

TERMS, NOTICES, &c

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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 29th, 1892.

—THE POWER of the Gospel in the life and labours of the pastor and in the lives of its professors gives the Word success.

—NOBODY can do so much to create and increase interest in missionary work as the minister, if his own heart is interested in it.

—IT IS RELATED of a Japanese christian that each morning before he goes to his work, which is some distance from his home, he puts the following notice on his door: "I am a christian, and if any one likes to go in and read my Book while I am out, he may."

And so he spreads the good news, with what far-reaching blessed effects he can never know.

—THE ROMAN CATHOLIC BISHOP of Peoria, Ill., has forbidden dancing and liquor selling at fairs, picnics and other entertainments. A step in the right direction.

—PRINCE OSCAR BEMADOTTE, son of the king of Sweden is well known to be a thoroughgoing christian. The French papers state that while the warship which he commands was lately anchored off Cherbourg, he regularly attended English and French evangelistic meetings, and on two occasions testified his faith in Christ with a humility and conviction which greatly impressed those who heard it.

—CHARLES KINGLEY's receipt on how to be miserable is followed by more than a few people. This is it:

"Think about yourself; about what you want, what you like, the respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of every thing which God sends you; you will be as wretched as you choose on earth or in heaven either."

—THE EDITOR of one of the Presbyterian papers of the United States was nominated for Moderator of the General Assembly. His friends thought his election would be a fitting recognition of his services to the church through many years. He was not elected. The "Canada Presbyterian" comments on the incident thus:

"We don't suppose Dr. — cares a straw about Moderatorships, but his friends might have known very well that honors of that kind never come to an editor. An editor might work for his Church a thousand years, each week of the thousand doing excellent service, and with one paragraph make enemies enough to get himself beaten by any lobbying nobody who never missed his dinner for Presbyterianism or any other good cause. Never mind, Bro. —, you and all other editorial workers will get justice in that General Assembly in which the rewards are justly distributed."

—THE PRACTICE of infant baptism is evidently decreasing. The *Living Church*, organ of the Episcopal Church in the west, makes the following significant statement:

"There are several denominations that once held to infant baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago the *Living Church* called attention to the fact that among the Congregationalists of Michigan there did not average one infant baptism to a congregation, and that in Illinois the average was but little greater. Practically, infant baptism has with them, in these States at

least, become obsolete. We do not know what the statistics would indicate for the Methodist in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant baptism is the exception, not the rule.

—POPE LEO takes every possible opportunity of interfering in educational affairs in any country whatever. Just now he is meddling in United States Education. He recognizes the fact that his church cannot stand the light of intellectual culture; that his power and the prosperity of his church depends upon ignorance and superstition. Look at some figures. In Protestant Scotland in the last general election there was only one illiterate voter in every seventy-four, while in Catholic Ireland there was one in every five. But take Italy itself, where papacy is supreme and where monks have educated to suit themselves for generations, there seventy-three in every hundred people can neither read nor write. Broadened minds and clear brains are not wanted in the Roman Catholic church. Clear thought too quickly dispels the mists and clouds of degrading superstition. And so the Pope exerts and will exert all his power—a power which happily is dwindling,—to prevent the growth of intelligence and the widening of mental grasp. Protestant countries must, for their own sake, be firm in their resistance of such interference.

—JOKING ON BAPTISM is as inexcusable as joking on any other christian ordinance. And yet one seldom attends a union meeting without hearing some so-called humorous allusion to it. Sometimes in distinctively Baptist meetings unseemly allusions are made, but they are more frequent in mixed meetings addressed by speakers of different denominations.

Dr. MacArthur very properly rebukes the bad habit, saying: "Such irreverent allusions are to be condemned from whatever point they are considered. It is probably impossible to make a joke on these sacred subjects which has not been made thousands of times; impossible to make one whose staleness is not as marked as its irreverence is reprehensible. Ministers are commonly the chief sinners in this regard. They do much by their flippancy to bring this holy ordinance into dishonor. They ought seriously to consider this dangerous tendency, and earnestly to discontinue the thoughtless and irreverent practice. Probably the next time a union meeting is held the canons of good taste and of devout feeling will be violated by several ministers of different denominations. Surely the time has come seriously to rebuke this habit. Attention was called recently in this column to the honor paid by the Triune God to the ordinance of baptism. It is profoundly to be regretted that so many ministers, who should set a worthy example in their reverent handling of the word of God, are often the most irreverent in their allusions to this sacred ordinance. If they must continue to be irreverent, we may at least exhort them to show some originality and not to deal in the ancient, moldy and utterly offensive witticisms which we so often hear."

