

TERMS, NOTICES, &c

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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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 sometimes 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 8th, 1892.

ANOTHER BUSINESS WORD

It is now several weeks since statements of account were sent to a large number of subscribers. From some we had remittances, for which we thank them. A few others have written naming dates when they will remit. Their thoughtfulness is appreciated, and we have no doubt they will remit at the times named by them.

But from the majority we have not had a word. Why they should ignore a respectful request for payment of money due, we do not quite understand. They owe it both to themselves and to us to make some response to so reasonable a request.

There is much money due. Upon it we depend to carry on the INTELLIGENCER. We cannot get along without it. That is why we were at the labour and expense of sending statements to subscribers in arrears. We expected a general and prompt response. That expectation has been disappointed. The failure to respond to our call we must attribute to neglect rather than to intention. But the effect of that failure is quite as serious, or the time being, as if the subscribers had repudiated their obligations.

We address them in this note only because we have to do so. We must have what they owe us. We need it now. And respectfully, but very urgently, we ask them once more to remit without further delay. If any one cannot send the whole amount of his account at once, let him send part now, and the balance as soon afterward as possible. But FROM EVERY ONE IN ARREARS WE NEED TO HAVE A REMITTANCE AT ONCE.

The golden rule is a good thing to remember just now.

—THE METHODIST Episcopal church has two hundred and fifty deaconesses.

—NOTHING keeps a man from knowledge and wisdom like thinking he has both.

—OF THE "New Progressive Orthodoxy," as Dr. Abbott's latest notions are called, Joseph Cook says,—"It is not new, nor progressive, nor orthodox." It could not be more pithily characterized.

—IT HAS BEEN suggested that every one who will desire just now to read the proposed Basis of Union may not conveniently get a Year Book of 1890. We, therefore, print the Basis in this issue.

—A RUNAWAY horse attracts more attention than ninety-nine teams doing steady work; a sky rocket attracts more attention than ninety-nine street lamps; but the steady teams and the street lamps are more useful than runaway horses or sky rockets. So a sensational preacher or a novel method of church work may attract much attention for the time, but the plodding faithful preacher, and the long tried and divinely approved method of Christian work, are worth more and do greater good.

—A SO-CALLED BLESSING which exalts a man in his own mind above the need of attending to the minor duties and affairs of the Christian life, should be suspected. Peter and John had just come from the pentecostal blessing, and yet they thought it not unnecessary for them to go up to the temple daily to pray. A man's head may swell so large that he'll consider himself an exception to the rule of humble service, but when his head swells he'll be all the more anxious for it.

So "Zion's Herald" says, and all well-informed, level-headed Christians will say Amen.

—THINGS ARE CHANGED at Rome. The power of the old regime is waning. The Pope is not the same potent factor in civil matters that he formerly was. This instance comes under our notice:

A young nun was immured in a convent. The mother superior had her removed to another convent inside the city. She was fetched back after a time, but resented the treatment to which she was subjected, and took five pupils of the convent school into her confidence. These offered her a shelter in their homes, and helped her to escape. The father of one of the pupils received the nun kindly, and refused to give her up on a demand from the parish priest. The police were applied to, but declined to interfere as the young lady is 22, and therefore entitled to choose her own domicile.

All this happened under the very shadow of the Pope's palace. It is not so very long since the word of the Pope was law with the civil authorities of Rome, yet here is direct opposition to his will in a matter in which he is supposed to be all powerful. No wonder then that this man-elected divinity sees the future draped in black for himself and his church.

—IN ANOTHER COLUMN is the Circular Letter sent to all the ministers and churches by the committee of General Conference. It is printed here by direction of the Committee, lest any church may fail to receive the letter addressed to it, and for the information generally of those interested in the matter. It is hoped that the suggestions of the committee will be acted upon in every case.

—THE BAPTIST Ministerial Association of Ontario have presented a strong memorial to the Dominion Government on the subject of state aid to denominational mission school. They condemn the attitude of the Methodists who petitioned for such aid; and they advise that the work of education among the Indians be undertaken by the Government itself, with a view to the extinction of tribalism.

