

TERMS, NOTICES, ETC.

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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.

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

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

THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., SEPTEMBER 18, 1885.

—GERMANY is being a good deal discussed in Germany just now. For his part in the press and in public meetings it is receiving attention. There is, as yet, but one crematory in Germany, but it is likely others will be erected before long. Bismarck is understood to regard the movement favourably.

—FROM BARNESVILLE, K. Co., a correspondent to the *Telegraph* writes that:

"Intemperance, which has been a thing altogether unknown in our village during the past few years, is again beginning to raise its head. Rioting and disturbances of various kinds all passed away when the sale of liquor was voluntarily stopped; but now that a grocery has been established in one of those old familiar haunts, evidence is already given, if it is not closed, that old scenes that are horrible to the memory will be repeated. With the Scott Act, and an earnest band of temperance workers to have it enforced, it is hoped the proprietor of the saloon will seek the reformation. The land of temperance workers, which comprises a lodge of Good Templars, was organized about ten months ago with a charter membership of 14, but now has increased to nearly 70 and is still increasing. The order has in its ranks all the prominent young men of the place, including two magistrates."

And still there many who claim to be good temperance men, who talk of granting a license to such creatures to sell rum.

—SOME PASTORS let year after year pass and never say a word to induce their people to take a religious paper. Such neglect of the most helpful auxiliary in pastoral work is astonishing. Men who have "an understanding of the times" take a different course. Here is what Dr. Joseph Parker recently said of religious newspapers: "It is a pulp on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as a ministry of the voice. . . . It is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in the religious newspaper, as in the sermon, the preacher, missionaries and teachers; why should we omit from our supplications brethren whose influence is immeasurably wider, and in whose power it is to give the gospel a universal hearing?"

—WHAT'S the use? it will do no good," is often said by those who are solicited to contribute to ministerial education. The *Journal and Messenger* recently gave an interesting illustration of the influence of the good deed.

"Some twenty-five years ago, when Dr. G. J. Johnson was pastor at Burlington, Iowa, he was also secretary of the Iowa Baptist Educational Society. At one time, when funds were very low, and the young men were leaving the ministry in the Burlington University were in great need, Dr. Johnson visited a church in Illinois, preached and made an appeal for money. A farmer who was present said, 'I will give ten dollars, and you can sell my corn.' After some weeks the money came, and with it a note saying, 'I send the ten dollars, but it is not the hardest ten dollars I ever earned, and I do not know as I do right in giving it away. I had to raise corn; then I had to drive it fourteen miles to the railroad station, and sell it for twelve and a half cents. It took me a whole day to go and come, and I could draw a forty bushels through the mud at that. But here it is.'"

"The money was used to aid a young man named John E. Clough, who in March, 1867, reached Natal, India, a missionary of the American Baptist Missionary Union, and in 1869 organized at Natal a church with eight members. In 1874 that church numbered 3,300; in 1879, 13,107; in 1883, 14,088 members—all baptized on profession of faith in the Lord Jesus Christ; all living broken case and begun to bring forth fruits meet for repentance and faith."

"A few years ago Dr. Johnson met the brother who gave the ten dollars, and he said, 'I do not remember giving that money to support the cause of missions at Burlington? I remember it very well. It was the hardest-earned ten dollars that I ever gave away.' Did you think that John E. Clough was one of those young men that you helped to give money? No; he was not. He was, 'Well, then, money do more for the glory of God and the welfare of man.'"

O workers for God, take heart. Give and it shall be given; but let your giving be fully bestowed, and watered with prayers and tears. God will give the increase, and you, either in this world or in the world to come, find fruit far beyond your highest thoughts and hopes.

woman. So intense is his agony that he wants to lie down and die. God takes care of him, however, and feeds him. In some mysterious way—God's way—even in the wilderness food is supplied and water is not wanting. A little discouraged, I think perhaps a little overworked or overworked, Elijah had started forth in despondency, and he goes on and on, he thinks, to get away from his trouble, but God knows that it is to get a lesson just then needed.

