

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is published every Friday, from the Printing Office of BARNES & CO., Prince William Street, Saint John, N. B.

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

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

ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH MCLEOD, Fredericton, N. B.

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

Correspondence for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Obedience of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

## THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH MCLEOD, EDITOR.

SAINT JOHN, N. B., NOVEMBER 13, 1885.

—EVANGELISTS Meikle and Gerrier have closed their work in Halifax. We judge from what we have heard that their labours were blessed.

—This paper goes to press before the result of the vote on the G. T. Act in Fredericton is known. This much we can say, the friends of the Act have done their best against great odds, and trust that their labours has not been in vain.

—HERE is a hint for the Sunday-schools that close in the winter:

A little girl said to her mother, "Mamma, do Sunday-schools freeze?" "No, my daughter; why do you ask such a question?" "Because they sometimes stop when it gets cold."

—WE TRUST the ministers and other brethren will keep us well supplied with brief accounts of the progress of Christian work in the churches. Readers look anxiously from week to week for kind news. It does good. It gives cause for rejoicing, and it often stimulates the indifferent to active Christian effort.

—WE ARE glad to know that Rev. Dr. Penney, of Augusta, Me., whose health has been so poor for a long time, is making substantial progress towards what we trust is full recovery. He is now in Vinland Haven, where he expects to winter.

—He has done his best against great odds, and trust that their labours has not been in vain.

—NEW YORK CITY is likely to be the scene of unusual Christian activity during the winter and spring months. Some meetings have already been arranged for. Besides the efforts for which we have previously alluded, the Presbyterians have arranged to hold a series of special services. In some churches the work has already begun. Thank God for all these systematic efforts to reach and arouse the unawakened. May He richly bless them.

—ARCHDEACON FARBER has met with a very happy reception wherever he has gone since his arrival on this continent. It is well that so distinguished a gentleman should be warmly received. But there may be a question about the propriety of ministers of other denominations than the Protestant Episcopal walking on in a body and appearing to recognize in an ecclesiastical sense the superiority of that of other Gospel ministers. Suppose the most distinguished minister of the Baptist, Presbyterian, or Methodist denomination should visit England, how much of a recognition would he receive from the ministers of the Established Church? It is not greatly wise to do things that may be construed as conceding the superiority of the Church of England ministry which they claim.

—EVER in stand England they grow very close and decidedly personal in their political contests. Such men as Gladstone do not escape charges against their personal integrity. A certain Archdeacon Dennison in a late political speech declared that he would not trust Gladstone with a brass farthing, and that the Whigs hoped every night something would happen to him before morning. When a cheer for Gladstone was started the Archdeacon declared, "You might as well cheer for the devil."

The Archdeacon evidently forgot what was due to a non-ecclesiastical position as well as what was due to a great statesman like Gladstone.

We hope nobody on this side the water will find in his heated utterances justification for like things here. It is a shame that men anywhere allow themselves to descend to such unbridled and vulgar personalities.

—MR. MOORE, talking to a class of theological students, gave them the following points which may be profitably considered by some who have left the schools and are in the active work. He said:

"Work with your people individually, man by man; dig them out of sin if you have to use a pickaxe. The way to help them, when once obtained, is to set them at work. The most successful men are those who know how to make other men work. We need a school in this country to teach men how to lead."

I have found Sunday night the best time to preach the Gospel sermon, because people seem to expect to be converted by a Sunday morning sermon."

"It is a good thing to have separate meetings for the young at heart. If a young man comes to church with his sweetheart he doesn't want her to know that he is a sinner, and vice versa."

"A minister, to be successful, must get rid of all personal ambition. It is a long road for a man to get to the end of himself; but a minister has to do it."

—THE EXECUTION of Riel has again been postponed. It was to have taken place on Tuesday, 10th, but on Monday word came that it had been postponed till Monday next, 16th inst. The reason for the postponement is not given. There has been a good deal of talk about the appointment of a commission to examine as to the rebel's sanity, his friends claiming that he is insane and irresponsible.

—RECENT legislation providing for the teaching of temperance in the public schools of Kansas shows the progress being made in that prohibitory State.

