

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 2.30 a year.

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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, business matters and those for insertion should be written separately. Observation of this rule will prevent much copying and avoid 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 24th 1891.

FIFTH DISTRICT MEETING.—The editor expects to be at the Fifth District Meeting, to be held in Jerusalem, Q. Co. on Wednesday of next week. It will be a good opportunity for subscribers in that District, who have not already done so, to pay subscriptions. If not attending the meeting themselves, they will greatly oblige us by sending by ministers or others who will attend.

—AMONG THOSE who have been mentioned as possible successors to Phillips Brooks in Trinity church, Boston, are his two brothers—one in New York and the other in Springfield, Mass. Both are men of fine abilities as preachers.

—THE DESIRE for education is said to be increasing in a marked degree in Egypt. In four years the number of schools has been increased fourfold and the percentage of pupils attending them has grown at a larger rate. In the schools under public control the pupils have to learn, besides Arabic, either English or French. The larger number prefer English to French.

—WHAT THE CHURCHES need in order that more money be obtained for missionary purposes is, according to Dr. Storrs, "nothing less than lifting the entire level of christian feeling and purpose." And he is right. More real spiritual life will make fuller treasures, and an increase of all christian activities.

—MR. STANLEY, lecturing in London, said that whilst Africa would never, he thought, become the home of the white man, it would become the nurse of dark nations infinitely superior to any now existing. Children in England he believes, will live to see the time when millions of African christians will love the sound of church bells.

—SOME GO to prayer meeting thinking only of the help and comfort and spiritual stimulus they need and desire to receive. Others go from the place of secret prayer, where they have gained strength already, and they desire to bless and help others. The first are good people, and they generally get blessed. The others not only get blessing, but are a positive spiritual power.

—THIS is a good sermon. It was preached by a woman, and is brief, but it is sure in some of its several points to apply to every reader. Listen: "The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."

—TO THOSE who propose to be generous only in their wills, Mr. G. W. Childs, who has for many years been a generous bestower of gifts, speaks these wise words: "You lose the pleasure of witnessing the good that you may do, and no one can administer your gifts for you as well as you can do for yourself."

—WHAT TO DO with him? is the question asked in an exchange. He is a member of a church, owns two hun-

dred acres of good land, and has several thousand dollars in the bank, and yet could only be induced to give twenty-five cents to missions.

It is a question somewhat difficult, perhaps, to answer. There is a Book, however, which christians are supposed to regard as authority in all matters of belief and conduct, which teaches that covetousness is a sin, and that "if any man that is called a brother be covetous, with such an one" christians are not to have fellowship.

—HERE is one of the latest of Mr. Spurgeon's good things: A young man of intellectual pretensions, who had been reading Mr. Herbert Spencer, found himself one day in the company of Mr. Spurgeon. "But I do not belong to your school, Mr. Spurgeon," said he, with a touch of pride; "I should inform you, sir, that I am an Agnostic." "An Agnostic?" replied the preacher; "that is Greek, is it not?" "I believe so" said the youth. "Of which," continued the preacher, "the Latin equivalent is Ignoramus, is it not?" A question which reduced, as Dr. Samuel Johnson might have said, the ambitious aspirant for fame from a perpendicular to a horizontal form.

—MANY who can face severe afflictions without repining, and submit with every cheerfulness to heavy trials, are often impatient at the minor burdens of life—the petty vexations and annoyances to which all are subjected. In all of them it is well to be patient. They are part of the discipline of life, and we profit by them in proportion as we bravely bear them and learn their teachings.

The soldier does not think to reserve his courage for the battle-field only; he has to show it as well on the weary march, the lonely bivouac, during the monotony and drudgery of camp life, in the storm of rain or snow as well as in the storm of bullets. And as sometimes it requires more real heroism to do and bear all these things than to be at the front in the battle line, so it takes more strength and courage to withstand in patient silence the petty vexation than it does to endure the heavier grief.

—TWO MISSIONARIES from the Free Baptist India field are now on their way home. One of them, Mrs. Smith, is a veteran missionary; the other is Mrs. Bachelor, widow of Dr. H. M. Bachelor who died suddenly a few months ago. Dr. and Mrs. Bachelor went to India when Mr. and Mrs. Boyer went. And Mrs. Boyer will be likely to return soon.

How sadly these workers—two gone to their reward, and the others returning to their old homes—will be missed by those with whom they have shared the labours and joys of missionary life. May the Lord give great grace to the remaining workers. And may He, also, move some to take the vacant places. Who that hears His call is ready to say, "Hear am I, Lord, send me?"

