

## 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. Observation 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, JULY 7, 1886.

— "SWIFT WATER," says an eminent divine, "is sweet water." Christian activity preserves Christian purity.

— A TRUTH that every minister needs to keep in mind is put by the *Index* thus: The "study" of a minister is never, in the highest sense and with the best effect, a study, unless it is also a "closet." Matt. vi. 6.

— BAD BOOKS and papers are found everywhere. With great persistency the publishers distribute them, reckless, of course, of their bad and ruinous effects, and only anxious for the large profits they make. It is surprising how careless parents are about what their children read.

— OUR FRIENDS are saying very kind things about the INTELLIGENCER. Judging from the expressions that reach us we think it never received more general and hearty commendation than now. For all the good words said we are grateful; and we trust that the paper may continue to merit the good opinion of those who know it.

— REFERRING to Mr. Moody's proposal to establish in Chicago a school for the training of lay evangelists, the *Interior* sounds a note of warning, based on experience. The same experience has been had in many places in a greater or less degree. Commending much of the work done in that city in '77, and expressing the belief that a great deal of permanent good resulted from it, our contemporary says:

But we do not forget that a swarm of "lay evangelists" flew up in the summer air of that revival which were like the flies of Egypt. Such a brood of religious enthusiasts never before appeared in this part of the country. They could be seen in the streets parading with their limp-back "Bagsters" in their hands at any time of the day, and they spread themselves out over the country, invading towns and churches, and making themselves offensive to the pastors who refused to resign their pulpits and people to them. They ran the usual course of such enthusiasts, into Plymouthism, perfectionism, adventism, high-life-ism, and every imaginable religious fanaticism. After doing irreparable mischief they subsided, and went back to soliciting life insurance and peddling subscription books.

The *Canada Presbyterian* on the same subject says:

A godly number of these people swarmed over here, and did no small amount of harm in several localities. Where are they now? Probably in the insurance or book-peddling business. Of one thing we are certain. Few or none of them ever return for any length of time to the places where they labored. For some reason or another the people rarely wish to see them again. We recall one instance in which one of these so-called evangelists returned within a couple of years to a place in which he and another had made a fearful disturbance, setting the neighborhood on fire and nearly wrecking a congregation. Though his coming was duly heralded he could not raise a congregation of two dozen. Perhaps the best way to guard against these characters would be to restore the order of evangelists as it existed in the Apostolic Church. There is room for the scriptural evangelist, and he may do good work in many places. The best way to crowd out and keep out the characterless tramp is to put good men in the vacancy.

## SOME PAMPHLETS.

Blue Books, including those of the same class which are not clad in blue, are generally regarded as void of interest except to the few who delight in statistical tables and prosy reports done up in the formal and heavy sentences peculiar to officialdom. But this is not true of all such pamphlets. All of them are worthy at least a glance, and some of them repay more careful examination.

The Report of the Commissioner of the Northwest Mounted Police contains many facts of interest. The force now consists of one thousand and thirty-nine men, grouped in ten divisions. The report gives statements in detail of the movements and services of the force. The character and extent of the crimes, to check which is part of the duty of the police, are set forth in the list of those which were tried and disposed of last year. They are classified thus:

High treason, 7; treason felony, 92; felony, 12; murder, 17; accessory to murder, 4; arson, 4; shooting with intent, 2; horse stealing, 48; bringing stolen property into Canada, 1; cattle stealing, 9; larceny, 56; wages, 4; non-payment of wages, 4; selling intoxicants, 29; giving intoxicants to Indians, 10; intoxicants in possession, 76; manufacturing intoxicants, 3; refusing to give information concerning liquor, 1; gambling, 17; assault, 42; assault and battery, 7; indecent assault, 2; drunk, 19; drunk and disorderly, 31; insanity, 8; vagrancy, 6; receiving money under false pretences, 4; assaulting police, 4; threatening to kill, 1; attempted seduction, 1; fraud, 3; malicious injury to property, 4; setting fire to prairie, 2; house breaking, 2; illegal possession of property, 13; receiving stolen property, 1; perjury, 1; wife desertion, 1; obtaining goods under false pretences, 1; suicide, 1; military prisoners, 2; miscellaneous, 41.

It will be noticed that rum quite as much if not more than anything else makes the existence of a large police force necessary. Of the crimes mentioned one hundred and sixty-nine of them are rum cases, and fully as many more as such are everywhere known to be caused by the traffic in and use of rum. Fully one-half, and probably more, of the crimes with which the force has had to deal are chargeable to rum. The crime of giving intoxicants to Indians has increased, and the commissioner urges the adoption of measures to prevent its further increase. He thinks it ought to be made a penitentiary offence without the option of a fine. The Indians themselves are very much adverse to the liquor being brought amongst them, which makes the offence of inflicting it and its evils upon them all the more reprehensible and deserving the severest punishment.