After the first of January next applicants for certificates as teachers will have to undergo examination in the elements of physiology and hygiene, with special reference to the effects of alcohol on the system. Failing to pass such examination they cannot be teachers. School Boards are required by the law to provide for instruction in these topics. The *Independent* well says that "the execution of this law will strike at the very root of the evil of intemperance. Many a youth falls an easy prey to the temptations to strong drink, simply because he is comparatively ignorant of the deleterious effects of alcohol and other narcotics upon the physical system. No parent and no teacher has ever warned him of the subtle poisons by which the constitution, as well as the character, is often undermined. One of the most effective ways in which the evils of alcoholic stimulants, as a beverage, can be portrayed, is by having children and youth peruse from daily text-books and physiological charts the insidious but fearful inroads which such beverages make upon the citadel of life. A great Swiss educator remarked once: "Whatever you would have appear in the people, you must first put in the common school." The law mentioned is in line with this philosophy. It creates and fosters in youth an enlightened moral sentiment, which constitutes the strongest pledge for the execution of law. In no other way can the commonwealth be more effectively assured, as the generations come and go, of a sober and industrious people.

Will each subscriber try to get one new one to send us his own money?

## USED BY THEIR ENEMIES.

It is to be deeply deplored that ministers of religion, as well as lay Christians, too often put themselves in a position to be used by the enemies of the church and society against the church and society. Men who claim that ministers are no better than they themselves are, although they make no profession whatever of religion, are ready when the occasion arises to quote these very ministers in support of their own erroneous and evil position. An instance of what we mean occurs occasionally in temperance work. Sober as religion, reformers, had citizens generally will claim to be as good as ministers are, and yet when opportunity offers are ready to quote in defence of their position on the temperance question, and as indisputable authority, the very men whom they have again and again condemned. Workers in the temperance cause have met repeatedly the statement that Rev. Mr. ——— thinks as we do; and it is offered as an unanswerable argument by the very men who under any other circumstances would disparage and defame the man they quote. How fallacious their position, and how deeply to be regretted the fact that ministers express themselves in a manner that permits them to be used by the enemies of the church. One minister may disagree with the entire body of his presbytery, and unconscious, perhaps, of the fact that his expressed opinion may be used for base purposes, places himself on record against this or that phase of temperance work. That one man's opinion is quoted by those with whom he happens to be in accord on that particular point, but with whom he may differ on everything else affecting the human welfare, and the opinions of all his brethren are unnoticed and, in fact, too often wrong.

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Again, all well regulated churches hold what are called missionary meetings, Sabbath-school meetings, and various other meetings, for the promotion of special branches of work. Why not hold educational meetings? Such, in my opinion, could be made not only profitable but interesting. The only objection appears to be that, "we have never had such a thing in the past," which, instead of being an objection, appears to me to be an additional reason—and a strong one—why such should be held in the present and future. Brethren, think about it, and if it should seem good to you, try it.

I am sorry to have to believe, as I have heard many brethren, both ministers and laymen say, that education is sadly neglected at our yearly meetings. Other business, which seems of more importance, crowds it out. Is not it possible to so arrange the business of Conference that it may receive that degree of attention which its importance demands? Let it be tried.

Lastly, if you are not well informed of the workings of the Seminary, read the notice of it in this paper, send to the Principal for a catalogue, and when you happen to be in St. John, visit it.

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## INDIA LETTER.

FROM DR. J. L. PHILLIPS.

UNION CHURCH MANSE, Simla, India.

Simla is the summer capital of India, situated 7,000 feet above the sea, and more than a thousand miles north of Calcutta. During seven months of the year the Viceroy and Governor General of India, the Commander-in-Chief of the Punjab, and the Lieutenant-Governor of the Provinces, and the various heads of departments have so many branches and ramifications that their coming means the coming of a great multitude of minor departments with thousands of assistants, clerks, etc. I can understand now, as never before, why such a howl was raised in England several years ago against this annual immigration to the hills, for it involves immense expenditure from the public treasury, and that no opposition government could afford to let slip altogether an angry challenge or a most determined protest.

It is probable, however, that whoever rules at home, liberal or conservative, Simla will continue to be the summer capital of British India. Within five years enormous sums have been expended in erecting government buildings on these slopes and spurs of the high Himalayas and the din of hammer and chisel, pickaxe and shovel reach my ears as I write in my quiet room in the manse.

