

TERMS NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

Terms 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, OCTOBER 6, 1886.

—See special offer to new subscribers on first page. Please make it known and solicit new names.

—Do ALL the good you can while you have the opportunity. The opportunity may not be yours long.

—THE GENERAL CONFERENCE of Free Baptists of the United States will convene at Marion, Ohio, on Friday of next week, the 14th inst.

—MR. SANKEY is now in England. His visit is more for change and rest than for work. But wherever he goes he will find enough to do in singing the Gospel.

—OUR ISSUE of next week will contain the first instalment of the report of Conference proceedings. We hope this year to have a more than usually full report. New subscribers whose names are received during the session will receive the full report.

—GEN. BOOTH, of the Salvation Army, is now on this side the Atlantic. He received a very enthusiastic welcome from the army in Toronto. He intends visiting a large number of places in Canada and the United States where the army is established.

—WHAT NEXT? There is actually an attempt being made by the Roman Catholic ecclesiastics in Quebec to do away with the Sunday political meetings which have been so common there. Whatever the reason for their action that they are making the attempt is certainly good news. We hope they may succeed.

—DR. PARKER, speaking of the power of the pulpit, said that the only man who can destroy it is the preacher himself. Ministers can ruin the pulpit. They can make it so narrow and uninteresting and mechanical that living to it will not come near to it. If the pulpit goes down, the ministry must be ruined.

—THE MISSIONARIES who go to reinforce the Free Baptist Indian Mission are expected (O. V.) to sail from Boston on Thursday, 14th inst. The party will consist of at least six. A farewell meeting is to be held in the Shummut Avenue Free Baptist church on the Wednesday evening preceding their departure. Thousands of hearts will bid them God-speed and pray earnestly for their safe passage and abundant success in their chosen field.

—THE WIGGINS earthquake, tidal wave, etc., did not put in an appearance. Some people in the regions which he said would be effected were more or less alarmed. Perhaps that and notoriety for himself were all the fellow intended by his senseless "predictions."

It is about time Wiggins, as a prophet of storms, etc., was suppressed. He is, we believe, a clerk of some kind in the Finance Department at Ottawa. The head of that department owes it to his department and to a long-suffering people to do what he can to prevent further prognostications. If he cannot be made other than a "crank," he should be allowed to devote himself exclusively to his favourite craze.

—MR. FENETY, the author of Political Notes and Observations, has just issued a sheet of sixteen pages of Vol. II. In an accompanying note of explanation he says the sheet was printed in 1884 and that it was then his intention to complete the volume at once. But, for reasons sufficient to him, the work was stopped, and nothing has since been done on it. One of his objects in issuing the present sheet is to give the readers an idea of the character of the work he had undertaken, and to inquire whether public men and others lose anything by the discontinuance of such work. Those who have read Vol. I. of Mr. Fenety's Notes, must have been interested. The period—1854 to 1867—covered by Vol. II. was not less interesting than that treated in the first volume. Mr. F. is probably the only man who possesses all the materials necessary in the preparation of the work, and, besides, he was an active participant in the important political struggles of the time.

It would, we think, be a pity to have such a valuable contribution to the historical records of the Province remain unfinished and published. Of course Mr. F. cannot be expected to publish it at a loss. He is probably not desirous of making money out of the work, but simply to have it pay for itself. And it, certainly, ought to be possible to have this much assured. How it can best be done we do not venture to suggest, but we do hope it may be done.

STAY—PRAY.

When this reaches its readers the members of the New Brunswick Free Baptist Conference will be moving towards the place of the annual session.

To attend Conference as members is not to have a pleasant holiday; it is to give careful and prayerful consideration to the various undertakings of the denomination, and to plan and work earnestly and wisely for their greater efficiency. In order to this work being well done every member needs to be in his place from the opening to the close of the session, and to be diligent and painstaking in the discharge of his duties. Where there is so much to be done, and so much depends on it being rightly done, unnecessary haste is a grand mistake, and even worse than a mistake. It would be far better to continue the session a few more than to leave any important interest unconsidered or but half settled. No Christian body can afford to do its work in other than the most thorough manner.

We hope the brethren—members of Conference—will be prepared to devote themselves to the work entrusted to them for as long a time as is necessary to complete it satisfactorily. Doing so the denomination will be strengthened for better service to the honour of God.