—AMONGST the most prominent workers in the Y. M. C. Associations there is a growing feeling that the associations should concentrate all their energies on definite work for the welfare of young men. Many of them have hitherto engaged very largely in general evangelistic effort, and in some of their meetings women have been in a majority. The Y. M. C. A. was formed to help and save young men, its funds are contributed with that end in view, and it is hardly right that it should engage in ordinary mission work.

The associations that have had the most success in late years are those that have confined their work to the one object for which they were formed.

MR. CROCKET has been dismissed from the office of Chief Superintendent of Education. There have for some months, been rumours that his dismissal was contemplated. But many people were unwilling to believe that the Government would remove him from office without good cause. It is not charged that he is an incapable Superintendent, nor that he has neglected his duties. The reason given in the official letter informing Mr. Crockett of his removal is that the relations between the Chief Superintendent and the Government have not for some time been satisfactory, and it is intimated that he is not in hearty accord with the educational policy of the Government.

Mr. Crockett's removal will, we believe, cause very general regret, and amongst many a much stronger feeling. He has been many years in the educational service of the Province, and has been painstaking and faithful in the several positions he has held. That he should now, without charge of any kind being made against him as a man or against his administration of the affairs of the education department, be thrust out of the office he has filled so worthily savours much of unkindness and injustice.

Dr. Inch, President of Mount Allison College, has been appointed to succeed him, and will enter on his duties July 1st.

"Grounded and Settled."

Restraint is irksome to those who have not humbly bent their necks to the blessed yoke of Christ. Law is an offence to him who desires to make his own will the rule of his life. The call to holiness as the fruit and proof of personal salvation is thoroughly distasteful to those who do not know, by happy experience, that the only real peace, enjoyment, soul-health, and solid satisfaction in life are found in the way of holiness. We have read somewhere of a happy retort given by a young man to an infidel who was speaking against Moses. The infidel had made many objections to the character of that holy man, when the young Christian said, "There is something in the history of Moses which will warrant your opposition to him more than anything you have yet said." "Indeed, what can that be?" asked the infidel. "He wrote the ten commandments," was the keen and emphatic reply.

The grand antidote against temptations to skepticism is suggested by the words at the head of this article. "And you"—writes Paul, a man who knew human nature and the effect upon it of divine grace, as well as ever man did—"that were some-time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." This being "grounded and settled" in the word of God, in the faith of the gospel, is the only safe-guard. A mere general assent to the divinity of the gospel may co-exist with an ungodly heart and an immoral life; but when a man is grounded and settled in the faith of the gospel his life will furnish a clear and beautiful evidence of the fact, and he will be firm as a rock against all the cold blasts of sneering infidelity. God's people are compared to trees planted by the rivers, which bring forth their fruit in their season, and whose leaves do not wither. "Rooted and built up in Christ," they flourish in the courts of the Lord, and all who see them know they are subjects of heavenly grace. It is not a thing to be wondered at that the sophistical and illogical reasoning of the emissaries of infidelity succeeds in perverting some persons. But who are these perverts, and what are they perverted from? The thoughtless, the giddy, the ill-informed, and especially the would-be-thought intellectual, who think it a clever thing to quote Scripture by way of joke, and to make merry at the expense of devout Christians—these are the raw material out of which "secularism" manufactures its disciples and apostles.

Many of these persons, perhaps all of them, attended church with parents in their youth; but that was all. They never experienced the great change; they never, feeling their sin, yielded themselves to Christ that He might save them; they never gave Him the love of their hearts and the loyal service of their lives. They may have acknowledged—most people do—the Bible true, and religion an excellent thing. But they never knew for and in themselves the power of the gospel. And these are the persons, for the most part, whose avowed unbelief is made so much of, and who are heralded abroad as perverts from the Christian faith. As a matter of fact, they are perverts from what, at most, is a mere nominal or conventional Christianity. They never believed aright, they never believed with the heart unto salvation; and when the assault of skepticism was made upon them they were powerless to resist, they had neither ammunition nor skill with which to conduct a defence. And the enemy, having won an easy victory, boasts of the havoc made in "the camp of the Christians." Camp of the Christians, indeed! Not so. Those who are merely hangers on about the doors of the temple are not to be identified with those who have gone by the new and living way into the inner sanctuary to worship God in spirit and in truth. There is a difference, great as between life and death, between these two classes. It cannot be too much insisted upon that the Christian, in the New Testament sense of the word, is God's workmanship, a new creature in Christ Jesus, and that he is grounded and settled in the faith. Skepticism does not recruit its ranks from men of this description. The word of truth dwells in them, and they are able and ready always to give a reason of the hope that is in them.

