

TERMS NOTICES, ETC.

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

ITEMS of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

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

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, NOVEMBER 24, 1886.

FOUR THINGS. Here is a good suggestion: "When a man sets about an undertaking, he should first have settled these four things—what he wants to do, why he wants to do it, whether he has the right to do it, and how it can best be done."

SPECIAL NOTICE. A few subscribers had paid for 1887 at the old rate before the reduction in price was announced. They will not lose anything by having done so, for we will give them credit at the reduced price.

THE NORMAL SCHOOL. The Board of Education has made an order that after June, 1887, there shall be an Annual Session of the Normal School, beginning on the first teaching day in September, and closing on the Friday preceding the second Tuesday in June.

STATE CHAPLAIN. Dr. J. L. Phillips has, we see it stated, been appointed chaplain of the Rhode Island State institutions—the asylums, prisons, &c. His new office will afford him ample opportunity for needed mission work.

LETTERS. Hundreds of our subscribers have received or will receive within a few days letters from us respectfully and earnestly asking their continued support of the INTELLIGENCER and their active co-operation to increase its circulation. We are hoping there may be a ready and general response to this request. If every friend of the paper will do a little, great results will be achieved. Let every one try, beginning the work immediately.

1897. And now it is the year 1897 which is fixed as the time of the second coming of Christ. Rev. R. Baxter, editor of the *Christian Herald*, is the authority for the statement. He says Christ's coming will be preceded by a period of disastrous wars and three years of great tribulation and persecution, "in which socialism and other 'isms' will triumph for a time over Christianity." The commencement of these great "prophetic changes" will, we are told, take place in the beginning of 1887.

It is a pity that "prophets" of this class could not find something better to do.

CHILD MARRIAGE. It appears that the Hindu population of India have been greatly disturbed by the fear that the British Government would prohibit child marriage or, at least, render it illegal. Such a proposal was actually brought before the Supreme Council of India, and all local Governments were ordered to report upon it. This got abroad among the natives, and the consequence was a very general and decided expression of opinion in favor of the ancient system. The local Governments all reported against the innovation, and Lord Dufferin, the Viceroy, seeing their unanimity, and the excitement of the people, felt obliged to announce publicly that the Government, though sympathizing with the reformers, would not interfere by legislation with the customs of the Hindu people. It may be concluded from this that the only hope of the reformers is in the spread of enlightenment and Christianity.

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. When 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.

A MILLION. The Methodist Episcopal Church, of the United States, aimed last year at raising a million dollars for missions. The year closed Oct. 31st, and the receipts were only about \$7,000 short of the desired million. It was certainly a grand achievement. Thanking God for the success had, they start this year with the purpose to raise a million from collections alone, not including legacies, etc. We hope they may more than succeed. Such undertakings have a good effect on all Christian bodies, inciting them to greater devotion and zeal. The Lord is wonderfully moving His people to increase their efforts for the conversion of the world.

EX-PRESIDENT ARTHUR. Gen. Arthur, ex-President of the United States, died in New York on Thursday. Almost immediately after retiring from the Presidency his health began to fail, and although at times he seemed to rally, it was evident to those nearest him that he was steadily sinking. He succeeded to the Presidency on the death of Garfield. His position was an exceedingly trying one, but he filled it so well that even his enemies were silenced. He will be kindly remembered by the people at large, and his name will have a place well up in the list of the wise administrators of the high office he held.

A POOR KIND. Speaking of revivals, Mr. Spurgeon, in a recent sermon, said, "I am glad to hope that some men are converted to God amid war, and earthquakes, and pestilence; but I am inclined to be suspicious of that kind of conversion, for fear it should die with its cause. We had an earthquake in Essex some time ago, and in the little towns everybody went to the place of worship that week. I asked one of the ministers of a certain village in Essex, how they were getting on, now that frisky Essex had once more settled down. 'Oh,' said he, 'we are as dead as ever. We need an earthquake every week to wake us up.' If that has not been true of Essex I am sure it is true of other places. That which is born with fear dies with fear; but our Saviour, in the calm of the hamlet by the river's bank, instilled the truth into thoughtful minds. If you are this day free from care, free from labor, I beseech you, calmly judge of your condition as to the world to come whereof we speak."

