

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.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, OCTOBER 20, 1886.

— CONFERENCE REPORT.—A large portion of our space is occupied this week with the report of Conference proceedings. Our readers, we believe, wish to know what the Conference did, and we have therefore had a fuller report than usual prepared. We trust they may find the reading interesting.

— THE MISSIONARIES.—Cards from the missionaries—Rev. A. B. Boyer and wife and Miss Hooper—announced their arrival in B-ston, and that they were about sailing. Bro. Boyer wrote Thursday, 14th inst.: "Off this morning. Had very social time last evening at farewell meeting. It was chiefly informal. Address of welcome by Rev. F. L. Hayes; speeches by Rev. Mr. Fernald for the Boston church, Rev. Mr. Dexter for Rhode Island, Prof. Chase for Bates College, and myself for the missionaries."

We hope to have a more extended notice of the farewell meeting for next week.

BAPTIST UNION.

The joint committee of the Baptists and Free Baptists held a meeting in St. John, on Thursday and Friday of last week. There were present Revs. I. E. Bill, D. D., C. Goodspeed, J. E. Hopper, D. D., J. A. Gordon, W. J. Stewart, G. O. Gates, W. H. Richan, W. McIntyre, A. Taylor, C. T. Phillips, G. A. Hartley, S. N. Royal, E. Crowell, F. Babcock, and J. S. McLeod, D. D., and Messrs. John March, J. A. Harding, A. Palmer, M. P. P., Wm. Peters, D. W. Clark and Dr. M. J. Grove, at all the sittings of the committee. The following brethren were present part of the time—Rev. Jos. Noble, J. W. Clark, G. W. McDonald, W. Kinghorn, and J. E. Rend, and D. McLeod Vince, Esq. Some members of the committee who were unable to attend wrote stating the reasons for their non-attendance and expressing their interest in the work entrusted to it.

The committee was organized by the election of Rev. I. E. Bill, D. D., Chairman, and Rev. Jos. McLeod, D. D., Assistant Chairman, and Bro. D. McLeod Vince, Secretary, and Rev. G. O. Gates, Assistant Secretary.

Before entering upon its work the committee spent a time in prayer, and throughout the session the presence of God was manifest.

The question of union was carefully considered. It is not proper at this stage to make a public statement further than to say that encouraging progress was made. The committee has not yet completed the work entrusted to it, but so far as it has gone there has been marked unanimity.

Another meeting is to be held on Wednesday, Nov. 17th. And, as will be seen by the announcement in another column, it is proposed at that time to have also a meeting of other representatives of the denominations concerned. It is proposed that the brethren will all endeavour to be present.

The members of the committee feel that God has been guiding them, and they desire that earnest prayer may continue to be made that they may see clearly the will of the Lord, and be wise to do it.

THE McALL MISSION.

The American McAll Record Quarterly, Vol. 4, No. 3, July, 1886, published by the American McAll Association, Philadelphia, a 16mo periodical of seventy-two pages, which may be had for five cents, has just been received. It is well entitled to perusal and notice.

It contains the Annual Reports of the lady President, the Home, Corresponding and Foreign Secretaries of the Association, summaries of the Annual Reports of the Auxiliaries in America, and other reports of a business character.

The whole details are well fitted to inspire the reader, not only with the deepest interest in the evangelization of France, but to impress upon the minds of every one the conviction that the ladies who have the direction of this bless-giving enterprise in the United States are moved to it by a real missionary spirit, the love of Jesus, and love for perishing souls. It is abundantly evident also that their labors are distinguished for earnestness, for persistence, for true business methods, and for thorough economy. As a consequence the tokens of success are numerous, and the religious and moral future of France is indeed bright because of this gracious agency. The day of true light and true liberty for France is indeed breaking. The ignorance and infidelity of her millions are being dispelled, and the pious zeal and holy love which now burns in the hearts of so many who are working in the Mission halls of Paris, of Lyons, and in several of the departments of France, and in the Protestant Church of France, is kept alive by the presence and power of the Holy Spirit in the conversion of souls.