They who are of the class referred to by the apostle when he says, "Ye have need that one teach you again which be the first principles of the

oracles of God," are in danger of falling easy victims to the enemies of truth; but they who abide in Christ and have His word abiding in them are proof against all the sophisms of skepticism.

REST.

Rest, in a restless world; heart rest, mind rest. Where can it be found? Listen, "Come unto me all ye that labor and are heavy laden and I will give you rest." What are the conditions? "Come unto me," "Learn of me," know of me as disclosed in my Word, aided by the Holy Spirit, which shall "lead you unto all truth." In humbleness, teachableness, walk in my ways, and ye shall find rest unto your souls." As Professor Drummond wisely puts it,—"Fulfill the conditions, and the effect—rest—must follow." But we are to mark, it is union with the Christ, acceptance of and obedience to Him that gives rest. It is not a thought alone, but a very rest, an inward, dwelling grace; it is ours by faith—complete trust, a trust of perfect surrender, responsive to His "great love wherewith he hath loved us," a trust of knowledge through the word, yet bringing a larger knowledge in realized experience. In no other way can we find rest, for Christ alone is our rest. As the air for the birds, as the earth for the flowers, so is Christ for the human spirit. He broods over us, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, will sup with him"—be his guest—"and he with me." He in us, as a spirit presence, in the fulness of His power, grace and righteousness. Not only in moments of special exaltation, in glad visions of transfigurations from Divine uplifts, in the glow and affluence of gracious breezes from the summer-land, but in the rounds of daily life—"with you always."

Still the questions may be pressed, How can I come to Christ; how learn of Him and so enter into rest? The spirit reveals to us our need, and shows us our "resting-place"; our own consciousness affirms the want; and the "come" is to respond to Him who invites and promises rest. But, one answers, "Can I come to one I know not? No. But he has disclosed Himself in His word; hence His command, 'Learn of me.' We can 'learn,' and, more, we can talk with Him, as friend talketh with friend. 'Ask and ye shall receive, seek and ye shall find.' And, 'Him that cometh unto me I will in no wise cast out.' What more can we want? What more could He do? He is at the door; but the latch is inside, and we are to lift it ere he comes in. We have the power to life it, we can lift it. Will we? Do. Then comes rest. 'I will give you rest.'"

A Tribute to His Memory.

Rev. T. H. Stacey, Corresponding Secretary of the Free Baptist Foreign Mission Society of the United States, visited our Mission and Missionaries in India a few months ago. Writing in the *Morning Star* of the death of Rev. A. B. Boyer he pays this touching tribute to his memory:—

Last January we were with him in India. We were in his home and with him at several public meetings. We found him one of the noblest, most devoted, and sweetest spirits of God's children. He was thoroughly interested in our mission, and although he had been there only a few years, I think that he was regarded as one of the most indispensable to the work.

When he first went to the country, he devoted himself almost exclusively to the acquisition of the language, until he had an excellent knowledge of it, both theoretically and practically. This was contrary to previous custom, and some of us feared it was a mistake, but he was right. His effectiveness was far greater at length on account of this. We spoke several times in Balasore with Mr. Boyer as our interpreter to the great delight of the natives and of ourselves.

He was convinced that his work was to preach to the heathen, but had consented to take charge of the boys' school just being established at Balasore, until a teacher could be sent out. In counsel his advice was sound, wise, and unselfish. He was a man of broad, progressive ideas, a scholar, and still a man among men.

How vividly two events of last winter come to my mind. One occurred in our room which we occupied in the Bible School bungalow, where Mr. Boyer and other brothers of the mission came with us and stopped until after midnight, much of our time being spent in prayer for the baptism of the Holy Spirit upon our mission. The other occurred upon the following evening when, at the close of a Gospel service in the church led by one of the native preachers with somewhat indifferent results, Mr. Boyer walked slowly out into the middle of the room as though under a heavy burden. He stood for a moment as one who waits the will of another, and then he began to speak. I did not understand the language; but everybody felt the spirit. How the words flew from his lips in tenderness and pathos! How the tears rolled down his pale cheeks! How the yearning love of his heart circled about everybody in that room! And then the native preachers and Christians be-

gan to gather about him, and drop on their knees, and we all fell down before God, until probably everybody in the room was upon the face. It was an hour of consecration to God never to be forgotten in India.