Once more we wish to impress on the churches the importance of praying especially for the Conference—that the deliberations may be directed by Divine wisdom and that it may have and be helped by the spirit of true Christian love.

MOVING ON TO VICTORY.

Prohibition is not laughed at now. The time was, and not so very long ago either, when the men of the rum-trade and their friends laughed loudly at what they regarded as the senseless and futile attempts of the advocates of the prohibition of the rum traffic. Even many good temperance people thought nothing could be accomplished; some of them seriously questioned the wisdom of the prohibitory plan of dealing with the drink evil, while others, who would have rejoiced at the success of prohibition thought the odds against the movement too great to be overcome and were too faint-hearted to give any strength to the agitation.

But a great change has come over all these classes. The agitation has had wonderful effect. The faint-hearted have, by its success, taken courage and are now in line as active workers; the majority of those who honestly thought some other way than prohibition the better way to diminish the evils of the traffic have been persuaded that nothing but prohibition can adequately meet the case, and are vigorously working for it; a great host who a few years ago had no sympathy whatever with the temperance movement, appalled by the terrible evils of the drink curse, and having their eyes opened to the selfish and cruel character of the men of the traffic, have identified themselves with the prohibitory movement; and the rum-men are too thoroughly alarmed to any longer laugh at prohibition as a crazy notion or to talk of prohibitionists as harmless fanatics. They cannot conceal from themselves the fact that the country is aroused and that the determination to deal decisively and effectually with their wretched traffic is strong and rapidly growing stronger.

The prohibitory movement is not confined to any section of the world. It is at some stage, more or less pronounced, and asserting itself in some form in about every part of the civilized world. In Great Britain its progress is very marked. It is often said, and truly, that our brothers in the mother-land are exceedingly conservative and do not move very rapidly; but when they do move they do it so intelligently that they have no thought of receding from the advanced ground taken. There is no question, aside from the Irish question, that has so large a place in the thought of Great Britain as that of dealing with the monstrous drink traffic. And even the Irish question, momentous as it is, has not made the people forget consideration of the drink evil and their duty to prescribe it. A measure of local option already obtains and has wrought good; but general and more stringent legislation is sought, and the feeling in favor of it grows apace. In the present Parliament, though the House was elected on the question of Gladstone's Home Rule Bill, about three hundred of the members are confidently counted on to support a general local option law.

In the United States prohibition is one of the live questions, we might safely say, we think, the chief question. To say nothing of the large place it has in the politics of the several states, the place and importance it now occupies in national politics indicates unmistakably the growth of prohibitory sentiment and a determination to have the principle recognized and adopted. Both political parties are courting the prohibitionists, and seem anxious to make concessions to them. But no concessions that do not include a distinct pledge to deal with the traffic from the prohibitory point of view will avail anything. Whether the stand taken will result in a permanent third party (a prohibitionist party) depends altogether on the action of the other parties. If either the Republicans or the Democrats, or both, concede the demands of prohibitionists there will be no need of a third party, but if their demands are not satisfactorily met the prohibitory party will exist, and by-and-by, like the abolition of slavery party, win the end it seeks.

In Canada the prohibitory feeling is quite as pronounced and the movement as forward as in any part of the world; indeed, all things considered, Canada is, we believe, ahead in the great struggle for freedom from the slavery and curse of a legalized rum traffic.

Some of the signs of progress towards complete prohibition in this country,—the enactment of the Canada Temperance Act in 1878, the adoption of the Act by so many counties and towns in Ontario, New Brunswick, Nova Scotia and Prince Edward Island, and the growing favour with which it is regarded in other Provinces, the enforcement of the Act in spite of many difficulties, the fact that in no case has an attempt to repeal the Act succeeded, the fierce and in some cases murderous opposition of the rum-men to its enforcement, the evident determination of prohibitionists to push the Act for all it is worth, not only in restricting the traffic but as an educator of the people to demand something better, the constant agitation for a prohibitory law general in its application and absolute in its provisions, the pronounced position in favour of prohibition taken by various branches of the Christian Church as expressed in their emphatic deliverances on the question, the attention given to it by the secular as well as the religious press, and the recognition of it by both political parties as a living question which must receive prompt and decisive treatment.

