

The Intelligencer for 1887.

Important Announcements!

REDUCTION OF THE PRICE! \$1.50.

For several years friends of the INTELLIGENCER have occasionally expressed the wish that its price could be reduced.

We, also, have desired to see the way clear to make a reduction, but our observation and experience have caused us to hesitate to incur the risks involved.

But, encouraged by the assurances of the brethren that the circulation of the paper would thereby be greatly increased, we have resolved to make the venture.

From this date, therefore, the price of the INTELLIGENCER will be

One Dollar and Fifty Cents a Year.

Our objects in making the reduction are (1) to meet the objection to the higher price which ministers and others say they have always to meet in canvassing for subscribers, (2) to put it within the reach of every Free Baptist family, and every other family, too, in the Provinces, and (3) by its larger circulation, to increase the sphere of its usefulness.

To Justify the Change

We must have a very large increase of subscribers. That the number required may be secured if the proper effort is made we have no doubt. And we are looking with some confidence to the ministers of the denomination and other friends to interest themselves actively in its behalf now.

There are in New Brunswick and Nova Scotia about

Two Hundred Churches

Of the Free Baptist denomination. There is not one of these churches in which every family takes the INTELLIGENCER. There is not one but in which at least ten new names ought to be got, and in many of them there are scores that do not, who ought to subscribe for it. With judicious canvassing it ought not to be difficult to put it into

Two Thousand Homes

Where it does not now go. This is the figure at which we aim, and to reach which we ask the immediate and earnest co-operation of all the friends of the paper. Without a large increase the burden of support and management will be unbearable.

The "Intelligencer's" Claims

on Free Baptists are strong, and have been recognized again and again by notes of the Conferences of New Brunswick and Nova Scotia:

It is the only Free Baptist paper in Canada. It alone gives the news of the denomination, and advocates and defends the views and practices peculiar to Free Baptists.

For thirty-four years it has gone to and fro on its mission as a Free Baptist paper.

It was not begun as a money-making enterprise, nor has it been carried on as such, but has been carried on as a preacher of the Gospel does his work—because called of God to it. While it is interested in and endeavors to help all Christians and Christian work, its special aim is to build up the people called Free Baptists in the faith of the Gospel, and to extend the work and influence of the denomination.

Of its general character it is enough to say that it will continue to be a paper safe and profitable to put into every family. What it has been in spirit and aim it will continue to be.

It will give careful attention to the news of Christian work at home and abroad; it will discuss and keep its readers informed on the moral and religious questions that agitate the world; it will furnish carefully prepared and selected religious reading suited to readers of all ages and degrees of Christian experience, and helpful to them; it will give special attention to news of the ministers and churches of its own denomination, and to the discussion of questions of chief interest to them; it will not forget the young in the homes it visits, but will minister to their instruction and pleasure; and it will furnish a carefully prepared weekly summary of the news of the world. All its present departments will be kept up, and such others as may increase the variety and interest of its contents will be added. And all the time will be kept in view the purpose of its originator—the purpose that has given form and character to every issue of it—that it must be a faithful teacher of morals and religion.

It is especially suited to those who cannot take more than one paper, for it gives each week a carefully prepared summary of all the important news of the world.

Now, to the Work!

This is the best time of year to introduce THE INTELLIGENCER. People are now determining what papers they will have for next year. Tell them of this one. Tell them of the reduction in the price. Ask them to subscribe.

But a few weeks remain of the year. If they be allowed to pass without the work of canvassing being done, a great deal will be lost. Let all the friends of the paper push the canvass vigorously through all these closing weeks of the year.

The Ministers.

Our brethren, the ministers, have especially good opportunities to do great service for their denominational paper. They have much influence with the people. To them we appeal for a special effort in the present emergency.

Brothers, will you do these things for THE INTELLIGENCER:

1. Speak of it to your congregations at once and often, set forth its character and its claims, explain the reduction in price, and urge all to become subscribers.
2. Make a home to home canvass for it. If you would devote but a day each week during the remainder of the year to this work the results would, we believe, be very great in new subscribers.
3. Begin the work right away, and keep at it till every new subscriber possible to get has been secured.

One from each.

Many of our subscribers, the majority of them, have been reading it many years. They have come to regard the INTELLIGENCER as an old and valued friend; and we have come to think of them as its warm friends. We, therefore, venture to ask their efforts in its behalf. Each one has neighbors and friends who are not now subscribers, and who ought to be. Will each one try to get at least one new name to send with his own renewal? Some could, doubtless, get several; but if we could get an average of one from each it would give the paper a great push for ward. We earnestly hope that every one will try to give the paper this much help.

Arrears!