But let us turn to the Record itself. Mr. McAll says:

"The actual increase of attendance, as shown in our report for 1885, was most cheering. In Paris, without addition to the number of Stations or sittings, the year's aggregate increase, counting old and young, has been 61,000, that in the entire Mission 85,000. We regard with even greater thankfulness the silent, but, as we believe, effectual advance, in our older Stations; of the hold gained on our people—their marked progress in Christian knowledge, and, consequently, in the Christian life. It is, indeed, still the sowing time here; we are daily coming in contact with people who never before in their lives heard the Gospel, and there remains even yet an immense introductory work to be achieved in dissipating widespread and almost national misconceptions of and prejudices against the Gospel. But we now see around us, as the fruit of years of toil and watching, Christian lives, Christian families, and Christian workers. And, while our Fraternal Societies tend much to the religious culture of the new converts, we rejoice to see many of them, both in Paris and in the provinces, uniting with the surrounding French churches."

"The large proportion of men," Mr. McAll says, "to be seen in many of our rooms, together with the fixed utterances respecting man's fallen state and salvation by the death of Christ, resistlessly proclaim that a deep want of the soul is coming to be widely felt, a want which Sophisms and Nihilism are found to be unable to supply."

And the Rev. R. Sallens writing an account of the opening of the new New York Hall, said:

"At eight o'clock the meeting was opened by Mr. McAll. He and Mrs. McAll, who was also present, were, with myself, probably the only ones who had attended the very first meeting held in Rue de Rivoli eight years ago! We realized what progress had been made, when we remembered that for some time the daily meetings numbered only 30 or 40, while now at least 300 friendly faces were looking upon us, and at ten minutes' walk from that spot, in Boulevard Bonne Nouvelle, another crowded meeting was being held at the same moment, under the auspices of the same Mission."

"After the first hymn and the reading of the gospel, Mr. McAll said a few introductory words. Mr. McAll, as a speaker, carries the quality of brevity almost to an excess. Yet we learned that between 3,000 and 4,000 meetings had been held in the other place, with between 600,000 and 700,000 hearers. What an amount of seed sown this represents! and who knows 'what will the harvest be?' Many have passed through the hall whom we shall find again in heaven, though we have not known them here before."

These are, indeed, most encouraging results, and the methods by which they have been attained may well be studied in attempting to solve the problem how we may best reach, not only the lapsed, but also the careless in our own mind, in our own cities and rural districts.

But does France do nothing for herself? The Report shows the condition of the Protestant Church, the outlook for France, and the harmony which subsists between all branches of that Church and the McAll Mission in the work of evangelization. It says:

"It is stated that France has a population of thirty-six million. Of this number seven hundred thousand are nominally Protestant. It is stated that for this number of Protestants there are eight hundred pastors; but what are they among so many?"

"At the beginning of this century Protestantism could not count one hundred and fifty pastors; it had no Christian works of instruction or of

evangelization. It simply existed. To-day it has a list of one hundred and fifty-five Christian works, and, as has already been stated, eight hundred pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000. It cannot, therefore, be said that French Christians are giving nothing for the advancement of Christianity in their midst. We have only to compare their gifts with those of American Christians, whose numbers exceed those of our French brethren by millions, and it is well to remember, also, that there are very few, if any, rich Protestants in France."

"The cross of Christ in France is lighted up anew; its light is life. Over against the dark background Love shines out from it, and in that Eternal Love is salvation to the uttermost."

Quoting Victor Hugo, the report further says:

"Give to the people who work and suffer, give to the people for whom this world is bad, the belief in a better world made for them." "Therefore, sow the villages with Gospels—a Bible for each cottage."

"And this is our work: to sow France with God's truth. We are not to calculate our success; the wisdom of faith lies in abstaining from such calculations. It calmly says, 'If the work is God's, go forward.' In quietness and confidence shall be your strength." Let us not be worried or wearied; God is a mighty ally, and He who shook Nineveh can shake Paris. It is by faith that Christians conquer and carry all before them, and we become irresistible in proportion as we keep hold of this power, or rather as it keeps hold of us. Say not ye, 'There are yet four months and then cometh the harvest! Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest.' Let us hear the divine commission. 'I thrust in thy sickle and reap. And let us look well to our sickles; they may be rusted by slothfulness; they may be blunted by the cares and overwork of this world. Watch, then, our reaping-hook, and let us not trifle with its edge, as if it were a small matter whether it be blunt or sharp."

"France is open to the Word of God. The people are ready to accept its teachings. Thousands and thousands flock eagerly to hear the Gospel of love. The McAll Mission works in true Christian harmony with all the various branches of evangelical work, and God is using it to unloose the bands of spiritual apathy in which centuries of repression had bound the Protestant Church of France."