—THINGS ARE not always what they seem. What is thought to be victory turns out to be defeat; what is believed to be defeat is seen later to be victory. Just do right; and whatever the apparent result, the real result is sure to be right.

—CHURCH RECORDS are not always as carefully kept as they should be. Lists of members, even, are often defective, so much so that it is quite difficult in a general report to make accurate statistics. Every far of a church record—the regular and special devotional meetings, the business meetings, the accession of members, the dismissals, deaths, &c., the financial reports &c. should be kept with the greatest care.

—BISHOP PHILLIPS BROOKS the greatest of Episcopal clergymen is, as it has been expressed much more of a Christian than an Episcopalian. He is free from the narrowness and bigotry that seems inherent in so many of the little big men of his church. He is broad enough to know a man and a Christian when he sees one whether he wears the emblems of the English church or not. Last week he addressed the young women of Smith's College and created a very warm feeling in his favour. He spoke, and prayed a prayer that is not in any book and all in a "wicked hotted coat."

—THE ATTEMPT to disestablish the Episcopal church in Scotland has just failed again in Parliament by a very small majority. The feeling against establishment is becoming very strong and it is merely a matter of time till the English church will be no longer the established church of Scotland.

There are always fools who hasten on the cause which they attack, and such a one is the Vicar of Coventry, who has ordered distraint proceedings for the collection of tithes due by three hundred people. Nonconformists and unbelievers, in his parish. The feeling against him has been so strong that he has been mobbed, imprisoned in his church, and only escaped by the help of the police. It is by just such measures as this that the disestablishment feeling has gained such headway in Wales.

Church Temperance Societies.

Not long ago a Conference was held in New York under the auspices of the National Temperance Society, of which Rev. Dr. Cuyler is President, to promote the organization of total abstinence societies in the churches. There was a large attendance of ministers and well-known Christian workers, representing all the Protestant denominations. Dr. Cuyler, who presided set forth the object of the Conference, in his own peculiarly clear and earnest way. He expressed the heartiest and most cordial sympathy with every department of total abstinence effort, and for the suppression of the curse of the liquor traffic, but felt that it was desirable to plant a temperance organization in every Christian church everywhere. The reform began as a Christian movement. It has never been sectarian—it ought not to be, it cannot be as long as we keep before us one great defined purpose. There is not any evil in the whole land comparable to the drink evil. It is an evil which strikes at the home and damns the soul, and the call for earnest and united effort against it ought not to be made in vain to any Christian church.

A call to the churches has been issued, the substance of which we reproduce, commending the movement to all the churches in this country.

The Temperance Reform had a Christian birth. Its cradle was in the Christian Church; its nursing fathers and mothers were godly men and women. All its most effective triumphs have been wrought through moral power—whether that power was exerted in diminishing the drink customs, or in dealing deadly blows at the dram shops. When the churches were almost universally thrown open for total abstinence meetings, and the pulpits thundered against the bottle, our Reform went forward conquering and to conquer. The pledge of total abstinence—administered at the close of nearly all public meetings—cleared the influence of argument and enlisted new converts in a life-long hostility to the intoxicating cup. At such a meeting the unrivalled orator of our cause, John B. Gough, was converted from his slavery to alcohol; the pledge was, under God, his sheet-anchor, and with it he grappled tens of thousands to the practice of abstinence.

The time has come for a new campaign all over the country—with the old watchwords and the old weapons. We need no new weapon, for we may say of the old one as King David said of the trusty sword behind the altar, "There is none like that; give it to me." This new campaign is to be carried forward by the Christian churches, and in opposition to the sin that is cursing more homes and damning more souls than any other single sin in the land. Our sin is against the bottle wherever found—whether in the social circle, on the household board, or on the counter of the saloons. Our motto is—ouch not, taste not, handle not the intoxicating cup! When the Great Apostle declared that "it is good not to drink wine whereby thy brother stumbleth," he furnished a platform broad enough for all Christians of all denominations to stand upon. When medical science declares that alcohol kills a thousand where it cures one that is sick, we perceive that God's law against it in His Book is confirmed by His laws against it in the human body. The best time to apply the gospel of Prevention is with the young. A new generation is coming on the stage of action; and the trumpet-call of God to the churches is to save them while salvation is both possible and certain.