He stands on the mountain watching. He hears the winds rending the mountains, and the earthquake shaking the hills; he sees the flash of the lightning, and realizes God is near. But the speaking of the "still small voice" touches him as nothing else has. To Elijah there hastens Elijah, and against idolatry and sin he is a living protest. Elijah has been weak for once upon a time, and so I take it, but how blessed the thought that God measures us neither by one set of good nor by one of evil. Elijah's life, its impenetrable and expression, was wholly—and for it God's reward is coming. Elijah seems to have felt that the end was coming if we read the narrative and mark the conversation with Elijah, his disciple. From Gilgal to Bethel they travel in company, and Elijah carries on a regular school of instruction, and still he will not remain behind. Down to and across the Jordan, and Elijah keeps pace with him, determined to see him when he is taken hence. And now the end of a good life comes, and his reward is at hand, and even while they speak the chariot and the horses are seen, and Elijah is promoted from service on earth to service in heaven. A good man is gone, but his work is done. Special work in life, special honour in death. Till here, rest there. Ahab on a throne, and Elijah dependent on the mercy of Ahab's life, and Ahab's blood licked by the dog to-morrow. Purple robes on one and undressed shepherds on the other in life, but reversed the state in death. What is the chief thought of the connected lives of these two men? God rewards service and God punishes sin. Ahab's sin was idolatry. How many people like him have set up idols in high places, and gods in the groves! For such God holdeth in His hands a vengeance, but for His just and true servants a reward, and sometimes in the hours of most trying distress God is nearest. When we enter the cave we may meet Him. Elijah was no nearer God away out on Carmel, when over the sea the cloud was gathering as he prayed, than he was as he stood at the entrance of the cave. God was no nearer when with bare head he looked up to heaven, than when with his face wrapped in his mantle he spoke with Him. A God in the wilderness, a God on the mountains, a God of storm, a God of calm, a God of triumph, a God of victory, a God of life, a God of death, a God of all believers. Elijah's spirit lived, and so liveth the spirit of all who walk with God in life, and are translated into His Kingdom in death.

—A RECENT convert from Romanism says that the priests are impostors, and that the "sin of attending a Baptist Sunday-school" is the "sin of attending a Roman Catholic school."

—There are three churches in London where more than half of the members have been gathered in by the primitive and apostolic method of street-preaching.

—According to Gen. Booth, the Salvation Army sells its colors in 17 countries, numbers 1,050 copies of soldiers and 2,650 paid officers. The Army publishes 20 newspapers, reaching half a million readers every week.

—The number of baptisms reported in the *Baptist Missionary Magazine* for August is 582, distributed as follows: Burma, 31; Assam, 19; Telugu, 44; China, 2; Japan, 7; Sweden, 10; Germany, 61; Russia, 6; France, 6.

—In Boulder there is a church, it is said, for every 100 persons, and ten per cent. of the population are priests, monks, or nuns. The priests control the government in all its branches, and 272 days of the year are observed as feast or fast days. One-fourth of all the property belongs to the Church. Seventy-five per cent. of the people can neither read nor write.

—It is estimated that within the past twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides many thousands among Greek residents in Turkey. The government permits the free dissemination of the Scriptures, and affords protection to the clergy of the Greek Church. The four Gospels are used as a reading book in the high classes of the primary schools throughout Greece.

—Statistics of 1884 are said to prove that there are 76,000 evangelical preachers in the United States, 126,109 congregations, and 10,561,648 communicants. Of miscellaneous sects there are 38,791 preachers, 10,763 congregations, and 7,109,655 adherents. If each member of an evangelical church represents two even, including children, who are not counted, the evangelical population amounts to 31,685,944. On the other hand, the Romanists claim 6,905 priests, 7,663 congregations, and 6,800,000 souls, constituting the entire population adhering to Rome.

—According to Lord Shaftesbury, one city missionary is worth a hundred police as a moral force in society. The French Government echoes this sentiment in declaring that Mr. McCall's mission has proved better than police stations for preserving order. And now we hear that the public treasury of the Georgia town in which the evangelist St. John has just won four hundred converts, has paid him \$600 as a reward for the money clearly saved to the town by his labors.

—Comparatively few Christian people are, perhaps, aware of the existence and extent of the work of "The Friends' Foreign Mission Association." The annual subscriptions to this society have reached the amount of \$4,000. But the expenditure is not less than \$4,000. The society have agencies at work in India, and Madagascar. In the last mentioned island, the Friends' Mission has been successful in converting a large number of the natives to Christianity. The society are responsible for the number of the *United Society of Friends in the United Kingdom*; and the scholars under their charge are nearly as numerous.