"A great door and an effectual has been opened; yet there are many enemies; infidelity and Popery are not dead. The evangelistic movement has scarcely begun. It may be feeble, but in the things of God weakness is strength. There may be many imperfections about it, but it is by imperfect workmen and inadequate means that God has always accomplished His greatest works, that no flesh may glory in His presence."

In common with all who pray "Thy Kingdom come," we rejoice in the great and good work which is being done.

INDIVIDUAL CHRISTIAN EFFORT.

In all Canadian towns of considerable size, and in all large cities, there are vast numbers of people very indifferent to all spiritual interests. Many of them never enter a church door or attend a religious meeting. The larger number of such are not avowedly hostile to Christianity; they do not profess and defend sceptical views; they are simply unconcerned. The Christian Church is being awakened to the needs and to the claims of this large class. The Church itself has been too long indifferent to this necessitous, and by no means unhelpful, field of labour lying at her very doors. She has been indifferent; but one favourable sign is that she has never repudiated her obligations. Never in a spirit of irritation has she repudiated the claims of those living in neglect of Gospel privileges with the question, 'Am I my brother's keeper?'

There is now much healthful effort on the part of various sections of the Christian Church to reclaim the wanderers and the indifferent. Several prosperous city congregations have established district missions with most encouraging success. These quiet unostentatious endeavours are accomplishing a most blessed work. They are centres of light and good cheer to darkened neighbourhoods, and the children delight to attend the Sabbath schools instituted in connection with them. In addition to the direct benefits conferred on the people, old and young, in these hitherto neglected districts they are a precious means of grace to many members of the staid and respectable churches who, but for these opportunities, might have allowed their power of Christian service to remain unexercised, their talents hid in a napkin. There is still room, as there is urgent need for a large increase of these unobtrusive but most effective Christian agencies in every town and city in Canada. There are not a few in every Christian congregation who are fitted, or who by active trial would soon become fitted for this good work. It is wonderful how soon even those who at first have but little inclination for such modes of work, or whose diffidence stands in the way of their usefulness, become interested,

and then experience a positive joy in doing what they can to commend Christ to those whose welfare they seek to promote. There are likewise many in the different congregations who may not be able to take part regularly in this distinctively Home Mission work, but who could do much to cheer and encourage those who do by an occasional visit to the mission hall service and to the Sabbath school, and who could, without sacrifice, give an occasional donation to aid in carrying on the work.

There is also an individual work that might be made very useful if gone about in a right spirit and with upright motive. The sphere of individual Christian effort is unrestricted by class or local distinctions. Wherever one's lot is cast there his sphere of usefulness arises. Christian people could do much by inviting neighbours and acquaintances who attend no church to accompany them to the services of the sanctuary. It is not in a spirit of proselytism that much good can be done; but by encouraging, even urging, attendance on the means of grace. Thus many might be saved from joining the ranks of a growing indifference. Organized effort is most advantageous and necessary; but individual activity in the cause of Christ, and the sense of personal obligation, can neither be superseded nor overborne.

—Presbyterian.

Denominational News.

NOVA SCOTIA.

PORT MAITLAND.—I want to say a few words about the work of the Lord here. Saturday's Conference was a great meeting. There were eighty present, sixty of whom took part.

Sunday was a glorious day. In the morning a good congregation assembled to listen to the word of God, the truth made a deep impression. A number gave testimony to the power of God to save to the uttermost. An invitation was given to come to the altar, and eight came; two who had wandered prayed earnestly for forgiveness and that God would take them back again into his love; the Father met them and kissed them and clothed them. There was a good meeting at Cedar Lake in the afternoon; the power of God was present. I went to Sanford in the evening. The cause is low and dark there, but the power of God can drive away the darkness from the souls of men and fill them with light. The brethren concluded to hold a prayer meeting at Beaver River in the evening, a large congregation met and I am informed that one of the most powerful meetings ever held in the church was enjoyed, showing that meetings can be run without a minister, and when Christians are filled with his presence they will go at the work with a faith that will conquer through His blessed name.

I have just received a telegram announcing the death of Rev. Calvin Cann.

I expect to stay here another week. I have spoken in a number of the meetings about the INTELLIGENCER and am trying to get it into every family. I should have said above that a large number of family altars have been erected the last few days.

