COMMITTEES of the several dioceses of the Episcopal church in the United States are somewhat slow in ratifying the election of Phillips Brooks to be bishop of Massachusetts. Two or three have refused to ratify his election. The objection to him is that he does not believe in "apostolic succession" as the extreme churchman does, and that he is too much given to fraternizing with other denominations. It is believed, however, that his election as bishop will be approved.

—SABBATH SCHOOL REPORTS should be sent to the District meetings with the church reports.

—AN INEBRIATE ASYLUM is to be established in Halifax. The Legislature has authorized it, and the City Council has been given power to borrow \$25,000 for the purpose. Persons who have become victims of the drink habit may, voluntarily, enter the institution. The relatives of drunkards may have them placed in the asylum in lieu of imprisonment. The Police Magistrate may also commit drunken people. It is to be open to inebriates from any part of the Province. Those who are able to pay will be required to do so; but those who are not able to pay will be received. The City Council is to appoint the Superintendent. And the fines for drunkenness and violations of the license law are to be devoted to the support of the institution. And if there is more money needed, it is to be taken from the license fund. If still more is required the people are to be taxed for the amount.

That an Inebriate Asylum is needed there is probable no doubt. But what a comment on the license system is the fact that the fines for drunkenness, and for breaches of the license law, together with the license fees are to be used in supporting an institution for the care and possible cure of the unfortunate and miserable victims of that system.

—THE PROHIBITION QUESTION is giving Parliament more concern than ever before. This is a good sign of the times, showing the growth in the country of feeling in favour of it, and prophetic of the time, not far distant let us hope, when the long desired and laboured-for law will be enacted.

That the Jamieson resolution will pass the House in its present form is, perhaps, more than is expected by its promoters. But it has served the good purpose of showing how anxious the members are to be in accord with their constituencies on this question, and it will probably compel the adoption of some practical method of ascertaining the actual wish of the country in the matter. We are hoping that the proposal to submit the question to the people at the polls, free from the influences and complications of a general election, will be adopted. It is a matter that affects, more than any other, the peace and prosperity of the people, and they should be given the opportunity, untrammelled by other questions and the contentions of partyism, to declare their will concerning it.

THE JESUIT ORDER has a total membership of 12,300, divided into 27 provinces.

The June Collections.

The Conference Executive has requested the churches to take collections for missions the first Sunday in March, June, September and December of each year.

Next Sabbath (7th inst) is the day for the June collections. If, in any case, that is not a convenient day, another Sabbath in June should be devoted to the matter.

Some churches, we fear, failed to give attention to the work in December and March. In such cases the June collections should make up the deficiencies of the preceding quarters.

We trust none of the churches will neglect this important branch of their work. The treasuries are in need now. Supply them.

The District Meetings.

The time of the first of the District meetings is at hand. On the 19th inst., two weeks from Friday next, the meeting of the second district will convene at Victoria Corner, C. Co. "The Corner" is historic ground, and must always be regarded with interest by Free Baptists. There the Conference of New Brunswick was organized in October 1832; and there many times in the nearly sixty years since general meetings of the denomination have been held, including the Jubilee Conference in 1882. The fathers have gone on to their reward, but their work remains. It is to be hoped that the meeting there in this month will have the Divine presence in power as in the meetings of the fathers in the early years. May the Spirit which they sought not in vain be earnestly sought by those who have entered into their work." The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us; that He may incline our hearts unto him, to walk in all His ways, and to keep his commandments, and His statutes, and His judgments, which He commanded our fathers."

Quickly following the second District meeting will be the first, fifth and sixth, the others coming later—one in August and two in September. It is important that the District meetings be well attended, that every church should have the full representation provided for. These meetings are in closest relation to the churches, being composed of delegates appointed by the churches. To them the churches report their work and their condition and needs; and they are expected to deal with such questions as affect the life and success of the churches.