Unnumbered feet are pouring into the place, for both native and foreigner are quick to see that it pays to make, to trade, to live beneath the benign sign of vice-regal presence and power. And, notwithstanding the party howls at home, the Government is right in choosing this hill station for its officers during the sweltering heat of the dry and rainy seasons. It is well that men who have much to do should work in the most beautiful climate available, and as far as either beauty of nature or salubrious climate is concerned, Europe, it is said, affords no finer hill station than these Himalayan stations in India.

There are three churches in Simla, the Roman Catholic, the Anglican, and the Free Church of Scotland. For its own, and there being a convent here and a few Roman Catholic government officials, it has a good attendance. Your readers will recollect that our last Viceroy, the Marquis of Ripon, was a devoted Episcopalian. Lord Dufferin attends the English Church. The present minister, Archdeacon Matthews, is the most laborious and earnest clergyman of the Established Church I ever met in India. He is a stirring preacher, to begin with, which so far as my observation goes is decidedly the exception in the Established Church of England, as we see in this country.

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## WHAT WE OWE TO FOREIGN MISSIONS.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not ridicule. The records of missionary work in South Africa make a blank page to those by whom such ideas are entertained. The London Times says: "We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done much for the people, and if it should seem good to you, try it."

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## TEMPERANCE NOTES.

Drunkards form fifty-five per cent. of the inmates in Paris asylums.

—In Great Britain there are 15,000 temperance organizations, and it is estimated that \$5,000,000 persons are total abstainers.

—The commander-in-chief of the Indian army states that 12,000 of the men are abstainers, fully one-fourth of the entire force.

—A Montreal telegram says the wholesale liquor-merchants make no secret that their business is suffering to a great extent by the enforcement of the strict laws.

—A writer in a Western paper tells of a wealthy whiskey dealer who for twenty years has drunk nothing stronger than ginger ale, because, as he states, he has never been drunk since.

—The study of the drink question in Switzerland has disclosed the fact that the use of alcoholic beverages is largest in those cantons in which wages are lowest, and the people are the poorest. Drunkenness tends to poverty and want; and then this state of things fosters the drunkard.

—Justice Welborn of Clarke County, Miss. (a State only one-third of which has adopted Prohibition), has recently certified that since the closing of the saloons there has been no case of drunkenness on his streets. Old timers, who rarely ever failed to be drunk, now spend their money for something useful for their families, and go home sober. Prohibition is a blessing to the town and surrounding country. The town has no use for its calaboose, save to imprison for petty thieving.

—At the International Conference at Antwerp, Mr. Joseph Malin read a paper on "A Century of Temperance Teaching," in which he stated that there are now in Great Britain and Ireland 10,000 total abstinence societies, and that as many as 100,000 persons are members of the same. It is estimated at 2,500,000, and it is thought that there are an equal number of abstainers not attached to any society, giving a total of 5,000,000 out of a population of 35,000,000.

—The Hon. Neal Dow gives the "results" of prohibition in the State of Maine, in the following pretty sentences: "Every distillery and brewery has been suppressed; there is not one remaining in the state. The liquor traffic has been reduced at least to one-twentieth of its former volume. In more than three-fourths of the state, the traffic is practically unknown. All our rural districts, our smaller towns and villages, have been delivered from the curse of the saloons, and they were numerous and lucrative in the old run time."

—Cardinal Manning, in concluding a recent temperance address, said: "There is a rising of the people all over England. What is the meaning of it? There is an aspiration after higher and better things. A sense of shame that we, as a Christian people, should be so degraded. There is a longing in many a heart after something better, purer, after a happiness which is justly called the peace of God. I can speak of the working men of London, as you can of the working men of Washington. Can you speak of the working men of London, as you can of the working men of Washington. Can you speak of the working men of London, as you can of the working men of Washington."

—A fresh effort in evangelistic work is to be made during this winter under the auspices of the Glasgow Free Church Presbytery.

—There are believed to be 11,318,287 communicants in the Evangelical Churches of America, and their total contribution to the cause of Foreign Missions for a year is \$3,850,921, which has been devoted to the support of nearly 2,400 missionaries and 10,000 native workers.

—The work of evangelization in China presents encouraging, if not satisfactory indications. The Protestant Missions reported 13,186 members to the Shanghai Conference eight years ago. There are now 26,448, a gain of little over one hundred per cent. Could we make a like gain in this country we should be quite well satisfied with the results of our