What are the churches to do? The answer which common sense dictates is—organize for efforts against the bottle, in the same way that you organize for Sunday-school instruction, or for missionary work of any kind. Form a society for Total Abstinence in every church. If you choose to call your organization a "League" or a "Society," or by any other name, so let it be; provided that its object is to promote total abstinence from drinking, offering, or selling all intoxicants. Let the society be a part and parcel of your church-machinery. Let its membership—its officers, also, if possible—be composed of both sexes. Let the total-abstinence pledge be the basis of membership and the bond of union. Let the meetings be frequent, and always opened with prayer for the divine blessing.

There is ample room for all the organizations now existent—whether for the promotion of total abstinence or for the suppression of the iniquitous and demoralizing liquor traffic. God speed them all! But it seems to us that "on the home of the sky God is striking the hour" for His people to open a new and vigorous campaign against the most colossal evil that now curses our beloved country. No time is to be lost. We earnestly exhort the friends of temperance in every Christian church to organize a total-abstinence society immediately. As Spurgeon used to say pithily, "The way to do a good thing is to do it."

THE BASIS OF UNION.

DOCTRINAL STATEMENTS.

THE SCRIPTURES.—The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are a perfect, supreme, infallible and sufficient standard of faith and practice.

GOD.—There is one true and living God. He is an Infinite Spirit, self-existent, omnipresent, omniscient, omnipotent, good wise, just, and merciful; He is the creator, preserver, and sovereign of the universe; He is inexhaustibly glorious in holiness, and worthy of all honor, confidence and love. In the God-head there are three persons in one—The Father, the Son and the Holy Ghost, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

CHRIST.—Jesus Christ, the Son of God, is the person of the Trinity, who, by virtue of His sacrificial work, is the world's Redeemer, and the Saviour of all that believe. He is at present the intercessor of his people at the right hand of the Father, and is to be the judge of all men.

THE HOLY SPIRIT.—The Holy Spirit is the person of the Trinity, by whom all saving, comforting and sanctifying power is exerted upon human hearts.

STATE AND FALL OF MAN.—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the curse of condemnation and death.

ATONEMENT.—The perfect life, the vicarious death, and the resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

REGENERATION.—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit, through the Word of Truth, producing a disposition to joyful obedience to Christ and to holy conduct in life.

REPENTANCE.—In repentance, the sinner, having seen his sin, being moved by the energy of the Holy Ghost, is led to grieve for, and hate it as an offence against God, and, apprehending the grace of our Lord Jesus Christ, he lovingly returns to God to walk in the way of His commandments.

FAITH.—Faith is a conviction of the intellect that God will perform all that He has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of Salvation as revealed in the Gospel, and is a condition of justification and of cleansing from the pollution of sin, and of all subsequent Gospel blessings.

JUSTIFICATION.—Justification is an act of God, wherein He accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

PERSISTENCE.—We believe that persevering attachment to Christ is the grand mark which distinguishes real Christians from superficial professors. If any who have been born of God, although they lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become backsliders.

SANCTIFICATION.—The Scriptures teach that Sanctification is the process by which, according to the Will of God, Christians are made partakers of His holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the Word of God, self-examination, self-denial, watchfulness and prayer.

THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's Day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of Grace, both private and public, and by preparation for that rest that remaineth for the people of God.

A GOSPEL CHURCH.—We believe that a Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word; that the only scriptural officers of a church are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus. In a more general sense, the word church is used to designate all whose names are written in the Lamb's Book of Life.

BAPTISM.—This is the immersion of believers in water, into the name of the Father, Son, and Holy Ghost, in which are represented their death to the world, the washing of their souls from the pollutions of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

THE LORD'S SUPPER is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with Him and with each other. Every baptized believer in Christ, being a member of His body, and a part of His visible Church, has not only a right to partake of the emblems of His body and His blood in the Communion, but is under obligation thus to commemorate His death.