Dear, noble fellow! Respected and loved by everybody, but most by God. My heart aches for that mission which can ill afford the loss, and for the lonely ones in that distant home—a model home. May God comfort, teach us the lesson, and raise up workers for this field.

Is Infant Baptism Declining?

Rev. Dr. Bailey, in the "Journal and Messenger," answers this question, saying that the decline is very marked. And this is the way he shows it:

Having given occasionally some attention to this subject for forty years past, let me state a few facts. The Episcopal church, from 1841 to 1886 reported one infant baptism to seven communicants. The Congregationalists now average one to fifty-five members, about one-eighth as many. Do the other seven-eighths of the infants of Congregationalists go unbaptized? It may be remembered that there was a time, in colonial days, when Massachusetts parents who neglected to have their infants baptized were arraigned before the court and punished. See Backus' History, p. 95.

Infant baptism was then the universal custom of Congregationalists and of all other, pedobaptist churches. From statistics gathered forty years ago, I see that the Congregationalists then reported one infant baptism for 47 members. From 1859 to 1865 the average was one to sixty-six, and in 1870 it was one to seventy-two. The *Independent* says the average is now one to fifty-five, and that in Rhode Island and Connecticut the ratio is about one to sixty; in New Hampshire one to one hundred and thirty-two; and in Maine one to one hundred and ninety-nine. Yet New England Congregationalists are supposed to occupy the front rank in their Biblical scholarship and general intelligence. And here is a marvellous decline of infant baptism among them.

The *Independent* gives statistics of other denominations also, as to infant baptism. It says the Evangelical Association (German Methodist) report one infant baptism to fourteen and six-tenths, and the Reformed German church one to thirteen and nine-tenths. This is about half as many as the Episcopalians averaged in 1849. Twenty years ago four German Methodist conferences reported one infant baptism to eight communicants, or nearly twice as large a ratio as they report now, while five New England conferences reported but one infant baptism to one hundred and seventy-seven members. Which are the most intelligent Biblical scholars, the New England Methodist or their German converts?

The *Independent* says that in the Methodist Episcopal Church South the average is one infant baptism to thirty-three and nine-tenths, and in the M. E. Church North it is one to thirty and two-tenths. But twenty years ago it was one to twenty-seven.

The Old School Presbyterian church, previous to its union with the New School, reported one infant baptism to nineteen members. Now the Presbyterian Church North reports less than one to thirty.

The *New York Recorder*, (the predecessor of the *Examiner*), of March 28, 1840, contains lengthy extracts from an article in the *Churchman*, on the decline of infant baptism among the Presbyterians, the writer having been a Presbyterian minister educated at Princeton, but, because of their neglect of infant baptism, had joined the Episcopalians. He said that in the leading presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis and Charleston, the ratio of infant baptisms to membership was one to twenty-five, while in the Episcopal church the ratio was a little more, one to five. That Episcopal writer in 1849 commented on the decline of infant baptism among Presbyterians thus:

"So few already are the infants baptized in the Presbyterian denomination in this country that it differs but little from a Baptist community, and may, in strict propriety of phrase, be called a semi-baptist church. The difference between them is that the one excludes all infants indiscriminately from baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his own communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts."

But even the Episcopalians, who, in 1849, reported one infant baptism to five communicants, according to the above statement of the *Church-*

man, now report but one infant baptism to eight or nine communicants. The Bishop of Illinois, a few years ago, deposed from the ministry, Mr. Cheney, who could not conscientiously call the sprinkled child regenerate.

The present state of infant baptism in this country seems to be about thus: There are about 12,311,000 Protestant church members, of whom 4,555,000 are Baptists and those who reject infant baptism; and three-fourths of the remainder, or 5,817,000 others, refuse or neglect to practice it, making 10,372,000 Protestant church members who do not practice infant baptism; while about 1,939,000, or less than one-sixth of the whole, "continue the custom."

The decline of infant baptism in this country is amazing and significant.

Mission News and Notes.

—Missionaries have been driven out of Nanking by the natives.

—Two natives of Bohemia were lately ordained Presbyterian ministers in New York city.

—Of the nine hundred languages spoken in the world there are 570 into which no portion of the Holy Scriptures has yet been translated.

—The Christian missions in Nanking, China, have been attacked by a mob of natives. The missionaries escaped without great personal harm, but the Girls' School of the Methodist Mission was set on fire and pillaged.