An examination of our books reveals the fact that a good many subscribers are in arrears, some for one year, and a few for a longer time. These subscribers will see the importance for themselves of making immediate payment of arrears that they may get the advantage of the reduced price for 1887.

It is of the utmost importance to us, too, that all unpaid subscriptions be paid at once. While no one subscriber owes very much the sum of the small dues is a large amount, the need of which we are feeling just now.

The necessity for their immediate payment is greater in view of the reduction in price. And we trust our friends who have for any reason fallen behind in their payments will show their appreciation of the new departure by at once forwarding the amount of arrears and also advance payment for 1887.

EXAMINE YOUR LABEL.—The date on the address label is the time to which your subscription is now paid. Reckon what is due from that date to the end of this year (at \$2.00 a year) and send it, and at the same time send \$1.50 to pay for the next year. Please do not neglect attention to this.

Advance Payments.

The rule has for years been payment in advance. But in spite of as much care as we could exercise it has in too many cases been violated.

But with the reduction of the price the advance payment rule will have to be insisted on with more strictness than ever.

Will our subscribers give us their hearty co-operation in this matter by sending their payments before the close of the year? The sooner they can do it the better. In this way they can assure us that they approve the reduction in price, and desire to help the work along.

Push the Canvass!

The present is the time to push the canvass. Every day's delay now is a serious loss. Let it be immediately begun and patiently and earnestly continued on these lines:

- 1.—The immediate payment of all arrears.
- 2.—The prompt renewal of every present subscriber.
- 3.—The securing of Two Thousand new subscribers by Dec. 31st.
- 4.—Every minister bringing the matter before his people in public and also by private solicitation, with a view to the introduction of the paper into every family in his charge.
- 5.—Every present subscriber securing at least one new subscriber, and as many more as possible.

With a hearty effort all along the line of the INTELLIGENCER's friends—each doing his part—the end aimed at can be reached. With fifty or sixty ministers and hundreds of other friends at work great things ought to be done.

REPORT QUICKLY.—We hope to have immediate and cheering reports from every part of the field.

The paper will be sent to new subscribers from the time of receiving their subscriptions.

TERMS, NOTICES, ETC.

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

Terms: \$2.00 a Year, in advance. New subscriptions can begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

THE DATE following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within four weeks. If not changed within the last named time inquiry by card or letter should be sent.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to 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.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for immediate publication should be written separately. Observation of this rule will prevent much copying and sometimes confusion and mistake.

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

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, NOVEMBER 17, 1886.

—NOT INCOMPATIBLE. So far as it is from being true that there is any incompatibility between revivalism and edification of the Church, that there is no case on record of a minister being supremely successful in 'building up' who was not also conspicuous for the number of conversions under his ministry.

—THE CARDINAL'S SOUL. The *Interior* asks, "Is anything serious the matter with Cardinal McCloskey's soul? The Cardinal has been dead for a year, and yet a high mass for the repose of his soul has just been celebrated in New York. If it isn't at rest by this time, when will it be? Who knows?"

—FOR FOREIGN MISSIONS. "Sam" Jones says a man is for foreign mission work just in proportion as the gospel has been powerful in his own redemption. You find me a man who is not in favor of sending the gospel of Jesus Christ to China at any cost, and I will show you a man that the gospel never did much for.

—ARE YOU ONE? A pastor recently said to his people,—"Some of you will die soon and be buried, and you will go to heaven; but you haven't been to the prayer meeting of the church for a year. You may be saved, but you won't have the fullness of joy and the precious fellowship you would have had if you had been faithful to these obligations to the church."

—NICE ALDERMEN. Of twenty-four aldermen recently elected in New York City twelve are rum-sellers. Some of them are keepers of the most notoriously vile dens in the city. To such men are entrusted the management of the affairs of a great city. The same thing is done in many another city, and in larger governments as well. "When the wicked bear rule the people mourn."

—IT MUST BE FERMENTED. As the Episcopal Church in Canada did, so its sister organization in the United States has declared about the wine used at the

Lord's Supper. The bishop in the Convention held in Chicago announced that the use of unfermented wine is not warranted by the example of the Saviour, and is a departure from the early church. How much they are like "the early church" in form and spirit! And how careful to follow "the example" of the Saviour! Pharisaism gone to seed.

—THE FIRST TIDINGS. The letters from the missionaries, which we publish in this issue, will be eagerly read by the large number to whom they are known, and by all who are interested in the work to which they have gone. They had an unusually long and somewhat rough passage across the Atlantic, and some of the party suffered to the fullest extent the horrors of seasickness. The majority of the party were to leave England on the 11th inst., but how much later the others would be in leaving was not known at the time of writing. They will have, as they deserve, the prayers of all the friends of themselves and the work for leading and strength.