Each church should not only send a full delegation, but should be careful to report its work and condition accurately and fully. It is not enough to fill up the blanks with figures, showing the membership at organization, the membership a year ago, and the increase or decrease during the present year; to state who is pastor, and what portion of the time he gives to the church; to say whether there is a Sabbath School, how much of the year it is kept open, who is superintendent, and how many books there are in the library. These things are important, they need to be stated in the reports; but there is much else that should be reported also, without which but little will be known of the real state of the churches. We believe every report ought to contain a plain statement of the spiritual condition of the church, the degree of its activity as a Christian organization, the difficulties, that are in the way of its fullest success, the helpful influences that are about it, its lacks and its needs. The statement as to these things should not be that of any one man, but such as can be made by the church after careful consultation. When one man writes of such things he, naturally, reports what appears from his own point-of-view. His view may be absolutely correct, or it may have the colouring of his own personal experiences. The report needed is the one that is made up from a careful canvas of the situation by the church as such. The clerk of a church may make a draft report, and then at a meeting of the church additions, erasures, amendments, if needed, may be made to make the report just what the church, as such, believes about itself and its requirements. Full, frank reports are needed. Without them it is quite impossible to apply remedies where required, or to get stimulus and help from successes won in the face of difficulties. Let us have full reports, reports that tell us all that is cheering and all that is discouraging.

The District meetings should deal as thoroughly as possible with all the questions that concern the life and prosperity of the churches. They should look into the facts as to how the churches are supplied with pastors, what they are doing in the support of the ministry, how well or poorly they are contributing to missions, their Sabbath School work, whether they are doing anything for temperance, what aggressive Christian work they have undertaken, &c., &c. As we have had to say in previous years, the meetings do not at all do their whole duty when they have listened to reports, held a comforting conference meeting, listened to two or three sermons and then adjourned. To scrutinize the life of the churches and then correct faults, encourage, make plans of work, stimulate to the best service is their duty. Let us hope that the meetings of this year will give time and attention to these things in a larger degree than ever before.

That a devotional spirit may characterize all the meetings, fervent prayer should be offered in all the churches and homes of our people. Without this the meetings will be, largely, a failure, however methodically the business may be done. The presence and power of the Divine spirit in the hearts of ministers and people and in the assemblies for worship and work, should be sought above everything else. May the Lord be with his people to refresh and quicken them, and to bless the meetings to the churches represented in and reporting to them, and manifest reviving and converting power in the communities where they are held.

—THE PROPOSED REVISION. Last year the General Assembly of the Presbyterian church in the United States was occupied in a discussion of the Westminster Confession of Faith. It was made clear enough in the discussion that a large number of the denomination, not to say anything of a host of laymen, were very far from accepting the statements of the historic confession. The agitation for a change resulted in the appointment of a committee to undertake the work of revision. On the committee were men eminent in their church, representing both the revision and the anti-revision parties.

That committee has made a report to the Assembly of this year. It is quite disappointing to those who believed that changes of some importance would be made. The committee seems to have done its work with great carefulness, and with an evident purpose to make no really essential change in any statement of belief.

That part of the Confession which has to do with "God's eternal Decree" is what is most objected to by those who favour revision; and to deal with it was of course the most difficult work of the committee. They have made some change, in the form of the statement, which, however, is not a change of its substance, and is not likely to be regarded with satisfaction by those who advocate revision. The sections on the subject have been rewritten, but "without in any serious degree modifying their doctrine, except that they have made the doctrine of reprobation more clearly one of preterition. They do not say that God "has foreordained others to everlasting death," nor even that he "passes them by," but that it has pleased him "not to elect them unto everlasting life, but to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice." The teaching that this was of his mere good grace, and "without any foresight of faith or good works or perseverance" is retained. And it is added that his non-election of certain persons and his consequent ordaining them to dishonor and wrath for their sins, is such that "thereby neither is any limitation put upon the offer of salvation to all upon condition of faith in Christ, nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer." They do not attempt to harmonize these two statements—the non-election of some and the non-limitation of the offer of salvation. They simply place them side by side, and they omit the statement in the Westminster Confession, that "the number of the elect is so certain and definite that it cannot be either increased or diminished." This may and is perhaps, a slight—very slight softening of the statement of the awful doctrine, but cannot be regarded as a real change.