The last mentioned point is one of the most significant. It is not very long ago that the question, if not wholly ignored, was treated very cavalierly, as though it was a matter quite outside of practical politics, so-called. "O you must keep the question of temperance out of politics," was the favourite cry of politicians who feared embarrassment by dealing with it. But that plea lost its force some time ago. The friends of prohibition were not blind to the fact that the rum side of the question was in politics, strongly entrenched there, and using its utmost power to mould the legislation of the country to suit its own selfish and ruinous purposes, and they resolved to put prohibition in, too, and keep it there till it should overmaster and drive out the country's most relentless enemy.

And the good work has been going on. The C. T. Act is one result of their earnest and persistently urged purpose. Two years ago they succeeded in getting the Commons by a decisive vote on a resolution introduced by Hon. Geo. E. Foster to declare its readiness to pass a prohibitory law so soon as the people ask for it. And now there is a disposition to ask for the fulfilment of that promise. The feeling is tremendously

strong, and the prohibitionists will not brook further dalliance with the question. The politicians evidently appreciate the situation, and appear to be getting ready to deal with the question. Those who attempt to dodge it will find themselves relegated to less prominent positions sooner than they think.

At a recent meeting of the Prohibitory Alliance, held in Toronto, the question of an immediate and more decisive movement for a general prohibitory law was fully and ably discussed. The meeting was largely attended and embraced a great many representative temperance men. It clearly showed, amongst other things, that the best and strongest men in the country are for prohibition. As we reported a week or two ago, the advisability of forming a prohibitory party was considered. A resolution that such a party be formed was introduced, but after full discussion it was decided that that is not the better way of promoting the object in view. The decision of the meeting was that steps should be taken to have the nominees of both existing parties pledged to support prohibition, and in cases where such pledges are not given independent prohibitory candidates should be nominated. This strikes us as by far the wiser way to proceed. It need not be a difficult thing to exact such pledges, and if candidates are unwilling to put themselves squarely on record let them take the consequences of being opposed by straight prohibitionists.

We have already referred to the changed attitude of the political press on this subject. Without exception, so far as we know, they treat it as a question that must be dealt with. Some of them, of course, are strongly enough opposed to prohibition, but few, if any, of them think it can be ignored by parliament. One of the clearest "signs of the times" is the attitude of the Toronto Mail. It has been regarded—whether rightly or wrongly we do not undertake to say—as the fast friend and advocate of the "Licensed Victuallers" as the rum men of Ontario like to call themselves. But lately it has taken the most pronounced position as an advocate of prohibition. The following quotations show the position:

If any opponent of prohibition can point us to a better temperance measure or to one so good we will gladly embrace it; but at present, as Mr. Gladstone would say, prohibition holds the field, and we intend to do what little we can for it—drumming up recruits, guarding the camp, keeping the weapons bright, and even carrying a banner in the fight if the leaders think fit to entrust us with one. * * * Public opinion has to be moulded and hardened, and more than a majority of the people brought to the conviction that drink is a direct, downright and irredeemable curse which ought to be outlawed from among men. This is a formidable task, but we believe it is possible to complete it within five years, provided prohibitionists go straight for the mark and avoid the pitfalls which the politicians, Conservative and Reform alike, are sure to dig for them at the instance of the liquor party. But whether victory come in five years or not for five-and-twenty, the Mail has sufficient faith in the truth and righteousness of the cause to enter the ranks as a full private and serve in that capacity to the end.

The Toronto Globe also advocates prohibition, as it has done for a long time. With these chief organs of the two great parties outspoken for the one thing the country needs more than any thing else, the outlook for prohibition is certainly growing brighter.

A general election is to be held soon. Some of the papers think it will be this year, but of this none of us can do any more than conjecture. But at the latest it must be held next year. It is the duty of temperance men to be ready for it, and ready to vote according to his prohibition principles. He is a poor temperance man who will allow anything to influence him to vote for a man who is not pledged and whom he cannot trust to support prohibition in parliament.

NOTES BY THE WAY.

NO. IV.

For Ottawa west on the C. P. R. For several hundreds of miles the country does not present many attractions to an agriculturist. The Lake Superior section—the difficulties of constructing a railroad through which have been so much talked about—is rugged in the extreme. But in much of this whole region there are said to be iron and copper in great abundance, and not a little silver and gold. The immense copper find at Sudbury Junction, just now receiving so much attention, is likely to lead to the discovery and development of other mineral wealth which is believed to be in great abundance.