A. KINNEY.

KINGS CO., N.S.—Bro. S. N. Royal, who has been for upwards of two years labouring on this pastorate, is still continuing his work with untiring zeal. Undoubtedly he does not sound a trumpet before him, but as he goes forth day after day to his labours of love his footsteps may readily be traced by the good results which follow. He is working hard—too hard. One may judge that he has not much resting time, travelling over a circuit large enough to require the work of three or four ministers, and caring for five churches—Canning, Avonport, Hall's Harbour, Chipman Brook and Black Rock, ten preaching places in all. He attends four Conferences and four prayer meetings every month, meeting as often as he can with the Sabbath schools on his field. Outside of these and other immediate church duties, we often see him visiting the homes of his people where he is ever welcomed as a friend. Bro. Royal knows his people individually. In times of trouble no one more readily or unmistakably proves himself a friend than he. We often see him administering relief to the bodily sufferings of the sick while he speaks words that comfort and cheer their hearts.

His congregations are comparatively large, which indicates that the people are fed from the pulpit. It is very evident to the observer that the seed he has been sowing has not all fallen on stony ground or among thorns, for if we mistake not much has been implanted where it is now ready to yield a rich harvest. In several communities there seem to be strong evidences of fields already white and awaiting the reaper. He hopes to be able to enter upon some special work soon, and we trust his strength will allow him to gather where he has so prayerfully sown and carefully tended. We pray that God's blessing will still continue to manifest itself in his efforts.

A PARISHIONER.

TEMPERANCE NOTES.

—What came out of two kegs of beer is thus graphically told by the Interior:

"Not far from Marenger, Iowa, a farmer had a 'neighbouring,' calling in his friends to give him a day's work with their teams, and provided the usual good dinner. He added two kegs of beer. Neighbor Shannon took too much, and slashed Boyle to death with a butcher knife because he would not give him more. Boyle leaves a wife and two orphan children. Shannon leaves a wife and nine children who would better be orphans than the children of a murderer. Two widows, eleven orphans, a murderer, a gallows tree—all of which resulted from those kegs of beer."

—Detectives, under instructions from the Ontario Government, apparently have been successful in unearthing the conspiracy to wreck vengeance on the earnest upholders of the Scott Act in the town of Sarnia. It appears as if the perpetrators of the attempt to wreck the residences of Messrs. McCae and Houston would remain undiscovered. Seeming immunity emboldened them, and further startling efforts in a similar line were planned. A hotel-keeper who had fallen into the toils of the detectives was caught with dynamite in his possession. Preliminary inquiry convinced the magistrate that the accused should be held for trial. Dynamite is, no doubt, very powerful, but as an instrument of logic against the Scott Act it is a decided failure.

—Coffee taverns are doing a prosperous business in London, and are found to be a valuable preventive of dissipation and drunkenness. John Pearce, now a member of Spurgeon's Tabernacle, was once a poor outcast. He was reached by religious influences and tried to make an honest livelihood by setting up a coffee stall. From this he advanced step by step till he has attained a position of wealth and influence. His coffee tavern is frequented by four or five thousand persons daily—all from the labouring classes. Of course they find nothing to drink stronger than coffee, and they escape the temptations to drunkenness. The same man has opened "The Shaftesbury Temperance Hotel" where charges are moderate and accommodation respectable. —Witness.

THE QUEEN'S POSTAGE.—We have been asked more than once, writes a London editor, whether the Queen pays postage like ordinary mortals. She does. Her Majesty gave up her privilege of free postage when Rowland Hill's system was introduced. She abandoned her privilege, it is said, as a graceful acknowledgment of the importance of so great a social improvement.

A GREAT WASTE.—The editor of Good Health, after a careful study of tobacco statistics, internal revenue and other sources says: "We find that the total amount annually expended for tobacco in its various forms is not less than \$490,000,000!" The waste of health is not included in this computation, nor the untold added injury in the creation of an abnormal appetite for strong drink.

CHOLERA.—The total number of cholera cases throughout Japan since its first appearance this year is 56,000, of which 37,000 resulted fatally. In Seoul, Corea, the fatal cases for July, this year, were 38,500 out of a population of 250,000. Outside of the capital the epidemic is equally fatal. At Shinshu, Province of Keishado, 5,000, and at Torai 6,000 deaths are reported to have occurred in one month.

GREAT SUFFERING.—A Presbyterian minister from Albany, Texas, recently stated that there are 100,000 families, representing half a million people, who are suffering for want of food in the drought-stricken district of North-West Texas. He says that suffering and distress caused by the drought, which has existed for the past fifteen months, are very great. Thousands of families had not eaten meat this summer, and water is carried thirty miles for household use.