A considerable portion of the report is taken up with an account of the connection of the police with the Riel outbreak. The situation from the time Riel came into the country and assumed the leadership of the half-breeds, is reviewed. The reports of superintendents and inspectors show what, when and how well the men did the duties that fell to them. They performed an important service, and did it well.

The official narrative of the rebellion, issued by the Department of Militia, is worth preserving. The reports of the General commanding, the sketches of the scenes of conflict, the lists of wounded and killed are all of interest, an interest tinged with melancholy. This, together with the statement of the case of Riel, the facts about his treason, his arrest, trial and conviction, as made by Sir Alexander Campbell, makes an important chapter in the history of Canada, one which will be read by future generations with no little interest, and doubtless with devout thankfulness that the whole matter was dealt with in so prompt and decisive a manner.

People think of penitentiaries with something of a shudder. The knowledge that men do things which makes necessary their incarceration causes heart-ache. And yet, since penitentiaries do exist, they want to know something of them—how many prisoners they contain, how they are conducted, and the effect on the inmates of the discipline to which they are subjected. The report of the Minister of Justice as to the penitentiaries in Canada tells of these things. There are five such prisons in the Dominion, the Kingston in Ontario, the St. Vincent de Paul in Quebec, the Dorchester, the Manitoba, and the British Columbia. When the report was made up there were in these five places 1,112 prisoners, an increase of 73 over the year immediately preceding. Of these 146 are in Dorchester, which receives convicts from the three Maritime Provinces; of these Nova Scotia sent 73, New Brunswick 65, and P. E. Island 8. The warden, Blair Botsford, Esq.,

reports the discipline in this prison good. The female convicts were removed from it last year to Kingston. The facilities for employing the convicts are being increased, and it is hoped soon to have regular work for them all. They are now making pails, butter tubs, washboards, clothespins and broomhandles; a good deal of farm work is also done. In the other penitentiaries the convicts are credited good behaviour, with few exceptions. The St. Vincent de Paul is, apparently, in a less satisfactory condition than the others. The recent outbreak there would seem to indicate either an exceptionally bad lot of prisoners or poor management, or perhaps both.

A good many of the convicts are regarded as either imbeciles or more than half crazy. Warden Botsford says this class is increasing; and they are very troublesome. The other Warden mentions the same class. In Kingston they are twenty-five per cent. of the prison inmates. The Inspector thinks that a majority of these are subjects for an asylum for idiots or the insane, rather than for a penal prison. Certainly "some means should be adopted, before such persons are criminally indicted, tried and sentenced, to ascertain their true mental condition in order to prevent the cruelty which is involved in consigning idiots and lunatics to a penitentiary."

The Report of the Inspector of these Prisons is full and exhaustive. The statistics show that crimes, at least those of a serious character, are not increasing in proportion to the population. The spread of temperance, the extension of education and the salutary influence of moral teaching and religion are, without doubt, contributing materially to check in Canada the progress which crime is, admittedly, making in many other places.

In the treatment of convicts it is evidently sought to effect reform in their lives. The system of shortening the term of imprisonment for good conduct works satisfactorily, and, perhaps, in many cases does permanent good. In each prison is a school teacher, and those who desire are taught; and, doubtless, much good results. Great good is done by the religious instruction given. Each penitentiary has a Protestant and Catholic Chaplain to attend to the spiritual wants of the prisoners. The conscientious convictions and privileges of the convicts are respected. The Chaplains report that the men are attentive to instruction and reverent during Sabbath worship.

A report of criminal statistics contains so many tables and classifications that it is not possible in small space to summarize each. One table shows the number of persons to each offence charged to the estimated population of the several Provinces and of Canada. It shows a total of 4,400 indictable offences charged, making a ratio of one offence to each 1,042 persons of the population. But, as 1,888 of the persons charged were acquitted the ratio is considerably reduced. Of summary convictions there were 27,045, or one offence to each 163 of the population.