A Prayer Meeting Talk on Salvation.

BY REV. J. BARKER.

"Restore unto me the joy of thy salvation and uphold me with thy free Spirit."—Ps. 51:12.

I want to call your attention for a few moments to the word "salvation," in this prayer of the psalmist. It is described as God's salvation—"Thy salvation." It is so described because it is of God's providing in the unspeakable gift of Jesus Christ. "In one place it is spoken of as a 'great salvation.' And no wonder, when we remember what a great price is paid in providing it; what great power is put forth in effecting it when the divinely appointed conditions of receiving this power are complied with, by the grace of God, viz:—repentance toward God, and faith towards our Lord Jesus Christ; and what a great evil such penitent believers are then saved from, along with great good received, and more to follow, here, and in the world to come. They will be saved from the evil that sin had wrought in them as a natural consequence of committing it, in addition to the evil that was already in them as the natural consequence of being born of those who, themselves had inherited a depraved nature, so that they were all the more prone to sin.

In principle, the natural consequence of committing sin, is to the soul, like the natural consequence of a man's taking poison would be to his body. He would at once get sick, and keep getting worse, so that perhaps nothing but a miracle could restore him to life and health; even as was the case with the bitten Israelites in the wilderness, but which miraculous healing they experienced only when they complied with the divinely appointed of receiving it, viz:—looking upon the serpent of brass, which Moses had been directed to make, and put upon a pole, and then to tell them the word of the Lord, "It shall come to pass that every one that is bitten, when he looketh upon it shall live." The natural consequence of sin in the soul, is a sad condition of spiritual disease and death, or alienation of heart from God. There is not that "similarity of feeling with God," which is characteristic of those who have spiritual life. And the longer a person goes on in sin the worse he gets, so that, in some cases, they become "past feeling," and "give themselves over unto lasciviousness, to work all

uncleanliness with greediness. Therefore we need a miracle of grace for our souls in the regenerating and sanctifying work of the Holy Spirit which will be analogous to what was done for the bodies of the bitten Israelites when they did as directed in the matter of looking upon the serpent of brass. And, thank God, it is our privilege to experience this miracle of grace if we will, because Jesus said "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in Him should not perish but have everlasting life."

But along with being saved through faith in Jesus from the evil that sin had wrought in us as a natural consequence of committing it; and from that inherited depravity by which we were so prone to commit it, or at least so saved from that, that we will not be so prone to sin as before—we will be saved also from that punishment for sin which must come some time as the judicial consequence of sin as persistent, wilful transgression of God's commandments, and especially his command to "believe on the name of His Son Jesus Christ." In principle, this judicial consequence of sin will be to the soul, like what a man would have to suffer in his body some time, if he transgressed the law of the land against stealing or arson, or murder. When tried and found guilty, he would be condemned to suffer punishment according to the nature of the crime committed. And so, because sin is a crime against God, we read "cursed is every one that continueth not in all things which are written in the book of the law to do them." We read that "the wicked shall go away into everlasting punishment," which will be "the second death," and will consist in something more than alienation of heart from God: it will be "everlasting destruction," or banishment "from the presence of the Lord and from the glory of His power." But in the sufferings and death of Christ on our behalf, as the outcome of the divine love and mercy, He was made a curse for us, so that a way was thus provided whereby we might be delivered from the curse, through faith in Him, in His risen life.