THE UNION MEETING.

The meeting called by the Joint Committee of the Baptists and Free Baptists was held in Germain Street Baptist Church on Wednesday of last week. It was quite largely attended, more so than some had thought it would be. Nova Scotia was represented by Revs. Messrs. Cohoon, Grant, Parry and Steele (Baptist) and Rev. A. Kinney (Free Baptist). It was regretted that the Executive of the Free Baptist Conference of Nova Scotia had not been able to send representatives to act with the Committee. The Committee was glad to get the letter of the Executive (see last week's INTELLIGENCER) conveying assurances of their interest in the union movement; and a suitable reply was returned. The intention of the meeting, as we have before explained, was to secure, if possible, an expression of opinion from representative men of both denominations as to the draft of a basis agreed upon by the Committee. Of course it was understood that the meeting was informal in its character, and that any action it might take would have no binding effect on the denominations, but might, if the brethren agreed, clear the way for other steps towards union.

Rev. Dr. Bill presided, and D. McLeod Vince, Esq., was secretary. After some preliminary matters were arranged the Committee submitted the result of their work so far as they had gone. They had agreed on a basis as to doctrines and church polity. The basis was read. Then it was considered section by section. On many points there was little or no discussion; while on

some there was much discussion. The brethren of both sides seemed anxious in a matter so important to arrive at a perfect understanding; hence there was much questioning of each other. This was well, and probably some minds of both sides were enlightened and possibly relieved. The discussions were characterized by the utmost frankness and were made pleasant by prevailing Christian love. On all but one or two points the meeting unanimously voted approval of the Committee's basis; and while there was difference of opinion expressed on one or two matters it was not more than was to be expected. It would be more than strange if, when an attempt is being made to unite two bodies that have for generations had separate existence because they have not understood some things alike, there should be at once perfect unanimity. The surprising fact in this case is that the differences have not been greater and more difficult to reconcile.

It is hoped that the meeting will make further steps in the direction of union easier than they would have been if it had not been held. If the brethren will think much of what they have and believe in common, and less of that on which they may not see quite eye to eye, and help the people with whom they talk to do the same, they can promote both the desire for union and the feasibility of it. If, on the other hand, they dwell in thought and conversation on the real or apparent differences they will greatly magnify them both to themselves and others, and will make union more difficult if not quite impossible. We would not wittingly be dialysed to the truth as we understand it, nor would we have another worse understanding; it is different from ours be disloyal to it; but we are cherishing the belief that the differences are such that loyalty to truth and union are perfectly compatible.

The question of the publication of the basis was considered, and it was decided that, though it might be claimed that the Committee should first report its work to the Convention and the Conference, the desire is so great to know the proposed basis that it would be better to make it public. The Committee would, perhaps, not have done this but for the desire expressed by the meeting. The basis will, therefore, be published in the denominational papers, and probably in others, so soon as it has been put in proper form.

There seems to be an idea abroad that union might in some way be brought about by the Committee without reference to either the churches or the larger bodies representing them. This is a great mistake. No such thing was ever thought of, nor could be thought of by those who understand the principles and practices of the denominations interested. Beyond arranging a possible basis the Committee has no power. When the basis is reported the Baptist Convention and the Free Baptist Conference, those bodies may approve, reject or amend it. If they both approve of it they will then, doubtless, take steps to submit it to the churches. They are the great constituency to which the final appeal must be made. When and how that appeal shall be made depends on the Convention and the Conference. It may be made next year; it may never be made.

If the union of the Baptists and Free Baptists is of God we hope to see it consummated; if it will not promote the spread of His truth and the glory of His name, we hope every attempt to bring it about may be frustrated. So far we have believed, and yet believe, that God is leading both bodies to it. Every one interested should pray for Divine guidance in the matter, and be willing to follow whether he leads in the way of our preconceptions or otherwise. "Thy will be done."