## SOME MEMBERS.

"Knoxonian," in the *Canada Presbyterian*, in a letter supposed to be addressed by an old minister to his son who is about attending the Presbyterian General Assembly for the first time, gives a description of certain members of that body. His descriptions answer admirably for certain members of every religious or other deliberative body we have ever seen. Of the "Silent Member" he says:

Some have no taste for debate. They may be good preachers, good speakers on the platform, fine scholars and good men all round, but they have no liking for ecclesiastical discussions, and they satisfy their consciences by merely giving their votes. Some are too busy to examine the questions well enough to speak on them, and being sensible men they have never acquired the facility of speaking on matters that they know nothing about. Others remain silent because they believe they are not well qualified for taking part in debate. Some of these who speak quite frequently, but they do not think so. The Church suffers just because many worthy men are too modest to allow their voices to be heard. They sit still on their seats whilst others speak by the hour, who don't work half as hard or raise one-tenth part of the funds that these modest men do. A large number of members remain silent because they think there is too much talking. They are too sensible to say, "There is too much talk," and then do some more.

I wish you to understand, my son, that there is no special merit in being silent in a deliberative body. No man has a right to boast that he sat in the General Assembly ten or fifteen years, and never opened his mouth. Perhaps he would have spoken several times in these years had he done his whole duty. Silence is not conclusive evidence of learning, wisdom, genius, piety, Church loyalty, or superiority of any kind. That famous philosopher, Josh Billings, says there is no substitute for wisdom, but silence comes nearer it than anything else. True, my son,

quite true. Many a man is considered wise simply because he says nothing, just as thousands of men are considered dignified simply because they are dull. Therefore, my son, don't attach too much importance to silence. The oyster is silent. The clam makes no speeches. The oyster and the clam, though useful, are not the noblest specimens of the animal kingdom. Silence is not the sum of all the virtues. Always remember that if somebody did not speak, and make motions, and read reports, and such, business could never be done.

He then introduces the "Safe Member." There is, he thinks, enough for a certain kind of safe men to do in keeping in check those who are so crazy for changes that they are displeased because there is not a new sun every morning. But he cautions against the spurious safe men whose controlling idea is to oppose everything that savours of Christian enterprise. He says:

Safe men are so useful and so much respected that they have spurious imitators. I mean those people who oppose progress of every kind and fight against every change, however necessary and desirable it may be. They take no risks, shoulder no responsibility, oppose progress of every kind. They think that safety consists in standing still. These are not safe men, my son. They are almost as dangerous as the wreckers I told you about a moment ago. Safety does not always consist in standing still. Quite frequently the only safe course is to move on. People who stand still and are too safe to build a new church until their congregation scatters are wrecking the congregation just as certainly as they would if they set up a graven image in it for the people to worship. Therefore, my son, don't suppose that a safe man of the right kind means a man opposed to all progress. Wreckers can never make a safe man. If they are useful, but they are a dead failure as a substitute for steam. If Columbus had seen a safe man America would have been discovered. A really safe man, my son, is one that moves forward steadily, wisely and quietly, not so fast that he runs off the track, and not so slow that everything runs over him and goes past him.

"The Suggestive Member" is the last whom he introduces. Of him he says:

He is really about the best member we have. He is conspicuous. One suggestive member is worth more in a Church court than a hundred thousand fault-finding members. Anybody can growl when things go wrong, but it requires a man to suggest how they can be put right. An idiot knows when a boiler bursts, but he could not run the engine. An Indian caught five hundred miles on the other side of Prince Albert would perhaps yell if he saw a train go off the track, but he would probably not be able to make any practical suggestions about putting it on again. Men are useful, my son, in every deliberate body in proportion as they are able to put and keep things right. Neither the world nor the Church will ever lack men who have just enough of capacity to shout when anything appears to go wrong. They often shout in both places when there is nothing wrong. The kind of man needed most in the world and the Church is the higher kind of man who can tell how things are to be put right. Your mother and I would like to see you become a suggestive member, my son. That is the only kind of member that really amounts to anything in the end. Sensible people soon get disgusted with men who can do nothing but criticize and find fault and worry those who are working. If the Church is to make progress, somebody must indicate the lines in which she is to move and then move her. Don't you, my son, be found among the crowd who can do nothing better than nibble at the men who are doing the Lord's work. Suggest something, and do something, and be a credit to your Church and to your parents.

## Denominational News.

## NEW BRUNSWICK.

ST. JOHN.—Rev. J. T. Parsons desires us to say that his pastorate of the Waterloo St. Church will terminate with the Conference year, in October. Bro. P. is at present absent enjoying a few weeks vacation.

FROM LEBANON HILL.—I write to say that I am now having vacation, having just returned from Acadia. I am in good health and enjoying the rest and the meeting of old friends. I am anxious to be at work. There is no time for sloth, and what our hands find to do should be done with our might. "The night cometh when no man can work."

I was at Norton Station last Sabbath (13th). On the 20th I will be at Colina Corner, in the morning, and at Millstream in the evening.