—REMEMBER IT. Referring to a young minister who, despite small advantages, has been quite successful, but who is thoughtful enough to see that he needs better preparation for his life-work, the *Visitor*, commending his purpose, wisely remarks,—"It is one thing to interest a congregation when the early enthusiasm and youthful vigor are upon a man, and another to find permanent resources to edify people when the after years come." This is a fact which many young men should ponder, and which should be remembered by those, also, of older years who sometimes give advice that keeps young men from preparatory studies.

—AROUSING. The people of St. John are pretty well stirred up about the proposal of the Postmaster General to make Portland, Me., the winter terminus of the subsidized mail steamers between Canada and Great Britain. And well they may be aroused. The Postmaster General must have a strange notion of right to make such a proposal. St. John and Halifax have, certainly, some claims to consideration, a fact of which the Postmaster General is being reminded in a very unmistakable way just now. The citizens, resting for the time from their party contentions, have expressed themselves in a most emphatic way, and have despatched their Parliamentary representatives to Ottawa to remonstrate with the postal authorities, and demand for the city and Province their rights. Every section of the Province is more or less interested, and in Kings and some other counties there has been, either by meeting or the utterance of representatives, expression of the strong feeling that prevails.

—FOLLOW HIS LEAD. Many a revival has been hindered for want of a wise leader or because there were too many would-be leaders. When a church has a pastor he should be recognized as the leader in all its work for God. If he is not fit to be a leader of the flock he is not fit for the pastoral office. Even if an evangelist is employed in the church, the pastor should retain the leadership. In some suggestions about revival work the *Advance* says,—"Among other duties, one of the first is to follow the pastor's lead. We have far too much in our churches of the democratic lawlessness that despises counsel. One will work in this way and no other—another in that way and no other. No human power can make them pull in the same harness. There is much work for Christ done in this fashion. But, like the work of guerillas and bushwhackers, it will never carry a campaign through to victory. If the work of a church is to move with power 'on the enemy's

works" the leader must be allowed to direct. He must be suffered to plan the battle, to mass the forces, to control the action of individuals. Let us follow our pastors. We elect them to speak in God's name to us. Let us recognize his voice in their utterances. There is not a shadow of danger of following them in too servile a spirit. The danger all faces the other way.

—SUNDAY HORSE-CARS. The new Street Railway Company in Halifax are running their cars on Sunday. Against this the churches have earnestly protested, but as yet without avail. The old company regarded the Christian sentiment of the city and did not run the cars on Sunday. It was thought the new company would do the same. The Evangelical Alliance have had a conference with the Railway manager, and presented the case of the Christian citizens. They showed that the labor involved in running the street cars could not be legitimately brought under the category of works of necessity and mercy which alone are allowed on the Lord's Day; and that the people regard the running of street cars on the Sabbath as an offence against the law of God. Inasmuch as the running of the cars involves servile labour not required either by necessity or mercy, it is an offence against the law of the land, against "public morals." It is a "new departure" so far as Halifax is concerned, and one highly objectionable to a large proportion of the citizens. The proprietors of omnibuses have not been running their vehicles, and the cab stands have been unoccupied; why should a street car company have liberty to transgress use-and-wont as well as law human and divine? The churches are so located that no citizen has to travel far in order to reach a place of worship connected with his own denomination. Large cities in Canada and elsewhere have street car companies that observe the Sabbath Day, and are popular and prosperous. Toronto, with its large population and great distances, has no Sunday cars.

Correspondence.

LETTER FROM REV. A. B. BOYER.

Dear Bro. McLeod.—As you know, we left Boston on the 12th of October last for Liverpool. In our party were seventeen Baptists and eight Free Baptist missionaries, eight children and three converted heathen—a Karen, a Telugu, and a Burman. Our ship, the "Caladonia," carried forty cabin passengers, all of whom except four were of our party. It was, I think, not improperly called the missionary ship.

About nine o'clock on the morning of our departure the people began to gather to say good bye, and at half past ten there were upwards of a thousand people on the wharf. The scene was very touching, when a few minutes after, the vessel moved off, all joined in the chorus, "Shall we gather at the river?" May God grant that we may gather at the river and bring our sheaves with us.

The voyage was twelve days long—too long by at least three days. The cause of its length would seem incredible. It was attributed to barnacles on the ship's bottom. Such a small and inferior thing to be able to retard the motion of a ship reminds one of the power we have to hinder God's work. We may help or hinder.

A Canadian notices at a glance the contrast between the aspect of things here and his own country. The country looks old. There is a great deal of poverty, both spiritual and physical. Indeed, I think this would be an excellent place to establish a mission. One sees more poverty displayed on the street here in one day than in a Canadian city in a month.