THANKSGIVING.

Thursday of last week was the day appointed by proclamation of the Governor-General of Canada, for a thanksgiving by the people of Canada. National thanksgiving, like individual, is a solemn thing. It recognizes in a public way the source whence spring our best gifts, and it suggests a national appreciation of the same. It reminds the elderly ones of the nation of the way in which they have been led, and it teaches the youth that to God we are indebted for all good.

But we do not write to argue the value of a thanksgiving day, we write merely to recall some of the thoughts that were with us on that day. To intelligently, appropriately thank another for his gifts we must intelligently appreciate what those gifts mean, and we confess that on the last thanksgiving day we were more than ever impressed with the grounds for thankfulness that we as Canadians enjoyed. Let us briefly glance at some of our national grounds for thankfulness,

taking care to look at nothing which in any way depends on this or that political party.

1.—A GOOD SOIL.

Canada has in this respect been richly endowed. We cannot raise sugar cane nor cotton, nor spices, but we can compete with the world in grain and vegetables and fruits of the hardier sort, in hay and cattle, in short in all the products which contribute to human welfare. Our forests are filled with the choicest woods whether for building or fuel, our seas abound in fish to the envy even of our neighbors, our fields are ever productive. Do we realize these facts when we talk so glibly of the riches of some far-off field? Will twenty years of work, say, mean more to the average man anywhere than they will to the dweller in this eastern section of Canada? The west may have more wealth, the pulse of business may beat there with greater throbs and men may manifest that feverish haste to grow rich and may here and there realize their object, but do the masses have as much of those things which contribute to comfort in declining years? For all the things that make life a joy we may challenge comparison with the west at any time.

2.—A GOOD CLIMATE.

In climate we lead the world. The rate of mortality, the pluck and endurance of our men, the health of our children, the freshness of our middle-aged men and women, the habits of our people prove it. No theory here calls for proof. The world has the facts and they remain unanswered—and unanswerable.

The cold of winter which quickens and purifies the blood and stamps out disease; the genial warmth of summer with no excess that breeds contagion or pestilence; the glorious autumn, clear, healthful, hardening; the hopeful springtime; each in turn is its own rival with the corresponding season in any part of the world. The climatic may not bloom here in December, nor the violet in March, orange-groves are not seen laden with fruit in mid-winter nor do roses perfume the air in January, but what are all these when yellow fever and cholera are their comrades and when the vigor seen in the north is exchanged for the lassitude and even vice of the south. While other sections south and west have been terrified with the disturbed elements, as the tornadoes have uprooted and the earthquakes have levelled, peace and quiet without a suspicion of danger have been ours. Thanksgiving, verily, is a seemingly thing for Canadians above all others.

3.—GOOD INSTITUTIONS.

The right to express our opinions unhampered and unforbidden as in Russia; the ownership of land with no landlord to oppress or evict as in Ireland; the absence of severe military rule where every man must give several of his best years to the state as in Germany; the enjoyment of good free schools where no weekly fee is demanded and no distinctions made as even in England; the security of property unthreatened and unjeopardized as in the centres of socialism; the sacred character of the Sabbath unbroken by trade and revelry as in France for example; these, with all the rights and privileges that free men may enjoy are matters of grave concern and of devout thanksgiving. And so on in enumeration of our physical, social and religious privileges we might write, but these simple suggestions will suffice. A soil never niggard in its returns; an abundance of fresh water; an air ever healthful; institutions which forbid serfdom, and, if men will, lead to their fullest development; these, if there were no others, would be abundant reasons why we should offer not simply annual but daily thanksgiving to God. Fruitful subject for thought is this, of Canadian welfare. Our country developing and expanding, our resources becoming better known at home and abroad, our people fairly prosperous, and the more intelligent, especially, fully contented; the old world looking with desire towards our free gifts and seeing here a people undisturbed by the national trials and struggles of Europe; many are the reasons why we should offer the most devout thanksgiving to Him from whom our blessings come. May a rightful estimate of our good gifts lead to better citizenship and better government, and may it be the best endeavour of all the good that this fair land may be for God.