"USELESS."—"The will of the late Arch-bishop of Paris contains the following request:

I desire that my funeral may be conducted with simplicity, and that there be given to the poor what would otherwise be devoted to a pomp which is useless for the safety of my soul.

On which a Paris paper enquires: The pomp of prayers, for which the church has made us pay so dear, is it then (and it is an Archbishop who says this time) it is absolutely useless for the safety of the soul?"

This is a pretty hard question for Rome to answer.

LIBERTY OF WORSHIP IN MADRID.—Spain, the land of the Inquisition and the great festival burnings of heretics, is still distinguishing herself by her intolerance. Only last Sunday the Mayor of Madrid broke in upon a congregation during service, and demanded the instant cessation of public worship under penalty of imprisonment. Protestant schools also have been suppressed. The Protestants are few and feeble; and they have to confront constant and unceasing persecution. Strange that the Pope, who is so eminent a friend of Religions Liberty, does not admonish the Spaniards as to the atrocity of their conduct! Heathenism in its grossest forms as in China and India and the South Seas, is not more intolerant than the thinly varnished heathenism of Spain.—Pres. Witness.

LIQUID FUEL.—It is quite probable that liquid fuel will yet succeed that of coal, to be used especially on steamships. Experts believe that there is a practicable and accessible supply of shale and shale-oil refuse in the coal mines of Great Britain, that can be used by steamships with economy, not to mention the immense amount of oil refuse in the great petroleum fields. As this will, ton for ton, do twice as much work as coal, and takes much less space, it will enable a larger cargo to be carried; and as no stoker will be required in its use, a saving of wages will be effected. If the oil deposits in Japan, China, Borneo, and other places are developed, as it is now expected that they will be, it is possible that liquid fuel will be used to a great extent in the steamships of the world.—Ex.

A HEATHEN TEMPLE.—A Chinese temple is to be built in New York city. A Buddhist priest of high standing who is also a doctor, has arrived to take charge of the work. He has entered upon his two-fold functions as priest and physician. The Chinamen gather about the house in which he has his home, earnestly desiring to get a look at this venerated being. He is exceedingly anxious to hold his countrymen to their former faith. His name is Chaw-Ju-Tien and he claims to be endowed with superhuman powers. It is certain that the activity of Sunday-schools in work for Chinamen has greatly excited the fears of their priests for the religious welfare of their people. Some Christian men in New York think that by legislative enactment the State ought to prevent the building of this temple. This probably could be done, but it is certain that the churches must be aroused to a sense of their duty as never before.

AN OLD LOVE.—There is no little excitement in Brooklyn over the fact that Rev. W. J. Sherman, one of the two priests of the Roman Catholic Church of the Visitation, has violated his ordination vows by taking unto himself a wife. Before he studied for the priesthood he courted a young woman, whom he has now married. Partly because of her refusal to marry him he studied for the priesthood. This is a new way in which to discover the divine call for the ministry. But comparatively few Protestant young men get the call in this way; they generally call the young woman soon after they have received the higher call.

Mr. Sherman found the old love stronger than the new vow. After his ordination he continued to visit the home of the object of his former affection; and as the result they came to New York and were married by an Episcopal minister. She returned to her home and he continued his duties in connection with his church. The story, of course, soon became public, and the indignation manifested against him not only by his religious superiors, but also by his father and mother, was bitter in the extreme. He and his wife have left these parts and are supposed to have gone to Boston. The readers of this paragraph are at liberty to indulge in reflections on the relation of marriage to the ministry; or on the foolish and unscriptural demands of the Roman Catholic church on its priesthood, as their sense of duty may suggest.—Cor. Standard.

A MASSACRE OF CHRISTIANS.—Reports are circulated that the young King of Uganda has put to death all the converts of the Protestant and Catholic missions, and that the missionaries are in great peril. The king is more cruel than his father even, who had intervals of friendliness, and who never proceeded to extremities in his worst moments. The mission of the Church Society had prospered greatly in the past two or three years, notwithstanding the great difficulties the missionaries laboured under, and many converts had been won, among them members of the royal family. Quite a number of boys had been taught to read and in industrial arts, and a flourishing community might soon have been gathered in Rubaga, if the king had been tolerant. The last published letter of the missionaries of the Church Society bears date January 31st last. It was from Rev. B. P. Ashe, and shows how the knowledge of Christianity was spreading among the people. A page of the king had brought about the conversion of his mother, grandmother and little sister, and they had been received into a company presided over by one Zachari. A chief was in charge of another company. There were also several other teachers who were working very quietly. The mis-