DEATH.—At death our bodies return to dust, our souls to God who gave them. The righteous, being then perfected in happiness, are received to dwell with God, waiting the full redemption of their bodies. The wicked are cast into Hades, reserved unto the judgment of the great day.

RESURRECTION.—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.

GENERAL JUDGMENT.—There will be a judgment of quick and dead, of the just and of the unjust, on principles of righteousness, by our Lord Jesus Christ, at His second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fulness of eternal life and joy.

CHURCH POLITY.—Article I. The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the Churches are interdependent. All the power the more general bodies have over the less general and the individual Churches is to advise, and to enforce advice with the strongest moral motives. In case a Church, or the Churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellow ship.

Article II.—Each Church, as occasion may require, shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other Churches. If a Church, torn by dissensions and heresy, decline to seek assistance in this kind, it is the right of the more general body to send a delegation to assist the Church as far as this may be possible.

Article III.—Any Church should be very careful in granting a license to preach. Every license, to be valid, must be signed by the Pastor and Clerk of the Church granting it, and countersigned by at least two neighboring Pastors, after an examination of the candidate's qualifications.

Article IV.—When a Church desires the ordination of a brother, a council from as many of the nearest Churches as will secure the attendance of at least five ordained Pastors, with a suitable number of laymen, may be called, or the more general body be requested to attend to the matter.

Mission News and Notes.

It is estimated that the Protestant churches of America, Great Britain, and Europe are represented in their work for other lands by 9,000 missionaries, and more than 50,000 native workers, and have expended during the past year about \$12,500,000.

There is no missionary in Afghanistan, with her 8,000,000 people. Annam with 5,000,000, has only Roman Catholic mission men. India has one missionary to 275,000 people; Persia, one to 300,000; Tibet one to 2,000,000.

The roll of missionary heroes contains no name higher than that of James Gilmour, the missionary to Mongolia, the story of whose life has been recently published by the Religious Tract Society in England. He made himself at home and welcome among what is probably the most suspicious people on the face of the earth; and to him more than to any other is due the opening up of work among the Mongols. His diary shows that in the last eight months of 1886 he preached to 27,355 hearers, saw not far from 5,700 patients, distributed 4,500 tracts, and traveled 1,860 miles. Much of his traveling was on foot; much of his life was in the garb and style of the Mongols, not because he thought that in itself was particularly valuable, but simply because he thought it best to adapt it to the immediate circumstances.

What has the Bible Society of England achieved? The following facts are brought forward to answer this question: During the year ending March, 1891, 4,000,000 copies of the Holy Scriptures, or portions, were printed and distributed; during the whole time of the Society's existence no fewer than 128,000,000 copies, or portions, were distributed. That is a magnificent achievement. The Bible is printed in no fewer than 300 languages. There are 600 colporteurs engaged in the sale and distribution of the Word of God; there are 230 depots and 330 Bible women taking the Scriptures into the zenanas of India.

In 1851 there were 91,000 Christians in India; in 1861 there were 138,000 an increase of 53 per cent; in 1871 there were 224,000, an increase of 61 per cent; in 1881 there were 417,000 an increase of 86 per cent. This year the Christians are reckoned to be 2,000,000 in number. India is twenty-seven times as large as England, and contains 280,000,000 people, as against, perhaps, 2,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are occupied by missions. The conversion of England occupied centuries.

The largest congregation in the world, numbering four thousand five hundred members, is on the island of Hawaii.

Denominational News.

Some time has elapsed since I wrote you a line, and, perhaps by this time, you may be glad to hear from the par of the denominational field where I am labouring. I have now been about eight months on this pastorate, and with an abundance of work and constant employment the time has passed quickly and pleasantly. The winters of York County, as a rule, are not lacking in either fierce storms or severe cold, and I had after careful preparation, nerved myself to brave the one, and endure the other. But the past winter was agreeably disappointing; no extra preparation was necessary, the winter was exceptionally mild and pleasant. My friends had prophesied for me that a good many of my appointments, at the extremities of the field, would, in consequence of blizzards, deep snow, and huge drifts, be necessarily left unfilled. But I am pleased to record that I was only obliged to miss two appointments during the whole winter. In accepting this charge with its responsibilities, it was not without grave anxieties; I had serious doubts whether I should be able to furnish the strength to preach three times each Sabbath, and stand the exposure consequent upon travelling long distances to reach my appointments. But now after a winter's trial, and an experience gained in all sorts of weather, and in all kinds of going, I am pleased to record that my strength has been fully equal to the demand, and that my health was never better.