A. H. McLEOD.

[Bro. McLeod's letter was delayed in reaching us.—Ed.]

ST. MARTIN'S.—The gracious revival is still in healthful progress. Thirty-five happy converts were baptized by the pastor, Rev. Dr. Bill, and his son, Rev. I. E. Bill, Jr. The evangelist preached his farewell sermon to a very large and deeply interesting congregation. He carries with him the earnest prayers and best wishes of those to whom he has addressed, with so much earnestness and power, the messages of life eternal. The revival services will go forward every evening this week, the pastor having the valuable assistance of his son and his family of Christian workers. Dr. Hopper was pre-

sent yesterday, 21st, and rendered valuable service. It was a day of mighty power. Let all Christians continue to pray for the continuance of this blessed work of grace.

On Friday evening a very large congregation was addressed by a lad, son of Rev. I. E. Bill, Jr., over whose head have passed fourteen summers, from the passage "I am the bread of life," (John vi. 35.) The arrangement and delivery of the discourse would have done credit to a theological student of full age. At the close of his discourse, his sister, Isabella Bill, sang with charming expression, "Ho! every one that thirsteth." Sunday, 27th, was a high day for St. Martins. In the morning a large congregation was addressed again by the pastor's son from the passage, "Thou therefore endure hardness, as a good soldier of Jesus Christ." Sermon especially appropriate and impressive. In the afternoon, the Sabbath-school, St. Martins West, was reorganized by William Vaughan, Esq., at 2 P. M., in the new Baptist Church.

At the close of the school, a Gospel service of great interest was conducted by the pastor and his son. The new house was filled to overflowing. Many rejoiced greatly that a house so beautiful and commodious was opened for the worship of God in that section of the village; and that they were called together by the ringing of a bell of excellent tone, kindly presented by Captain Masters. At the close of the service, the rite of Christian baptism was administered to three candidates by the pastor, in the presence of a crowd of attentive spectators. In the evening the church proper was filled with a large assemblage to listen again to the large preacher. He selected for his text, "As ye go, preach," Matt. x. 7. The address was intended especially for young converts. The discourse was highly appropriate and seemed far in advance of one so young. The people listened with breathless interest, wondering at this new manifestation of God's power and grace. It was something quite out of the ordinary course to see the representatives of three generations of the same family, bearing the same name, on the one Gospel platform, engaged in the same great work of winning souls to Christ.

I. E. BILL, Pastor.

HOME MISSION REPORT.—Rev. J. T. Parsons, Cor.-Sec. of the H. M. Society: Dear Brother,—As another month has passed away, it becomes my duty to transmit to you my monthly report. It will, necessarily, be short, as we have not done very much for God in the past month. Indeed for some ten or twelve days we were home and could move about only a little. We are better now, for which we thank God. Our last report was written and sent to you just as we were leaving Grand Manan. We did not arrive at home until Saturday evening, May 29th. The next day preached in the morning for Rev. J. W. Clark, and in the afternoon went with him to Baird's Mills, and in the evening with him again. The next week went on route towards Woodstock, and on the Sabbath morning preached for Rev. G. W. Foster, at Victoria Corner. Also had the privilege of visiting and conversing with our dear good brother, Deacon G. R. Boyar, then confined to his bed, and only a few days since he passed away to his home on high. Found the dear old brother happy in God, calmly waiting his change, humbly trusting in Christ, and confidently expecting soon to be with Christ, which is far better; may we all be as prepared to pass away as was our good brother in Christ. In the afternoon was with Bro. Foster at the Third Tier, and enjoyed an excellent meeting with the people there. The next week was spent in visiting a number of families, and having prayers with them, and on the Sabbath following went to the Gallop or Milbury neighborhood (so called), and preached morning and afternoon in the fine new church edifice. The next week visited more families, and at the last of the week went to Perth, Victoria County. Attended Conference with the church at Lower Perth, Saturday afternoon, and preached to them on Sunday morning. In the afternoon preached at Lower Kent or at Bunsford, rather, as it is now called, and again at Bath in the evening.

This was a good day spent for God, and I think a profitable visit. Next week spent in visiting several families, and on Wednesday evening preached at East Brair, Mass., where a good and profitable meeting was enjoyed. On Friday in company with Rev. G. W. Clark left home to attend the 2nd District Meeting held in Lower Brighton on the 26th, 27th and 28th inst. A very good meeting was enjoyed, of which I need not here speak as it will be reported by the Clerk of the meeting no doubt. I shall only allow myself to say the preaching was excellent, as our brethren prayed the men for God, and the social meetings were very good indeed. We are secure at our home writing this report. We have received in the month just passed, \$7.29, as a collection from the church at North Head, Grand Manan, as published in the INTELLIGENCER; also a collection of \$1.71 from the church in Lower Perth; also \$5.00 from Mrs. H. Shaw of Hartland as pledged for the Ladies' Missionary Society at the last General Conference; also \$2.00 from Mrs. H. Shaw as pledged for herself at the last General Conference; making in all received in the past month, \$15.60.

