

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 separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, JUNE 30, 1886.

THE SENATE of the N. B. University, at its meeting on Thursday last, decided in favour of co-education. It is probable that some lady students will enter next term.

WE DEEPLY regret to hear that Rev. T. Watson Smith, the editor of the *Wesleyan*, is seriously ill of congestion of the brain. He was taken ill in Amherst where he was attending the Conference. We hope his valuable life may be spared.

MR. MOODY is to spend part of his vacation in holding a Conference for Bible study, in Northfield, Mass., for the benefit of college students, and afterward an Evangelistic Conference on home and foreign work. The former is to meet in July, the latter in August. Mr. Moody is an admirable teacher; and the great need of the times is more evangelistic work, conducted so as to yield large and permanent results.

THE PENNSYLVANIA Railroad which some weeks ago issued an order discontinuing a large amount of Sunday train running and other work, report gratifying results. The service of their roads is greatly improved in many ways. What has most surprised the management is the effect upon the men. All the operatives work better, the percentage of freight moved is greater, and better time is made. "Remember the Sabbath day" is a good business principle, as well as a moral and religious dictate.

THE CONDITION of Persia is most deplorable, judging from the account given by a correspondent of the *Times*. The administration of the Shah is said to be honey-combed with corruption, and the worst acts of bribery and official plundering are so common as hardly to excite remark. The Shah is represented as nothing more than a creature of the Czar of Russia, and is personally utterly unfit for any position of trust and responsibility. Russia virtually controls the whole of the Persian Empire, and it may not be many years before even the fiction of an independent government in that country ceases to exist.

SACERDOTALISM has its happy hunting-ground in the rural villages of England, where, countenanced by the chief land-owners, the clergy of the Established Church indulge their ecclesiastical insolence to their heart's content. In one of the villages, recently, the curate refused to marry a young Churchman to the daughter of Baptist parents, on the ground that the bride has not been baptized. In addition to this decision, he is reported to have informed the mother that there was no salvation outside the English Church, whose clergy had alone the Divine commission to preach, while Nonconformist ministers only insulted God every time they preached, and did no good; William Carey, he declared, had left the Hindus worse than he found them. Pity his ignorance.

THE POSITION of the Free Baptist denomination on the temperance question has from the first been unequivocal. As a body it has given strong and unswerving support to the crusade against the rum curse. Hon. Neal Dow, the father of Maine's Prohibitory

Law, bears the following witness to the fidelity of the Free Baptists of that State through all the years of struggle for prohibition. He says:

I have been well acquainted with the position of the Free Baptist denomination on the subject of temperance and prohibition from the beginning of the organization. I have travelled extensively over the country for many years, and have come in contact with great many persons of that denomination—ministers, laymen, and women—and I do not remember one who was not thoroughly a friend of this great movement as they are to-day. Their ministry has ever been among the most indefatigable, earnest, and useful workers, never sparing time nor labor in the cause. Without them the cause would not stand where it does to-day.

THE INDIA BIBLE SCHOOL.

For seven years the Bible School of the Free Baptist India Mission has been in operation. The necessity for such a school had been urged for many years, but not till Dr. Phillips' last visit to America was sufficient interest in the project awakened to warrant its establishment. Dr. P. at that time succeeded in securing an endowment fund which enabled him immediately on his return to India to open the school. Since then it has been doing a good service, its work and influence increasing each year. There is no branch of the Mission work more important than the Bible school, none whose influence will be more powerful and far-reaching. In its native Christian young men, and women too, are instructed in Bible knowledge and trained for Christians as preachers and teachers. It is conceded by all missionaries of experience that the greater part of the work of winning the heathen to Christ must be done by their own people who have been converted. For many generations there will be need of missionaries from Christian lands, but in proportion as they train their converts for the work of propagating the Gospel will be the success of the missionary movement. Hence the high importance of such institutions as the Bible school.

The Seventh Annual Report is before us. We are glad to learn from it that the year it covers has been one of many mercies and encouraging success. Twenty-two men have been in the school. Of them Dr. Phillips says: "All save three of the men are married, and besides the students' wives there have been quite a number of young women, married and single, who have attended the afternoon classes. There have been six new men in the school this year, all in the entrance class and the partial course. Of the new men three are from our Santal church at Bhimpore, and I have been pleased with their application to study. Two of these will, I hope, take the full course. The third has been a singing evangelist among the Santals for several years, and comes into the school for a while. He is making good use of his opportunities for Bible study. The new man from Santipore has done well, and will, I hope, take the full course."