MISSIONARY NEWS.

AFRICAN converts of the Methodist missions in Sierra Leone and the Gold Coast, numbering 10,000, have raised a jubilee fund of \$75,000.

GOOD NEWS still comes from Africa. In addition to the seven hundred converts at Banza Manteka, we have intelligence of over three hundred more at the same place, up to Sept. 20. The work is extending at the other stations on the Congo.

A BUDDHIST TEMPLE near Osaka, Japan, has been opened a number of times to Christian preaching, the Buddhist priest himself gathering the congregation. There is said to be a growing skepticism among the priests. The son of a Shinto priest, in the same society, is a candidate for baptism.

ACCORDING to statistics recently collected, there are now thirty-six missionary societies laboring in India, all branches of the church and all Christian climes being represented in the workers. There are in all 791 missionaries laboring there, 530 native ordained ministers, 449,755 native Christians. This indicates an increase since 1881 of 133 missionaries, and 32,383 native Christians.

A DESPATCH from London, England, says that details have been received of the massacre of native Christians of Uganda, Africa, by order of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the king's page, to commit an abominable crime. Many Christians were tortured, mutilated and speared, and thirty-two were burnt alive together. The appeals of the missionaries for a cessation of these atrocities were unavailing. The fate of these unfortunates did not serve to frighten candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaflets containing extracts from the Scriptures, prayers and hymns in the Uganda language are freely bought by the people, although their possession involves danger of punishment.

THE REVIVAL in the Congo Mission continues. More than a thousand have publicly professed faith in Christ at Banza Manteka station. At Mukimbungu there are about thirty recent converts, and at Palabala there are encouraging tokens of a work of the Spirit. Two of the King's sons have openly professed to be Christians. Four-fifths of the converts at Banza Manteka are adults, and they show great zeal and devotion in extending a knowledge of the truth to their people, many of them going a long distance to make known the gospel, and returning to the missionary with men and women whom they have persuaded to believe the truth. As is usual where the Spirit is working with power, great opposition and persecution have been aroused against the Christians. Some have been driven from their homes, and one has been murdered; but the work goes steadily on, and the missionary at Banza Manteka is occupied incessantly in sending out preachers, instructing converts, and pointing inquirers to the Lamb of God who taketh away the sins of the world.

MISSIONARIES in Madagascar are rejoicing over the completion of a happy quarter of a century since the reopening of that island to the Gospel. For twenty-five years (1836-1861), during the reign of Ranavalona I, the Bloody Mary of Madagascar, the island was closed against the missionary. On her death, late in the summer of 1861, her son and successor, Radama II, at once welcomed the missionary and gave liberty to his subjects to worship God as they chose. He wrote an autograph letter to the London Missionary Society asking them to send out missionaries. A company of missionaries, of whom Mr. Ellis was the best known, at once set sail. They carried with them 10,600 copies of the New Testament and portions of the Old, the gifts of the British and Foreign Bible Society, London, 3,000 reams of printing paper granted by the Religious Tract Society, London, and 20,000 volumes of tracts and Christian books. The increase in adherents to the churches presided over by missionaries of the London Missionary Society in Madagascar after it was re-opened to them was wonderful. In 1867 there were 92 congregations, 5,255 church members and 18,682 adherents. In 1869 they had risen to 468 congregations, 10,546 church members and 153,000 adherents. In 1879 they were 1,142 congregations, 70,125 church members and 253,182 adherents.

PHILLIPS BROOKS AND HIGH CHURCHISM.