—The Baptist movement in South Russia, the Caucasus, the Crimea, and along the Don, has for its leaders Pastors Vassili Pavloff of the Caucasus and Vassili Ivanoff of Taurien. The former, a highly gifted man, is a native of the region in which he labours, a descendant of a Cossack who was educated at Hamburg in the headquarters of the German Baptists. In 1885-86 he visited all the dissenting sects of Southern Russia for the purpose of effecting a union, in which he was reasonably successful. The Baptists are making rapid progress. Among the means of propaganda adopted is the publication of tracts and periodicals; and a Baptist merchant named Woronin has published at his own expense a collection of evangelical hymns.

—Rev. Dr. Clough (Baptist), of Ongole, India, is now in America seeking reinforcements in men and money for the Telugu mission. He was at the Baptist Convention in Detroit, and received an enthusiastic welcome. Telling of the work in his field, its successes and its needs, he said:

"The Telugu missionaries are of the real stuff. The Telugus were thrown on themselves. Soon after my return in 1884, we set off four stations and put men in charge, and there for these seven or eight years we have had about 4,000 converts a year. One year ago signs of a powerful revival appeared, and then one of the missionaries died. By and by his preachers began to tell him how many converts they had for baptism. The first Sunday of this revival, Dec. 28th, we baptized 1,671 that afternoon. Soon after others were baptized, and when I left, in all the Ongole mission stations there had been baptized between 8,000 and 9,000 since Dec. 13, 1890, and there were about 3,000 waiting for the ordinance. We have at Ongole primary schools, with hundreds of children, and the schools are held in high esteem by government officials. Our high school has 400 pupils, and we want it made a second-grade college, and I want the man for that school. When sent for to come home I could not do it. 'Why, every child within seventy-five miles of Ongole knows me and calls me grandfather. Now I will tell you what I want. The first time I came home, in 1872, I got \$35,000 and four men, and went home. When home in 1884, I asked for \$35,000. You gave it to me, and I went back happy. Now I will tell you what I want this time: it is \$50,000 in cash, and twenty-five men."

Religious News and Notes.

—A monument is about to be erected in Geneva to Dr. Marie D'Aubigne.

—Mr. William Woodward, of Baltimore, now 90 years old, has been a Sunday-school teacher for seventy-two years.

—It is stated that General Booth is to build a great Salvationist Temple in London with £60,000 or £70,000 which had been left to him by the late Mrs. Bell, Glasgow.

—Mr. Quarrier, who is carrying on Christian work in what may be called darkest Scotland, viz., the worst part of the city of Glasgow, was recently visited by some persons from the Western coast, who laid upon his table \$10,000 in bank notes for the building of an orphanage. They desire that no names, not even initials, should be published, and they decline to take a receipt, saying to Mr. Quarrier: "You have got the money and that is enough."

—The owner of an English village was a bigoted Episcopalian, and for a long time would not hear of Dissenters building on his land. At last, however, it got wind that the Nonconformists met every Monday evening and

prayed for his dis- listened at the asking that "th removed." Th eluded that he He held out a Monday evening able. At last h and the chapel s

—The evange in New York by a converted Ca last twelve year and is being revigour. A nee been secured a building has acco priests as desir Rome on relig past years Mr. O many such prie various Protesta pare for the Go the mission hous to publish his m Converted Catho

Denominations.

Rev. B. A. S correspondence f Brunswick or No help, or from pa assistance in speci Grafton, Mr. Sherwood might one of the Prov

CLARKES' HA Day" will be o June 29th. Th in the morning to and in the even Concert. Colle service for the School fund.

Preparations a a strawberry fe The proceeds ar the outside of th The Young tines in interes given much sti cities are apt to often fail in the healthful and he A public Hall the people. "An secure one this The old one is n place is require and reading roo fluence means munity.

In material kindness, is ab This is one of th for many year are not being fo The Women's Society meets e interesting and

GRAND MAN was a good day Two brothers an ceived into this ed an especially Lord's Table; b were present at are others who and join the chu to them and to good young peep useful.

It was our sa young man last work on the 15th ed a cold which consumption se away quickly.

I am cheered from the breath wait for the des Long may it live amongst us and

BRIGHTON—T Brighton under Wm. Downey is He has baptized so far and mai deeply convicted religious awake continue the me week.

THE INDIA of the India tabulated, w says, the surpris total population crease of 26,000 this astounding proper contain and exercises "authority" ove 600 souls. U there is no r densely popula we have less t square mile; in mile, cultivated average of 474 swamps and a revelation as missionary soci lated to most h millions should knowledge."