In the course of studies the Bible is the chief book, and its lessons never grow common or trite. The students have delighted in poring over its pages and added acquaintance with its blessed truths has drawn their hearts into closer and sweeter communion with its Divine Author. There are but few Bengali books for illustrating the Bible; when suitable text-books are prepared in the Bengali language, the work will be lighter. But such must be largely the work of native Christian scholars. The closing examinations were very satisfactory, especially those of the four men who completed the course.

While the men and women are studying they are always given other work to do as well. The teaching them to be workers is helped by giving them work to do. The Report says: "There has been a good deal of genuine hard work done this year for the planting of the glorious kingdom of our Lord Jesus Christ in this pagan land. Some of the best work and most effective and permanent has been done by students while in school. And I have noticed how contact with the life-giving word in our Bible-classes has fitted and fired young men for hearty service in Christ's vineyard. The themes of the class-room, the very texts studied and prayed over, have been carried into the bazaar, the market place, and the homes of the people, and with warm hearts and ready lips our students have published in the ears of their benighted countrymen the glad tidings of salvation through the world's Great Redeemer. There is nothing like the prayerful and patient study of the Sacred Scriptures to make young disciples ardent and eager in efforts for the conversion of their friends, and Bible students of all others should be true and triumphant toilers, really successful 'fishers of men.' My very fondest hope concerning our Bible school pupils is that

whatever they fail of becoming, they may prove themselves life-long students of the Word of God and untiring toilers in His vineyard. India needs native Christian power multiplied a hundred-fold and schools of this sort will be a blessing to India just in the proportion that they succeed in making their students learn and love to search the Scriptures, and live and labor to illustrate their purity and power among the people. Let our kind patrons bear this in mind, and never fail to pray for God's gracious benediction upon the work of our Midnapore Bible school."

The outposts, and villages from ten to twenty miles away, have been supplied with preaching by the students. Their zeal for Christ is shown in their readiness to walk to these places. During the vacations they make tours to more distant places, sowing the good seed, and the results of their labours are, in not a few cases, quite apparent. The women too are ready to work. In the ragged schools, the Zenanas, and house to house visitation they have done good service.

On Sabbath mornings the men and women both have conducted the Sunday-schools in a dozen or more places in the city, teaching hundreds of poor children the golden texts of Scripture and the sweet hymns and prayers of the church. I verily believe that rich, ripe fruit must come from all this patient and persevering seed-sowing. The religious crop, however, in such a land as India does not come in a few months like the rice crop. We sow in soil long since pre-occupied by seeds and bulbs and roots of superstitions centuries old. Only the Holy Spirit, working through humble human agency, can prepare the ground to receive the good seed of the kingdom. Every toiler, native or foreign, who works prayerfully, has his eye fixed on the time when the sure promise will be fulfilled, and His word accomplish the great purpose for which he sent it forth. Their reward is sure."

Now, while Dr. Phillips is in America, the school is in charge of the veteran missionary, Dr. Bacheiler. We trust that the present year may witness a still further increase in the good done by the school.

It is hoped that Dr. Phillips, on his return, may be able to take with him sufficient money to provide a new and suitable building for the school. Already some pledges have been made to a building fund.

HOW TO TREAT THE PASTOR.

Rev. D. Waterman, a Free Baptist minister of age and much experience, furnishes the *Morning Star* with the following outline of a sermon on 2 Cor. vi. 1. Its suggestions are wise, and may, we think, do good in many places:

Paul in the preceding chapter has spoken of the ministers of Christ as his ambassadors, and as his workers together with Christ, besought the Corinthians not to receive the grace or favor of God in the ministrations of his word in vain. Paul plainly saw that to insure success minister and people, pulpit and pew should work together, not apart.

You are about to settle a minister among you as your pastor. This is a great favor and I beseech you not to receive it in vain. I propose to make a few suggestions, how to make his coming to you a success.

1. Consider the object for which the Gospel is to be preached in all the world. (a) It is not to furnish amusement; amusements may be proper, but it is no part of a minister's work to provide them; (b) nor entertainment; (c) nor to fill the house with hearers; (d) nor to lighten the burdens of supporting the meeting; (e) nor to increase the value of real estate. All these may result from his faithful labors, and will, if he is successful in the salvation of souls. You are responsible as a church, and as individuals, that your whole influence, whatever it may be, favors such a result—the pastor to do his work faithfully, and the church to be workers together with him.