—The salutary effects of Christian teaching and civilization upon the aborigines of this continent are well illustrated by the fruits which have followed the labors of the American Board among the Dakotas. At the close of the century they numbered but 25,000, now over 40,000. They were degraded, without a written language and without a religion, but the missionaries have made them a language, supplied them with books and taught them their duties, and now nearly all of them can read and write. During the last year one hundred and seventeen were added to the Church, and in all respects their condition is vastly improved. Many of these Indians, and big fair to become useful citizens. Among other tribes in the United States and Canada the same blessed result is being followed. Missionary labor, and while it may follow mission, it is to deal with the parents whose roving and thriftless habits under paganism have made them natural as to become almost if not quite incurable, much is to be hoped for from the better influences which are thrown around the young. To the Indians as well as to others Godliness has promise of the life that now is as well as the life that is to come.

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RELIGIOUS NEWS AND NOTES.

—Mr. Stanley has finally decided to remove from Newcastle, Pa., to Northfield, Mass., to be near Mr. Moody.

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equal to his circumstances, in ten years he will own a farm and be able to leave his children free and prosperous. "Building up a society in this way—out of reformed criminals—produces curious results." Dr. Brehm says: "I sojourned for a short time at an inn in Tomak. The host and his wife made an unfavorable, I might say a repulsive, impression upon me. I could not refrain from expressing my surprise to the Chief of Police, to whom I had been introduced. To my edification I learned that the host had been condemned to twenty-five years in prison for fraudulent bankruptcy, and his wife to twenty as his accessory; that the porter was an old house breaker, and the four butlers had been compelled to take the involuntary tour to the East for thefts; that the two maids were child murderers."

At a dinner in the house of a merchant Dr. Brehm sat next to an apothecary who had been transported for poisoning; three of the guests were fraudulent directors of exploded banks, and two were counterfeiters. The Doctor asked that he could not help thinking the last two were "continuing in Siberia to increase as much as they could the circulation of cash in the Russian Empire." Nor is the subject of the cause of a man's residence in Siberia talked in society. "The party concerned himself with the subject with the greatest care, and his frankness respecting it is really astonishing." A Jewish banker said to Dr. Brehm: "They compelled me to establish my business here some twenty and twenty years ago." The general result of a system in which real prices and walls are comparatively rare is excellent. "The child murderer becomes a trusted nurse, the burglar an overseer, the thief a confidential servant." Even in prison a practical Christianity is employed. In the prison of Krasnoyarsk the prisoners of different nations are gathered together, Mohammedans, Jews, and Christians. The only text-book was a catechism, used by all three confessions; but all learned to read and write. This place also has an asylum and hospital for the children of convicts, the benefice of a Russian lady, who gave her fortune and then her life to it. Of course, this is all from the bright side of Siberian life.

DENOMINATIONAL NEWS.

NEW BRUNSWICK. CAMPOBELLO.—Dear Bro. McLeod: As a letter, written for your columns, before I left the island, has not yet appeared, I deem it due THE INTELLIGENCER and other interests involved, that I should write again, giving the substance of what was then sent and adding somewhat concerning the glorious results that have since followed in the blessed work which I left for them.

It was evident, at the close of the Annual Meeting of the Synod, that I had left the island with a heavy heart, and that some one or more of the ministers present should remain. There was the sound of abundance of rain. Indeed, speaking plainly, I felt that the Lord wanted me to continue with the people a short time at least. On previous similar occasions, I had felt like remaining to work out the fruits of revivals commenced in connection with our District Meetings gatherings on the islands, but had not done so. This time I resolved that I should not be disobedient to the heavenly vision. Rev. F. Babcock, who was on a visit to his old home, remained two weeks, rendering excellent service in the good work. He says it is the pleasantest visit of his life. He rejoiced over the conviction of two of his sons and their wives, all of whom were baptized. Rev. J. N. Barnes was also with us the greater part of the time, leaving only to attend some Sabbath appointments on Deer Island, and to be with Miss Hooper a few days while she was there. Intimate as have been Bro. Barnes and myself for many years, never before was it our pleasure to labor together in revival work. All that I need say of this brother is, that he was true to his record, and I found him a loving and true yoke-fellow in the labour of the Gospel.

Licentiate Goline, who is doing good work with us. Bro. Wm. Galley was with us, but he was hindered attending and taking his usual active part in such meetings on account of the very serious illness of sister Galley, who is suffering from cancer. Our brother and his family have the sympathy of all who know of the very critical state of her health. We remained to work for the Lord and for souls. Besides holding meetings every evening, Sunday day only excepted, we began visiting from house to house, until about every family, from Harbour De Lute to Hoar Harbour Lighthouse, were prayed with. In this way from eight to eighteen families were personally laboured with each day. In many cases the men folk who were out fishing, and consequently could not be reached, but they were approached having their wives, sisters, and children called upon, and so cared for. Several of them were so touched by it, that they came to the meetings and soon became interested in their own salvation. In some respects this is the most precious revival I have ever laboured in. Only those who have laboured in such meetings can appreciate them. Husbands and wives, parents and children, brothers and sisters, friends and neighbors, all were converted, and rejoiced together. Backsliders of many years were brought back to the faith, and the dear old lady, who had been a natural as to become almost if not quite incurable, much is to be hoped for from the better influences which are thrown around the young. To the Indians as well as to others Godliness has promise of the life that now is as well as the life that is to come.