The spiritual interest is fairly good. The congregations continue large, and all the services are deeply interesting and profitable. A society of the "Advocates of Christian Fidelity" was recently organized in connection with the church at Marysville, which has always a large membership, and gives promise of success and usefulness.

At Gibson there is a number of Free Baptist families, members of the Fredericton, Marysville, Peniac and other churches, who, separated from their church home, felt desirous I should give them a service on Sunday evening. I consented, if they would prepare a suitable place for holding the meeting. They secured and fitted up a Hall, to which they have the exclusive right in which the meetings have been regularly held, largely attended and of encouraging interest. It seemed to be a necessity, for the strengthening of the faith of God's dear people in this place, for the reclaiming of wanderers, and for the salvation of sinners, that some special effort should be made, and extra services were held with that object in view. A large number who, in years gone by, have been active members in the church where they held their membership had by isolation from their church homes, neglect of Christian duties, and carelessness in Christian living, got a long distance away from the Saviour. To reach this class and help them, required a good deal of faithful labour, but God abundantly blessed the effort, and during a number of weeks of special work in the early Spring there was manifest a constant increase of spiritual strength. A large number who had been in a backslidden state some of them ten, twenty and even thirty years, left the wretched past, with its unsatisfying association, and gave themselves anew to Christ with the expressed determination to spend the residue of life in his service. There was a power of conviction in every meeting, and scores were awakened and almost persuaded to accept the Saviour. I lap it up on p. 11 of their faith in Christ.

As wanderers were coming home and sinners being convicted, it became apparent to all that there should be the organization of a church home into which they could be gathered. We all realized that the holding a F. C. Baptist service at Gibson had passed the experimental stage, and had become a fixed fact, and needed only an organization to establish it permanently. So when the proposition was made for any desirous of entering into a church organization at Gibson to give me their names, over fifty responded. Arrangements were made to organize on Thursday, the 19th of May. On that evening Rev. G. A. Hartley from Carleton, St. John, Rev. Dr. McLeod and F. C. Hartley from Fredericton, were present to assist in the work.

The services began at 7.30 p. m. After the singing of the Doxology by the choir and an invocation by the pastor, a hymn appropriate to the occasion was sung, a portion of the Scripture read, and a warm earnest prayer was offered by Rev. F. C. Hartley. The Rev. G. A. Hartley preached a pointed, practical sermon upon the church, its characteristics, its membership, and its mission, founded on Eph. v. 32. The Treatise of Faith and Church Covenant were read by the pastor, and assented to by the members, to whom he gave the hand of welcome and Christian fellowship. A most solemn and impressive charge was then given

to the members. Rev. Dr. McLeod was of the meeting and thought with the members. On the 26th of their union of their Estabrooks and Hiram Cyrus Peters were solemnly joined. The regular first month. Supper is served. Lord's day meeting is held every morning at a building within a work for which we do well position who glory in the protracted severe a strength the special meeting circuit, but well attended. Interest is engaged in their ministerial duties.

To The Editor.

DEAR Sir, I am instructed by the Baptist Union to ask you to vote in every Church. It is important and based on the basis of Union. The Church whether it is important and based on the basis of Union. We have, a vote in every Church. It is important and based on the basis of Union. It is not as if we are willing to be divided. Whether we are willing to be divided. Basis of Union. Doctrinal with any accepts that. It is a letter to the on the question. Leave the church and our basis. We are at Conference. Full and church. suggest: 1. The meeting taken, an announcement. 2. The churches requested taken by. 3. The vote the you in favour. 4. The record number present church voting report of Meeting. A decided brethren ing and for Division of the the prom glory.

A vote tended on June an un The class The confessions Rev. E. and M. the first The was Co Richmond More