The section concerning the salvation of infants has undergone more change, the revised statement including all infants and irresponsible persons in the covenant of grace.

The revision is not yet complete, the committee being continued another year, when they will submit a final report to the Assembly, which report will have to go to the presbyteries for ratification after having been adopted by the Assembly.

WOMAN'S WORK for woman began some twenty years ago. Now there are 70 societies in existence, supporting 1,468 missionaries, and gathering and expending last year, \$1,692,933; ten of these societies are in Canada.

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Letter From Dr. J. L. Phillips.

DEAR INTELLIGENCER:—

Months have passed since I sent you a line. My last was written in Wales during the pleasant European tour en route to India. My three months in Europe, ten weeks of which were spent in Great Britain, will long be remembered with peculiar pleasure, for everywhere the people were so kind and so interested in our India Sunday School Mission. My ten days in Scotland and the very enthusiastic Scottish S. S. Convention at Glasgow were full of good cheer, also the fortnight on the continent on my way to the steamer at Brindisi.

Since landing at Bombay on the last day of November my heart and hands have been full of this glad work for the dear children and young people of my dear India. In these four and a half months I have travelled more than eight thousand miles in all parts of this great empire. The fine railway system; the half a dozen grand trunk lines crossing India in various directions, afford us magnificent opportunities for travel, and our missionary force has much to be thankful for. Already all the great cities are admirably connected by railway lines, and so time and expense are saved in conducting our different departments of missionary work.

Your readers may hardly realize what immense distances we have here in India. For instance from Bombay up to Lahore, my first trip, is over thirteen hundred miles almost half as far again as from New York to Chicago. Then from Lahore down to Calcutta it is about the same distance, so when I reached my headquarters at Calcutta I had travelled nearly as far as from Fredericton to Manitoba. And now the present trip. From Calcutta to Rangoon across the Bay of Bengal is seven hundred and eighty miles, and it is nearly four hundred more up to the old capital, Mandalay, by railway, where I was last week, and one hundred and twenty over to Maulmain by steamer. Our trains are slow but sure, we are not indulging in such startling smash-ups as seem to be the thing in more highly favored lands!

Nothing I could write can tell how hearty and delightful has been the welcome accorded my Sunday School Mission by brethren beloved in the Lord of all churches and all over India. My heart thanks Him and them most earnestly, and this undisguised interest in S. S. extension is a promise of a bright future in our field. The dear native Christians have been particularly enthusiastic, and my heart has been touched once and again by their kind expressions of sympathy. May the Lord gird them with power for the great work of reaching and teaching the millions of their own blighted countrymen. There are almost limitless possibilities before our Sunday School campaign in such a land as this. Let our praying friends in Canada keep this in mind and pray in hope.

My chief work so far has been organization. We hope to cover India with Sunday Schools, and to this end we are organizing auxiliary S. S. Unions in the different Presidencies and Provinces. Bengal and Bombay had been organized before my arrival. Since coming the Punjab, Madras and Burmah Auxiliary Unions have been organized. The Northwest Provinces, Rajputana and Central India will come into line soon, I hope, and after that Ceylon and the Strait Settlements on "Malaysia" will join us too. Calls from Ceylon and Singapore have waited till we are more compactly and successfully adjusted and at work nearer home. So you see our field is broad and the harvest great. There are scores of languages and many millions of souls. To these needy immortals it is our blessed privilege to break the bread of life.

As to the methods, we shall adopt whatever promises to increase the efficiency of our present Sunday School system, and to extend it on every hand into new fields. I have been holding two-day Conventions in the chief cities of the Provinces where auxiliary S. S. Unions were to be found, i. e. at Lahore, Madras and Rangoon, and I trust the result has been good. Certainly our friends of all sects have rallied to our standard, and there has been genuine and growing enthusiasm in our work. Then I've been attending the great meetings of the different missions, the Annual Conferences, Synods, &c., in order to meet the workers and lay before them the plans and hopes of our new line of work. India has a noble army of Christian toilers, native and foreign, and more are being trained for active service now in our many missionary schools. Again, as to methods, we have recently launched a Sunday School Journal in English for all India, which will unify our forces, and promote true fellowship.