Port Arthur, the western terminus of the lakes' steamers, has a good harbor, and there is apparently considerable business done there. The

people say the town is now growing steadily, and they are confident that it has a fine future before it. It is at Port Arthur, going west, that one has to begin to count time from one to twenty-four. It sounds a little odd at first to be told that the train will arrive at a certain place at twenty-three seven or nineteen forty-two o'clock; but in a little while one gets used to it and does not dislike it.

Three miles west of Port Arthur is Fort William, an old Hudson Bay Company's station, an important place in the old days, but now largely shorn of its importance.

COMMITTEE ON UNION.

REV. I. E. BILL, D. D. Dear Brother,—At the last annual meeting of the Baptist Convention of the Maritime Provinces a delegation from the Free Baptist Conference of New Brunswick was received. Rev. G. A. Hartley, on behalf of said delegation read from records of each Conference the action of that body as follows:

"Resolved, That the delegation be instructed to say to our Baptist brethren that if they think it desirable, this Conference is prepared to appoint its part of a joint committee to canvass the whole question, and, if possible, suggest a general basis of union of the respective bodies."

Upon motion of Rev. I. E. Bill, D. D., seconded by Rev. T. A. Higgins, D. D., Convention resolved to appoint its part of the Committee suggested in said resolution of Free Baptist Conference, and accordingly the following brethren were appointed said Committee, viz:

Rev. I. E. Bill, D. D., Rev. J. E. Hopper, D. D., Rev. T. A. Higgins, D. D., Rev. A. W. Sawyer, D. D., Rev. A. C. Hoon, Rev. C. Goodspeed, Rev. W. H. Richan, Rev. W. J. Stewart, Rev. S. B. Kempton, John March, J. H. Harding.

Alternates,—Rev. T. A. Steele, Rev. F. D. Crawley, Rev. G. O. Gates, Rev. J. A. Gordon.

I give this information to you as chairman of the committee, and will depend upon you to notify the other members of the committee.

Yours very truly,
E. M. KEIRSTEAD,
Sec'y. of Convention.

Wolfville, N. S., Aug. 31, 1886.

In accordance with this arrangement the above named brethren are requested to meet in the Foreign Mission rooms, St. John city, on Wednesday, the 13th inst., at 10 A. M., preparatory to a meeting of the joint committee on the day following.

I. E. BILL,
Chairman.

Oct. 1st, 1886.

Denominational News.

NEW BRUNSWICK.

To Rev. J. T. Parsons, Corresponding Secretary of the Home Mission Society:

Dear Brother,—As the month is drawing to its close, I am reminded that it is time for me to send you my monthly report. This will be my last report for our present ecclesiastical year, and our General Conference will soon commence its sittings. Time flies very swiftly and we are constantly reminded that the end of all things is drawing near. May we all be ready for the end of life, when our time shall come for us to pass away from earth, and be here no more.

After sending my last report, I went to the Tobique River, and on Sunday morning, the 7th inst., I preached in our meeting-house in Authurette. A very good meeting was enjoyed, and we were pleased to have the presence of Rev. C. Henderson (Baptist) in our meeting. Our brothers here are about finishing their place of worship, and hope that by Christmas or the New Year they may have it opened for the worship of Almighty God, and the accommodation of the people. To build this house has been hard work for the church, as they have had no help only from themselves or what they made out of societies and tea-meetings. But the worst is over, and they expect soon to have a house of worship set apart for the service of God. In the afternoon went to Birch Ridge and preached to the people at three o'clock, and also at seven in the evening. These were good meetings, for God was present to bless us. Monday was spent in visiting and praying with from twelve to fourteen families, and I preached again in the evening. The next day visited five or six families, returned to Authurette in the afternoon and preached there again in the evening. This was a very good meeting; God was present to bless and the people were deeply moved. I was very tired the next day; spent it chiefly in writing, but visited a few families, and attended their social service in the evening. Thursday was spent in visiting from house to house, and some fourteen or fifteen families were called upon, and in the evening preached again. This was a good day indeed, for God's presence was with us all day. Friday we left Authurette for up river, and rested at Long Island for the night. The next day went to Riley Brook, and on Sunday morning, the 12th, preached to the people assembled there; then drove

twelve miles to Dover Flat, and preached to a few people at seven o'clock P. M., then travelled twelve miles farther to Long Island and preached again in the evening. A hard day's work truly; but God was with us through the day, and His blessing was upon us and the people.