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Typoid fever has again made its appearance on the island, and I regret to say that Mr. Howard Jackson, a merchant held in high esteem by the whole community was suffering from the disease nearly all the time we were there. That Bro. Barnes may be signally blessed in finding both the sheep and lambs of his new charge let us all pray. He is to spend one quarter of his time on Deer Island.

Yours in the Vineyard, G. A. HARTLEY. P. S.—A letter just received from Bro. Barnes says he baptized eight at the Beach, and eleven at the North Road Church on Sabbath. This makes ninety-two baptized in four weeks. The work goes on. Carleton, Sept. 15.

TRACED'S STATION.—Bro. McLeod, Dear Sir: It affords me a great degree of pleasure to be able to report that the Lord is doing wondrous things for the people in this place. The prospect is good for a widespread revival of religion, it has been deepening down into the hearts of the people and there seems to be but one cry, "Lord save us." The whole community, for miles and miles are stirred, old and young are anxiously enquiring, "What must I do to be saved?" and the people are calling upon God for salvation. Sabbath the 13th inst. was a happy day for many hearts. One old sister was in ecstasy of joy at seeing her lost son, a man of (45) forty-five years of age, follow the Saviour in the ordinance of Christian baptism. I had the pleasure of baptizing seven on Sunday last and one on Sabbath before, and still there is more to follow. Up to the present time I have baptized eighty-seven since last October and added one hundred and nine to the churches. I hope to swell this to over one hundred before the coming Conference in October next. Praise God for His goodness and mercy shown, and I trust what we are now experiencing to be but a drop before a more plentiful shower. Last night the voice of prayer could be heard from different parts in the woods and hillside; many were crying out to God to save; praise His dear name, to Him that ever liveth be all the glory. Dear brethren and sisters, do not forget to pray for us as you read this note that the good work may still continue. I am as ever yours, T. O. DEWITT. Sept. 14, 1885.

THE FINAL TRAGEDY.

One would think, to read the following article from *The Christian*, that the editor had been visiting the Maritime Provinces, and had been making inquiry as to the results of the liquor traffic in our midst. The results of this trade are the same everywhere. Let the small-pox make its appearance in one of our towns or villages, and the cry is, "Quarantine!" and the streets are closed, and but hinted that cholera may reach our shores, and at once every effort will be put forth to prevent its approach, and so with any and all deadly diseases. And yet not a word of the misery or crime, or even death ever caused by any one disease, as has been caused by rum; and yet the people are willing, yes, in some cases anxious to license its existence among them. When will this delusion cease? Read and ponder the following:

"The use of strong drink at its beginning may be a face of comedy, but it always ends in a terrible tragedy. No poet has ever described, no painter has ever pictured, no actor has ever represented the unutterable injuries, infamies, crimes, and agonies that attend the awful and infernal traffic in strong drink. It is a perpetual outrage upon every holy instinct, upon every feeling of humanity. From beginning to end there is not one redeeming feature in this deadly business. Now and then some awful atrocity occurs which finds voice, and is heralded through the land. But how many thousands and tens of thousands of crimes and cruelties are instigated by this foul spirit of hell, which are never reported. Only the eye of God can see the woe and pain and sorrow which are the result of this traffic. Only God only sees the tears that fall in secret. He only holds the pale hands stretched up to him for help. His ear only catches the faint cries of hapless infancy and decrepitude. And shall not He that sitteth in the heavens and judgeth the wicked smite in righteous indignation the authors of this horrible crime, and blast and destroy the men who aid, abet, and countenance this most iniquitous work?"