The Rev. Phillips Brooks preached a remarkable sermon at Trinity Protestant Episcopal Church in Boston the last Sunday in October. It was in review of the doings of the late General Convention of his Denomination at Chicago, and severely criticized the action of those who sought to assume for their church an exclusive title, such as "the Church of America," or "the American Catholic Church." He said that only one of two things could justify the assumption of such a title—first, an overwhelming preponderance in numbers, so that essentially the Christianity of the country should be represented by it, against which he put the fact that they are only the

eight or ninth among the Christian churches of the land; or, secondly, a distinct and absolute right to be the sole apostolic and catholic church of the land. In regard to this he said:

"There are multitudes of people who hold that, as from the time of the Apostles down Bishop has always been consecrated by Bishop until to our present Bishop of Massachusetts there has become a distinct line of succession, administered by the direct touch of hand upon head, in direct generation after generation, there has come a commission to administer the Christian Gospel in this land which belongs to no man who is outside of that succession; that every minister standing in the pulpit of the Episcopal Church gets his right to preach from the fact that he has been ordained by a Bishop who stands in linear and actual succession to the Apostles who were licensed to preach by Jesus Christ Himself. The giving of our church an exclusive name, such as has been proposed, such as is exceeding danger, that the Church will receive one of these days, is the distinct adoption of this whole theory of the Christian ministry by the Episcopal Church. That never has been done as yet. There is no line in our Prayer-Book, there is not a word in any of our formularies, which declares any such theory. It has always been something that has been held by individuals, a theory that has recommended itself to certain classes and kinds of minds, and a theory which many and many ministers and laymen in the Episcopal Church have thoroughly disbelieved. I tell you freely and frankly, I never could receive a ministry which seemed to me to have its sanction there. I never would officiate, for one, if I believed that in officiating I declared my belief in the exclusive right of those who were thus consecrated, and so unchurched and turned out of the great ministry the great multitude of God-serving men who are doing His work in other denominations than ours."

He expressed his fear that the party favoring the change of name might be successful at the next Convention, and said that "if the proposed change takes place it will stamp the church with littleness, and doom it to be one of the smallest sects, instead of one great living and sympathetic part of the whole body of the Church of Christ." These are thoroughly sensible utterances spoken from the pulpit of one of the strongest churches of this strong but aggressive denomination. It remains to be seen whether any effective barrier against the progress of High Churchism will be established, or whether the church will go on to consummate the proposed folly, and possibly drive away many of its best and truest members.—Advocate.

THE HADDOCK MURDER.

Recent developments in the "Haddock case" furnish conclusive evidence that, if not directly, the Saloon-keepers' Association of Sioux City was at least indirectly the procuring cause of the foul crime by which this faithful minister of the Gospel lost his life. It is shown beyond a doubt that although the Association, as such, may not have contemplated murder, a plan was laid to beat and disable several men, among whom Rev. Mr. Haddock was conspicuous, who were engaged in prosecuting saloon-keepers who had violated the prohibitory law. This plot, it is demonstrated by evidence now available, was deliberately laid by the Association at a meeting held for the purpose of devising means for the intimidation of the friends of temperance, and it could not have escaped the comprehension of the actors that any men capable of giving effect to their diabolical purpose would also be capable of a grosser crime, and would most likely commit it, if resisted, or if they thought they could escape detection and punishment by so doing. Instead, however, of intimidating the friends of law and order, the martyrdom of Mr. Haddock has stimulated others to like heroic endeavor for the enforcement of the law. Prosecutions and injunctions have followed, and in Sioux City, and throughout the State generally, public sentiment has been awakened to a better appreciation of the desperate alternatives the liquor traffic is capable of. In the meantime the officers of the law have shown a decided determination to bring the guilty parties to justice. Nine men were last week under arrest as principals or accessories, and the authorities are on the tracks of others. Two of those arrested have confessed their knowledge and part in the crime, the chief perpetrator of which appears to have been one Arensdorf, the foreman of a brewery. One of the witnesses says he saw him fire the fatal shot. That the liquor interest of Sioux City recognizes its identity with the crime is plainly evident from the strenuous exertions the party is making for the defence of the prisoners and in providing bail for them. For the latter purpose they easily raised \$47,000, and state that they could easily have raised \$100,000. For their defence seven of the best lawyers available have been engaged. They are making the case their own, and will unquestionably exhaust every possible means to defeat justice; not that they care so much for the lives of the men accused, but