Most of the Baptist missionaries will sail for Calcutta to-morrow, October 30th; but as the steamers are all full for the next two weeks we will be compelled to remain three or four weeks more. This detention is providential for us as we need the rest of a few weeks before undertaking so long a voyage. The passage across the Atlantic seems to have been very hard on the Canadian missionaries. We are trusting in God for help. Pray for us.

A. B. BOYER.

Liverpool, Oct., 29th, 1886.

LETTER FROM MISS HOOPER.

[Miss Hooper's letter was written on ship-board. It was addressed to her pastor in Fredericton, and he takes the liberty of publishing portions of it.]

After describing the parting with friends and send-off the Fredericton ladies gave her, the ride to Boston, the meeting her brother who went from Newburyport to Boston to see her off, she says:

Once on the deck of the steamer I almost felt as if I had been suddenly landed in India. There stood dear Mrs. Phillips with Edith on the pier, while from behind me a voice, so fami-

liar, greeted me, "Why Jessie!" Looking around, the dear motherly arms of Mrs. Bachelor were held out to take me in. Then so many kind friends introduced themselves that I soon felt quite at home. From pier to vessel and vessel to pier introductions went on until the familiar sound of "Nearer my God to thee" floated on the air. One Britisher at least waved the dear old Union Jack. We soon lost sight of the dear ones on shore. A little longer and the beaches of Nantasket and Nahant were dim in the distance. We went to our cabins and began to arrange for a stay of ten days on ship-board. Cabin sixty-three (see plan) is occupied by Bro. Boyer and wife, sixty-four by Miss Griffin and myself. This is quite a missionary ship. There are nineteen in one party and eight in ours. Seventeen of the other party go to Burmah. This is our fifth day at sea. Mrs. Boyer has been sick ever since we left Boston.

Poor Mung Khya, a Karen, who has studied English ten years, was asked if he could not eat something. With a sickly smile he responded, "I will try to enter something to-day." Poor Mung Khya, he spends his time leaning over the side of the vessel, wishing, no doubt, as others have expressed, to be thrown overboard. The missionaries for Burmah sail to Calcutta on the "Chiva" City Line from Liverpool, thence to Rangoon on the 30th. It would be pleasant if we could all be together, but we fear we cannot as this is the season when vessels to India are crowded. We shall probably be obliged to wait a fortnight later in Liverpool. Have nothing new to write you, for one day is about the same as another at sea. We have sighted several vessels, seen whales spouting, and seen gulls hovering over the waves. Strange to say, the first day out, a young eagle surveyed us from the rigging. Whether meditating on the "fishery question" or what, it is difficult to tell; he was evidently an American eagle, however, for spying four Canadians on board, he left for parts unknown.

I forgot to tell you that one of the lady missionaries for Burmah (Mrs. Price) crossed the Atlantic with us in '78; she was Miss Baston then. We seem very like a family; there is not one disagreeable passenger on board. Madame Corelli, a French opera singer, presides at the piano every evening when we have worship. Yesterday she came into our woman's prayer-meeting in the ladies' cabin and seemed to enjoy it very much, although, as she remarked, she did "not belong to our denomination."

J. B. HOOPER.

HALIFAX LETTER.

Dear Intelligencer: Long may thy cheering face send its pleasant smiles, and thy pages glow with the light of truth; and by thy guiding hand may many be saved from being led astray by any of the false lights along the way.

I am much pleased with the efforts for union made of late among the Baptist brotherhood of the Provinces. To me it is "the star in the east," the harbinger of a better day after many years of separation. Give us a united Baptist body, and a new inspiration will come to us all, and with the blessing of God great conquests can be made in the next few years and continuously.

May God speed the union of all Baptists, to be soon followed by the union of all saints. No one thing have I desired the past twelve years as a united Baptist brotherhood; it seems to me that the time is ripe for its consummation, and that rich blessings await it. We are one people in fact, with a common faith and purpose, and why should we stand apart longer?

Such a union in these Provinces, followed by the same in the States, would set loose a thousand men from half-paid positions for work on the frontier in the great west and north-west of this wonderful continent. With such a union we might go forth with the cry, "The sword of the Lord and of Gideon." God's truth, clear and sharp, cuts its way.

Halifax, Nov. 10th.

JAS. BOYD.

Denominational News.

NEW BRUNSWICK.

REV. G. F. CURRIE has spent three weeks in Carleton and Victoria Counties since Conference. He is now at home, in Douglas, for a few days. He was several days on the Tobique River in company with Rev. A. Taylor. He has promised to return to Tobique, and will go the last of this week. He does not know how long he may remain. We hope he may conclude to remain there for the year at least. It is a large field, and it should have constant and careful attention. Bro. Currie could do well the work needed; and we have no doubt the people would earnestly co-operate with him.