On Monday we remained at Long Island and preached again to the people in the evening. Very interesting meetings were enjoyed with the church and people at this place, and we felt very loth to leave them. The church is having a hard struggle just now, but hope to rise above it very soon. Perhaps it was not possible for our brethren, Rev. G. A. Hartley and Rev. J. T. Parsons, to have remained longer than they did at Long Island when they were there two years ago; but then was the time to have done work for God, and the church has hardly got over the effect of their leaving so soon as yet. Still things are looking up, and there are better days in store for them soon.

Tuesday returned to Authurette, and visited some few families on our journey hither, and in the evening preached the Word of Life once more, and a very good meeting was enjoyed. Remained with them on Wednesday, visited a few families, and attended their social service in the evening. This was truly a very excellent meeting.

On my way down the river from Riley Beach I stopped to tea with Bro. Wm. Everitt, Esq., who lives and runs a mill at what is called Burned Land Brook. Some days before we were there he had the misfortune to be kicked by a colt, and had his arm broken. We felt very deeply for our Bro. and his family in their affliction, but could only remain a short time with them, as we had to hurry on to our appointment at Long Island that evening. We sincerely hope our dear Bro. is improving by this time, as I felt very much troubled about his case. We trust his life may be spared, for his men, and for the benefit of this community.

We had often wished, as we were travelling through the woods, that we could get a sight of a real live wild bear. Well we had our desire gratified that Sunday afternoon, for as we turned a corner in the road near by where Mr. Blue lives, we caught sight of Bruin leisurely walking through the field. As his Bearship heard the rumbling of our carriage as we turned the corner he quickly looked up at us, evidently suspecting danger at our approach. When we halted at him he scampered off with a shuffling gait to a few bushes that were close at hand, and we saw him no more.

It is a little over three years since we visited the Tobique river last, and certainly the country has improved very much. At first sight there does not appear to be any great alteration, but on a closer inspection a marked change is apparent in every part of the country.

Many people are apt to think that the Tobique country is out of the pale of civilization altogether; but were they here they would be quickly undeceived, and would have to confess that there was really some very pretty places and scenery on the Tobique River. And the business that is being done on the river and in the country gives life and animation to the scene. When the proposed railway is finished to the Plaster Rock, 28 miles from the mouth of the river, it will give an impetus to the energies of the people, and stimulate industries of every kind. It will surely open a market for the productions of the country. The land is excellent and fertile, and all it needs is the labours of husbandman with the axe, the plow, and the hoe. In our opinion there are too many different denominations on the Tobique River. Each party is striving to gain possession of the minds of the people, and to establish their own peculiar interests there; as a consequence, there is too much strife, all in a very quiet way. The labours of one denomination would be much better for the community; the many now at work for the rivalry is such that the salvation of the perishing is frequently lost sight of. Of course this thing cannot be helped at present, and under the arrangements now in progress the people must do the best they can. We have felt an interest for the people on the Tobique River for the last twenty-five years, and hope the day may not be far distant when we, as a denomination, shall have a minister settled there to oversee our interests, and take care of our people in that interesting field of labour in that part of our noble Province.

Thursday, the 16th, we left Authurette for Salmon River, called upon one of the brethren there, found out the condition of the church, and as we had no time to stop we went on to Lewiston, Me. We expected to remain here a little while, but found our friends, some away from home, and some dear ones had crossed over the river into the land of Canaan. We then went to Fort Fairfield where we had sent an appointment for the Sabbath; but when we arrived there we found their place of meeting undergoing repairs; the painters being busy with their brush, giving the finishing touches to their school-house. As we could hold no service there we had to turn our horse's head homeward, reluctantly as we felt it to be. I was very sorry I had not known about the state of the school-house in Fort Fairfield, for had we known it we should not have left the Tobique River, as the people there were very anxious for us to remain with them longer. We arrived at home at the end of the week, and on Sabbath, the 19th, listened to a sermon from Rev. J. Harvey (Baptist), who supplied that morning for the pastor, seeing he was absent. In the evening it was very rainy, and consequently no service was held. At the last of the week we went to the Valley Settlement,