Blessed are they, who, yielding to the Holy Spirit, as most graciously given in a measure apart from faith on the part of the sinner—given in his convicting and quickening power to incline sinners to look to Jesus as their Saviour and Lord—do thus look to Him. To them will then apply the words of the apostle:—"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." By the free grace of God, and for the sake of the precious atoning blood of Christ, they are saved from the deserved judicial consequences of sin, so far, at least, as their souls are concerned. And by the miraculous regenerating power of the Holy Spirit they are saved from the natural consequences of sin, so that to them the words will no longer apply: "The whole head is sick, and the whole heart is faint;" no, nor the words "dead in trespasses and in sins but these words rather:—"Old things have passed away, and behold all things have become new;" "passed from death unto life."

Then, abiding in Christ, and looking day by day for the upholding of God's free Spirit, there will be the "joy" of which the psalmist speaks, and no interruption to that joy, such as he had experienced, because in a moment of weakness he had let go his faith in God and had yielded to temptation so as to fall into sin. There will be the blessed experience of the sanctifying work of the Holy Spirit, "enabling us more and more to die unto sin and to live unto righteousness."

Protestantism in France.

"Never, perhaps, since the Reformation," writes a French lady, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the Gospel. Through the courageous testimony of a Protestant postmaster whole families were converted, and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings."

"The work at St. Aubin," almost makes me weep for joy." One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: "If we want to be helped we must help ourselves first. We sadly need a chapel, and we are poor. I will give \$500. 'I have no money,' said one man, 'but I have a beautiful oak tree worth \$50,

which I will give.' 'I,' said a third, 'have a quarry of stone worth \$40, and will give it.' A fourth said: 'I will give my horses and men to carry the oak-tree and the stones.' And together they gathered \$1,600."

Mission News and Notes.

Great revivals are carried on by natives in Madagascar.

A large party of Salvationist officers and soldiers have been on a marching tour in India.

The American Band of Foreign Missions, since its organization June 29, 1810, has collected \$25,000,000 and sent out 2,000 missionaries, who have gathered into the church 120,000 souls.

There are in the United States, Canada, England, and Scotland thirty-four women's missionary societies. They collect annually over a million dollars and support 1,397 missionaries.

An orphan asylum is being established in Tokio, Japan, by a Christian teacher who devotes to it all his own property. It is designed for girls under six years of age, that they may be trained for Christian service.

Dr. G. F. Pentecost, in reply to the question of an interviewer, gives it as his opinion that the number of converts from heathenism in India is from fifty to two hundred per cent. greater than what it is with an equal number of workers in England or America.

A new missionary society, called the Army and Navy Missionary Union, has been formed in England on a strictly undenominational basis. Its object is chiefly to encourage missionary interest and enterprise among the officers and men of the two services.

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.

Along the West African Coast there are now 200 Protestant churches and 35,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the gospel has reached about eight millions of benighted Africans.

Rev. Dr. T. J. Scott, writes to the *Missionary Review*: "God is wonderfully blessing the work of this part of India. Just think of a thousand baptisms a month. At least ten thousand will be added to the Christian community during the year. What a work in supplying pastors and evangelists. In places, of course, the devil rages."

In northern India very large numbers of converts are pressing into the churches. During 1891 nearly 19,000 heathen were baptized by the Methodist mission alone, and 40,000 more are seeking admission. Whatever signs of awakening may be observed among the people at large, the great mass of the converts come from the Sweepers. These, strictly speaking, are not Hindus at all. Socially they are outcasts.

West of the capital of Madagascar is a tribe of the Sakalava nation numbering about 1,500,000. Two years ago one of the missionaries of the Society for the Propagation of the Gospel penetrated into this region to find that he was the first white man ever seen by the people, who were heathen, with no intercourse with the outer world, and no idea of the value of money. He established friendly relations with Toora, the ruling chief, who expressed his readiness to receive a teacher. In August last the missionaries landed on the West coast, and with the assistance of a friendly princess, sister of King Toora, they have made their way inland, being often met on the way by natives bringing their sick for treatment. Many such cases having been alleviated, the missionaries have secured the respect and protection of the blacks.

General Religious Notes.

There is not a single Roman Catholic place of worship in Iceland.

There are forty-two Congregational churches and chapels in Boston.

There are more Baptists in Georgia than any other state in the union—320,851.

There are more Baptist ministers in Texas than in any other city of the United States—2,378.

The contributions of American Baptists for religious objects last year amounted to over \$12,000,000.