I remain your Bro. in Christ,

A. TAYLOR.

Tracy's Mills, June 29th.

## NOVA SCOTIA.

REV. A. KINNEY has moved from Halifax to Caledonia Corner, Q. Co., N. S. His correspondents will please notice the change of address.

SUNDRIES.—In India there are four female missionaries to every million of women. The Prince of Wales is an enthusiastic amateur photographer, and a most successful one.

## GENERAL RELIGIOUS NEWS.

Mrs. Van Cott has been conducting revival services at Denver, Col., where between 500 and 600 persons have been converted.

A native of Madagascar who studied medicine in Edinburgh, and returned home, now has 70 young men studying under him and a large class of women whom he is training for nurses. He is in great favor with his Queen, and is about to marry the Prime Minister's daughter.

There are five hundred and ninety-seven young men actively occupied as volunteer workers on the various committees of the New York Y. M. C. Association and its various branches. Two hundred and fifty-two of these are engaged in the central building at Twenty-third Street and Fourth Avenue. The remaining three hundred and forty-five are engaged in the seven branch Associations. There is room for more workers.

A new evangelical enterprise, "a gospel wagon," has been undertaken by the Central Union Mission of Washington City. This wagon, an ordinary omnibus, containing a cabinet organ, six or eight good singers, several persons to make addresses, &c., visits three centres of non-Church-going people every Sabbath afternoon. Singing, prayer, brief addresses, &c., occupies an hour at each point, when all present are invited to visit the mission.

## TEMPERANCE IN POLITICS.

The saloon has been in politics for many years. It entered politics when sentiment began to form in opposition to it, for its own defence. It is still in politics. What it has done to corrupt our government, municipal and state, and sap our civic virtue; what it has done to degrade the ballot and thwart the wishes of the intelligent and moral portion of the voting public is matter of universal knowledge. In recent years attempts have been made to divorce the franchise and the making and administration of law from the saloon influence. Men who are not, as to their personal habits, total abstainers, nor as to their opinions prohibitionists, are as ready to acknowledge and oppose the pernicious character of the saloon influence in our political affairs as the most enthusiastic of temperance reformers; but the saloons have been masters so long that they stubbornly refuse to yield their powerful position. They will neither allow legislators to enact more stringent laws, nor will they obey those already on the statute-book. They will neither be governed by public sentiment, nor allow legislatures to be governed by public sentiment in this matter. They do not hesitate in this free, democratic country, to forbid legislatures to submit the question of liquor-selling to the arbitrament of the people. They exercise a most monstrous system of terrorism over legislatures, civil officers and candidates and parties. They have their hands on the machinery of both parties, and neither party dares to resist them, because it fears their power.

How much longer is this state of affairs to continue? Just as long as the saloon remains in politics and temperance stays out. It is high time that temperance went in. It is high time that the saloon oligarchy were met by something more than threats of future vengeance. It is high time that they were brought face to face with the people at the ballot-box, and especially in party caucuses and conventions. The saloon as a force in politics must be met by temperance as a force in politics.

How shall this be done? What does the saloon do in the rare cases of treachery to its interests? Does it not require the retirement of traitors from public life, and is not its whole influence exerted to enforce such retirement? There is no cry of fanaticism against it, there is no surprise expressed when it boycotts its foes. It is regarded as a matter of course, and is always expected. Let anti-saloon party-men adopt the same tactics. How otherwise is temperance to become a force in politics? The saloon has been drawing its lines in politics for years; let temperance men hereafter draw their lines just as rigidly.

Temperance must come into politics as fully as the saloon. It must stay in politics as long as the saloon. It is the coming question already come.—Independent.

A LAWYER EVANGELIST.—Mr. Philip Brodie Gordon, the oldest attorney in the high court at Madras, died a short while ago from bronchitis. For some time past he had been an earnest lay preacher in connection with the American Methodists. He was one of the first persons in Madras converted under the preaching of Bishop Taylor, and a complete change appeared in him from that time forward. He was brought to India from Scotland as a boy of seven, and acquired a most extraordinary knowledge of vernacular languages. Tamil especially he read and wrote with the facility of a native, and, being a man of untiring industry, he translated many religious tracts and books from English into the language.