2. Let me notice particularly some things you should not do if you would win success: (a) Do not fill your pastor's ears with the mistakes and blunders and sins of former pastors; it will do him hurt; (b) don't be always telling him what an able minister he was, and what a great loss you have sustained in his going away; (c) don't tell him all the imperfections of the brethren—how badly this one or that one has treated you. Every experienced pastor has learned that the best and truest followers of Christ have the least trouble with others. (d) Don't expect your pastor will never make a mistake. He is human. (e) Don't blame him for not calling to see you, if you never call on him, nor invite him to call on you. Make yourselves worthy of his respect, and he will love you.

But do the following things: (a) Give

him a cordial reception; (b) punctual attendance; (c) candid and prayerful hearing; (d) take part in social meetings; (e) come to Sunday-school as teacher or scholar; (f) give freely to the cause of missions and other objects of benevolence; (g) let your whole deportment be as becometh the Gospel of Christ; (h) pray for the baptism of the Holy Spirit for him and yourself, live for Christ and your labor in the Lord will not be in vain.

LONDON CITY MISSION.

The London City Mission has 463 missionaries at work among the people, visiting them in their homes, gathering them together in halls for Christian instruction, going among the "tram and bus cabmen," and post office employees, visiting the work rooms of the artisan and even the public houses. It knows no sect, but works alike under the direction of the clergyman and Dissenting minister, or of Christian laymen, but in no case does it work in the interests of any particular church. Its sole object is to bring the masses under religious influence. In connection with it there are missionaries to the Jews, and to the Asiatics and Africans; to foreign sailors in the docks, and to the French *habitués* of the West End. The ordinary receipts for the past year were in excess of the former by some £7,000, making an income of £57,757. The expenditure was £51,840, leaving a balance of £5,917 in hand. As the excess of the year had arisen largely from legacies it was not regarded as a permanent source of income, and therefore did not warrant any large increase of agents, though five more are to be shortly appointed. An expressive resolution was moved by the Hon. T. W. Pelham and seconded by Mr. Dunn, formerly Missionary to Public Houses: "That the continued increase in the population of London, the infidelity, intemperance and immorality which still abound, and the seeds of Socialism tending to anarchy which are taking root among the industrial classes, call for largely extended operations on the part of the society."

MISSIONARY WORK.

The following is a report of a native Christian teacher and Bible reader, Basist Narayan, whose work is in Central India. We get it from the *Canada Presbyterian*:

The following is the work which Jesus Christ has enabled me to do during the year 1885.—At first in Oojein the people were afraid of the Christian religion and of our schools, to this extent that the officials determined to prevent all such work, and hence the police superintendent gave the order to stop all work and to hinder the boys from going to school. One day when I was teaching the police came in and forcibly took me to prison—my crime being that I had kept the school open—and for two hours I was detained there. God, however, opened the way for us by inducing the head Moulvie of the Mahomedans to take up our cause, and so the Durbar was led to allow us perfect freedom.

At present there are seventy on the roll and forty are present every day. Different castes come, as Brahmins, Takoor, Sonar, Banyas, Mahomedans, but especially the Bohras. I teach them Urdu, Hindi, Guzerati, Marathi and a very little English. Every day they also sing hymns, read the Gospel, etc., and the school is closed by all saying the Ten Commandments, singing and prayer. Five of the boys are especially near the kingdom. They walk as Christians, and with joy learn about and pray to Christ. One day Motising, one of the boys, before all the boys, said, that "Jesus Christ today has given my brother a new life"; and on asking what it meant, he told how his brother had been ill at night, that their father was away from home, that his mother in her desperation asked him to pray to Jesus, of whom he had been speaking, and how Jesus Christ had heard his prayers and restored the child. He and two other boys now go with me in preaching, etc., and are called Christians by their classmates. Many evil disposed ones have gone to the parents of the boys, and thus have tried to break up our school, but its only effect has been to make us better known and to increase the zeal of our friends. Even the son of the police superintendent now regularly comes.

The boys in school too have left many of their heathen habits. Formerly they always came with the peculiar heathen marks on their foreheads, but now not one does so. On one occasion a Mahomedan tried to force me to give up Christian teaching by threatening to remove his boy, and with him others; but I refused to do so, and now no objection is raised. I go to school every month, but even then the school goes on, as two of the boys who are farthest advanced carry it on till I return.