The number of Baptist Sunday-schools in North Carolina is in excess of any other state, aggregating 1,469.

It has been estimated that Spurgeon founded over fifty chapels in various parts of London.

The number of new Baptist churches constituted in this country during 1891 was 707, almost two a day for every day of the year.

In Bridgewater, Eng., during eleven years the Salvationists have reduced the police roll one-half, and vacated some of the saloons.

George Muller of Bristol is now eighty-seven years of age and still able to preach a sermon an hour in length. During the last eighteen years he has travelled 150,000 miles and preached 8,000 times. But his monument is in his famous orphanage.

At Richmond, Va., there are two colored institutions under Baptist auspices, and doing most excellent work. There are about 1,500,000 members of the colored Baptist churches in the South, nearly one-third of the entire Baptist membership of the world.

Rev. W. A. Therrell has secured the adoption in several of the pastors' conferences of Chicago of a resolution in favor of inviting D. L. Moody to conduct a series of meetings in Chicago this year. He is striving to secure a tabernacle, at a central point, that will seat 20,000 persons and reach a great many who never hear the gospel.

It is announced that Mr. Thomas Spurgeon, pastor of the Auckland Tabernacle, New Zealand, who is going to take charge of his father's work for three months in the London Tabernacle, has been very successful in Auckland. In style, voice and fluency he is said to be a veritable chip of the old block, and it is possible that he may succeed his father as the permanent pastor of the tabernacle.

While Methodism has done good work in Spain for many years past, no Methodist church has ever been built there. Now there is to be one erected on the island of Majorca. They will start with thirty-five members, mostly straw-workers. The majority of them have been thrown out of employment at one time or another for their allegiance to Protestantism.

The membership of the past year in the Free Church of Scotland was 341,730, as against 338,978 for the previous year. The sum raised for the various Schemes and Funds was \$3,220,535—a decrease of \$147,935. Notwithstanding the great efforts by Dr. Ross Taylor, the congregational contributions to the Sustentation Fund have increased only about \$2,500, the total increase in that Fund from all sources being over \$25,000. The Home Mission Fund shows a considerable increase.

Denominational News.

SECOND DISTRICT MEETING.—The Second District Meeting held its annual session at Windsor, C. Co., on the 18th, 19th and 20th insts.

To reach the place of meeting from Fredericton, the way is by train to Hartland, thence ten miles back from the river by carriage. Rev. C. T. Phillips kindly provided the horse and carriage, with himself as driver.

Two hours were pleasantly spent at Hartland in the home of Bro. S. M. Boyer. The ride, despite the not very good condition of the roads, was enjoyable. The country is looking well. Grass has grown rapidly and the crops are promising—the farmers say.

Windsor embraces an excellent section of country; the farms look well, and all their belongings give evidence of thrift and a good degree of success.

The church building—a neat and suitable house, dedicated last year, is a partnership property, and is occupied by Free Baptists, Baptists and Presbyterians. Rev. E. B. Gray is pastor of our church, and preaches there fortnightly. He is highly thought of for his christian character and his work's sake.

The conference at 10 a. m. Saturday—the first meeting of the session—was well attended. Bro. Grey presided. The Scripture lesson was read by Rev. J. Noble, and prayer offered by Rev. T. VanWart. It was a meeting of unusual interest. The testimonies were prompt and very hearty. A large number participated, and it was a little difficult to bring the meeting to a close when the hour had arrived. We do not recall a meeting so interesting at a D. M. session in several years.

At 2 p. m. the first business meeting was opened. Rev. G. Swin occupied the chair. Roll call showed the following ministers present: Revs. J. Noble, J. Perry, T. S. VanWart, C. T. Phillips, E. B. Grey, H. Hart, G. Swin, A. C. Thompson, J. J. Barnes and Jos. McLeod.

Reports were read from twenty churches; three churches were reported verbally; and two were not reported at all. One of the twenty which sent written reports was the new church organized at Boundry Line by Rev. A. C. Thompson. It has fifty-nine members. The additions to the churches during the year by baptism numbered one hundred and one. Following the reports speeches were made by Revs. C. T. Phillips, J. Perry, J. Noble and J. McLeod.

The communications reports summarize the pointed, and journaled till

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