A single instance may be afforded illustrating the nameless horrors that wait upon this terrible traffic, and the guilt of those who stretch out their covetous hands to clasp the price of blood. It is said that in one of the saloon windows on the Pacific coast there stands a picture bearing the inscription, "The wages of sin is death." The picture represents a mother as turning to a liquor-seller and pointing to the dead body of her baby, crying out, "My child is dead! You killed it! This is a strange advertisement for a place whose steps take hold on hell. The price is venal for as one of the most terrible of the liquor-traffic, and father in a drunken frenzy killed his wife. The distracted mother caught up her baby and ran with it to the saloon that had been the ruin of her husband, and laying the little one down on the counter, called on the dealer of death to behold the work. As she uttered the words, the heart that had borne so much grieve way, and she fell at his feet dead. When the husband came to himself, he realized his dreadful deed, he seized a pistol that lay near by and shot his brain. The clergyman who offered the last prayer over the three inanimate forms of ruin's victims added, "The saloon keeper did not even close his doors during the funeral."

This is one of the results of a business which is carried on mainly by men of foreign birth and evil education, a large proportion of whom are persons who have been convicted of crimes in the courts of their native land. This is the business over which the state throws the heaviest sanction of its protecting license. This is the business which ruins the politics of the country, with unlimited capital purchases, venal politicians, crushes out men of responsibility and integrity, fights against the gospel of the Son of God, tramples beneath its unclean hoofs every rule, and men of every grade in life, and consigns them to pauperism, degradation, crime, and death. This is the business which destroys our children, darkens our homes, and pollutes our land. Shall this course favour for ever?

How long, O Lord, how long? There exists abroad, to some extent, the mistaken notion that the Union Baptist Seminary is a theological academy. This is not so. But, although not professing to teach theology, it affords sound instruction in ancient and modern languages, mathematics, English literature, book-keeping, music, drawing, painting, and elocution. Its faculty consists of a staff of seven instructors, all of whom are experienced teachers. Its course of instruction is designed and admirably adapted to fit students for college and professional life. The Seminary is conducted upon a course of special training for commercial or professional life. In the department of music it possesses extra facilities for imparting a thorough training, both instrumental and vocal. By taking the full musical course, young ladies become eminently qualified for teachers of music. Parents who contemplate sending their children away to school could do better than to send them to the Seminary. There are not only superior advantages for mental training, but students are under the direct supervision of the teachers at the boarding places, thereby affording the greatest security against the contracting of immoral habits. Terms are easy. Students may enter at any time. Read the notice in this paper.

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FREE CHRISTIAN BAPTIST GENERAL CONFERENCE.

Homes have been provided for members of Conference as follows:

NAMES. HOST. Rev. E. Sippell, John Sproul. J. Noble, G. L. Slipp. J. Gutter, Mrs. Sherwood. A. Taylor, G. L. Slipp. R. French, J. Asbell. J. Ramsay, R. G. W. McDonald. G. A. Hartley, Samuel N. Freeze. T. Connor, George Worden. J. M. Dennis, Edward McLeod. W. Downey, Gilbert White. J. T. Parsons, John Roach. J. N. Barnes, James McKeen. S. Vawter, Mrs. McKeen. G. W. McDonald, Parsonage. J. E. Reid, Samuel McLeod. G. T. Phillips, Mrs. J. Asbell. T. O. DeWitt, Thomas Roach. E. Gartry, John Elison. J. S. Jones, Mrs. J. Asbell. J. Graviton, Daniel Bonnell. W. Carpenter, J. Asbell. B. Collyer, A. Kennedy. J. Henderson, Victoria Hotel. S. H. Weyman, Samuel Keel. R. DeVaux, R. E. McLeod. J. W. Clark, S. Killeen. Henry Hart, J. A. Robertson. J. A. Robertson, Daniel Bonnell. G. B. Traflet, Intercolonial Hotel. C. F. Ridout, A. Fenwick. W. J. Halse, J. M. McKenzie. J. B. Erb, Charles Erb. S. W. Shaw, Wm. McKnight. T. N. McKnight, Daniel Bonnell. G. W. Foster, Edward McLeod. A. C. Thompson, H. Cooman. F. Babcock, Samuel N. Freeze. Nova Scotia Delegate, R. E. McLeod. Maine Delegate, G. L. Slipp.

CONFERENCE LECTURERS.

Mr. F. B. Sherburne, Daniel Bonnell. G. F. Curry, Thomas Roach. J. A. Porter, Wesley Noble. J. Noble, Wesley Noble.

DISTRICT MEETING LECTURERS.

Mr. J. W. Haines, John Roach. A. H. McLeod, John Sherwood. A. G. Golin, Mrs. Sherwood. Clerk 1st District, Samuel N. Freeze. 2nd " Rev. G. W. McDonald. 3rd " L. S. Slipp. 4