I also go to preach every day, sometimes in shops, verandas, market, mela, etc., just as opportunity offers; sometimes even in the largest temple, which is a very holy one in the eyes of the Hindus, but of which the priests are very friendly. Oojein is such a holy city that the Hindus suppose that if any one dies there he at once goes to their heaven. It is therefore constantly filled with pilgrims, and so we have always opportunities of preaching to large numbers from the most distant places.

This year was especially a holy one, as it only returns every twelve years. The city was filled with the so-called holy men, who in their filth and indecency expected to reap a harvest from the ignorant crowds of pilgrims. One

set was so holy that in coming in they were met by the Maharajah's cavalry and elephants, and in great state, with flags flying, and bands playing, escorted to their campaign ground—the only distinguishing marks of their so-called holiness were that their only covering was much paint, ashes and other filth, and a large amount of hair coiled up on their heads.

Soon after the crowds began to gather the cholera broke out amongst them. The holy men were the first to suffer. Out of the 500 of the above-mentioned ones only 200 escaped, and these only by clearing out as soon as they could—for though death in Oojein would have meant heaven at once, yet they showed the sincerity of their belief by preferring even the world to it. The English Government tried to stop people from going there when the trouble became very serious, but the people—more earnest in their faith than their holy men—by stealth still went in numbers.

The Mahomedans of Oojein have also, from their sojourn in a city so given up to idolatry, become more or less given to the same.

At one time when preaching I met a bunya whom I had known before and to whom I had given the Gospel of Matthew, and who before the people said that Jesus was the true Saviour. In this way the word is prevailing in Oojein and elsewhere, even though many have not yet come out openly for Jesus. The shopkeepers often call us to speak and sing about Jesus in their shops. The Marathi Brahmins as a rule are opposed to our work and try to stop it; but the Bohras on the other hand are especially friendly. There are a number, who seem to be very near the kingdom and of whom I have great hopes, even though not yet baptized.

In conclusion I can only beg all my brothers and sisters in Canada to pray for the work in Oojein, that the Master may in His love and mercy soon come in power into the midst of those sin-burdened ones.

Denominational News.

NEW BRUNSWICK.

REV. JOHN HENDERSON has moved from Andover, V. Co., to Douglas, York Co. He does not yet know where he may labour, but hopes to find a field convenient. His friends will remember that his P. O. address now is, McFarlane's W. O., Douglas, York Co.

FREDERICTON JUNCTION.—The pie social and musical entertainment at Fredericton Junction on the 15th inst., in aid of the Sunday school library proved quite a success both socially and financially, the amount raised being thirty dollars and six cents; thanks to the many friends for their liberality.

T. L. A.

CORN HILL, K. Co.—The following address was presented to the pastor, Rev. A. C. Thompson, at Conference, Saturday, June 12th:

Dear Brother: We, as a church, take this opportunity of giving some tangible expression of our attachment and love to you, our pastor, during the time that you have laboured as pastor. Looking over the past three years that you have so energetically and faithfully laboured with us we find that the church have been blessed, strengthened, and comforted, and through your instrumentality many have been, we trust, brought to a saving knowledge of Christ, and we trust that the good Lord may continue to bless your labours as in the past, and that you may be long spared to work for the Master. We, therefore, congratulate and esteem you highly for the untiring zeal and devotion which you have ever manifested towards this church during the past three years.

Bound to each other by tender ties,
In every heart his image lies;
Thy pitying aid, O God, impart,
Nor rend him from each loving heart.

And we hope and trust that Christ, through all your life, may shine faithful in all things; may you be dead to the world but alive to Christ.

Resolved, that this church unanimously and cordially invite our brother to remain as pastor of this church for the coming year.

W. O. Dunfield, Alexander Brown, John Peith, John Branscom, James Burlock, John Debone, Wm. Dickey, C. M. Hunt, clerk of church.

It was voted to send the address for publication in the INTELLIGENCER.

C. M. H.

CARLETON.—Three persons were baptized and received into the Carleton church last Sabbath. At the close of the Friday evening prayer meeting last week, a purse of \$76.00 was presented to the pastor. He leaves this week to spend his vacation of three or four weeks.

BLANKS.—In pursuance with resolution of Conference last year, I have prepared blank forms for use in subscription towards the various benevolent objects of the church. These blanks will be duly forwarded to the District Clerks who will forward to the various churches. Any church not supplied at the District Meeting, or soon after, will please notify the Clerk of the District.