This hurried letter must not end till I've told you how delightful it has

been to meet Canadian brethren and sisters in different parts of my wide field. Your devoted workers at Bala-sore were visited during Christmas week. Mr. Boyer I found using Oriya fluently, and very full of hope concerning his High School enterprise. Mr. Boggs Jr. of Madras met our party at Naples and is now helping his good father at Ramaputan. Miss Dr. Ernst of N. S. is beginning her work bravely in Calcutta in connection with the Dornum Union Zenana Mission of America, and the other day whom should I find in charge of the Baptist mission station at Mandalay but Mr. E. W. Kelly from Kings Co. N. B. Many others I hope to meet here and there. To-morrow (D. V.) I leave Burmah full of precious missionary memories, for Bengal. Let all who seek the coming of Christ's kingdom on earth pray much for these Eastern lands.

JAS. PHILLIPS.
RANGOON, BURMA, INDIA,
14th April, 1891.

Seminary Notes.

We are now near the end of the school year, after another very successful term's work. Classes close on Tuesday, June 2nd, when the final examinations will begin.

The closing exercises will take place June 7-9, and arrangements are being made to have a through car from St. John on Tuesday, June 9th, in the morning, returning to the city in the evening of the same day.

The sermon to the graduating class will be delivered by the Rev. Henry Miller, D. D., formerly pastor in Brooklyn, New York, now chaplain of the Grand Army of the Republic, at 11 a. m., Sunday, June 7th.

The public examination of the classes will be held Monday morning, June 8th. In the afternoon the annual baseball match will come off, and in the evening the public rhetorical contest for the prize awarded by H. A. McKeown, M. P. P., will take place.

The graduation exercises will take place Tuesday, June 9th, when a class of seventeen will receive their diplomas. The Alumni dinner will be served at 1.30 o'clock in the Seminary dining hall, when matters in reference to the society will be considered. In the evening there will be a musical and literary concert given, which will conclude the public exercises.

E. W. L.

DENOMINATIONAL NEWS.

STANLEY, YORK.—During his recent visit to Stanley, Rev. Gideon Swim baptized one convert.

YARMOUTH, N. S.—The pastor, Rev. Mr. Cooper, baptized six converts recently.

THE CORRESPONDING SECRETARY of Conference wishes to state that he some time ago forwarded blank forms for church reports to the clerks of the Districts, to be by them distributed to the churches. If any clerk of District has not received the forms, he will be supplied on application to Rev. J. W. Clark, Centreville, C. Co.

And if any church is unprovided with a form, application should be made to the Clerk of the District to which the church belongs.

DEDICATION.—On Sunday, 24th ult., the new church edifice at Boundary Line was dedicated to public worship. It was a beautiful day, the most summer-like of the season. There was a very large attendance, many more than could get into the church. The order of service was as follows: Invocation, Rev. J. W. Clark; Hymn, Rev. J. W. Clark; Scripture lessons, Rev. J. W. Clark; Prayer, Rev. E. B. Grey; sermon, Rev. Jos. McLeod; Offerings; Dedication service, Rev. Jos. McLeod; Dedication prayer, Rev. J. W. Clark; closing hymn, Rev. H. Hartt; Benediction, the Pastor.

In the afternoon Rev. H. Hartt preached; and in the evening Rev. J. W. Clark preached. The services of the day were of much interest, and were evidently enjoyed by the large congregations. The choir, under the leadership of Mr. Barrett, did its part admirably.

Boundary Line is about two and a half miles from the Tracey Mills church. Many of the people living there, probably the majority, are Provincials and Free Baptists. For a number of years regular service has been held there, the school house being used for the purpose. During the pastorate of Rev. J. W. Clark at Tracey's Mills, he has given a good deal of attention to the Boundary Line interest, and with gratifying results. About two years ago the present building was begun. It has seating room for about 300, being quite large enough for the needs of the community. The work of building went along only as fast as they raised the money needed, so that at the dedication it was practically out of debt, a very small amount above the collections of the day being