W. G. GAUNCE.

RARE DISTINCTION. The infant King of Spain enjoys the rare distinction of having been born a monarch. There is no other like instance in the history of Spain, nor of England. In France there has been one such sovereign—John I., in 1316.

GENERAL RELIGIOUS NEWS.

—In Greenland there are 7,000 Esquimaux converts under the fostering care of the Danish Missionary Society.

—About a fifth of the 600 Chinese residents of Philadelphia have become members of the Sunday-schools of the city.

—Mary W. Johnson, of Philadelphia, a member of the Society of Friends, has bequeathed \$157,000 in various sums to about forty religious and charitable institutions.

—The Baptist Church in St. Martins has been having an extensive revival. The pastor, Dr. Bill, has been assisted by Evangelist Chubbuck. About sixty have professed conversion and been baptized.

—The Methodist Conferences of Nova Scotia and of New Brunswick and P. E. Island, were sessions of much interest and activity. The reports of the work of the year indicate encouraging advance.

—Pastor Gosner, the eminent evangelical German preacher and writer, founded a mission in India in 1836, which is celebrating its jubilee this year. Between 30,000 and 40,000 heathens have become Christians through its labors.

—The British and Foreign Bible Society was organized in March, 1804. From that time to March 31, 1885, it has issued 32,779,623 Bibles, 49,306,166 New Testaments, and of portions of the Scriptures 22,111,118, making nearly 105,000,000 copies of the Word of God.

—The Methodist Conference of Nova Scotia met at Amherst last week. Seventy ministers were in attendance, and a fair number of laymen. The increase of the membership of the church for the year was 1,144, and the increase on the ordinary receipts for missions is about \$1,200. The total receipts for mission work for the past year were about \$11,800, the largest amount ever raised in the province for that fund. This is but an indication of the spiritual pulse of the church, and an indication of unusual liberality on the part of the church.

—The report of the state of religion in the Presbyterian Church of Canada, submitted to the General Assembly at the recent session, contains the following figures:

The total number of pastoral charges is 773, of which 173 are in the synod of the Maritime Provinces, the Presbyteries of Halifax, Prince Edward Island and St. John containing the largest number, 82 in all. The total number of congregations is about 811, and the number of communicants on the roll 127,611. The stipend promised from all sources was \$670,419; the total amount received was \$680,486, being an increase of \$365.98 on the amount received last year for the same object. The sum expended on church and manse during the year was \$349,267, against \$398,439 last year—a decrease of \$49,172; and for other incidental, but strictly congregational, purposes \$238,530, against \$276,321 last year—a decrease of \$377.91. The total contributions for all purposes have been \$1,517,906.

TEMPERANCE NOTES.

—The wedding rings of upwards of 1,000 married women in Manchester are in the pawnshop. Rum is the cause.

—The liquor-dealer's argument: Prohibition won't prohibit; therefore, for goodness' sake don't pass a prohibitory law, for it will destroy our business.

—In a single day in the city of Hartford, Conn., ten people were divorced. And the cause? Just ponder it, reader—it was intemperance. And in one case it was the wife who was the drunkard.

—A rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wine cellar" to certain heirs. That father most uncharitably tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace.

—The *Issue* says: "For ten years past Switzerland has been an 'object lesson' to Europe on the temperance question. The Swiss have had free trade in liquor. Everybody might sell and drink as much as he liked, when and where he liked. The result has been terrible; and the Swiss are now adopting restrictive measures."

—A liquor-seller had a tavern undergoing repairs. One day a boy came running to his mother, crying out, "Mother, mother!" "What is it, my boy?" "Mr. Pool's tavern is finished, mother." "How do you know, say dear?" "I saw a mau come out drunk!" Now that is the legitimate fruit of the dram shop.

—An unusual spectacle was presented at a wedding in Birmingham, England, the other day. The bridegroom was so drunk that his bride had to lead him to the altar, and the officiating clergyman was so disgusted with the man's appearance that he refused to perform the ceremony, despite the entreaties of the bride, who swooned into one of the bridesmaids' arms, when the clergyman ordered the party out of the church.

—A minister of New Britain, Conn., says that if the people of that town stop drinking and give him the money, he will pay all the city taxes for streets, sewers, water, police, gas and electricity, double the salaries of the school teachers, pay the school tax, build a large high school building, and one for the Young Men's Christian Association, pay the city's debt of \$330,000, and expect to make \$100,000 out of the speculation.