

## TERMS, NOTICES, ETC.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, . . . . . EDITOR.

WEDNESDAY, MARCH 3, 1886.

BISMARCK'S treatment of the Poles is said to be displeasing to the Crown Prince of Germany. If this statement be true, the fact is creditable to the Prince.

JOSEPH COOK says we ought all to be thankful that the great promises of the present hour make it at least probable that the twentieth century will dawn on a world rapidly approaching unity in philosophy and religion.

JOHN WESLEY'S, "All at it, and always at it," is an excellent motto for a Christian church. The church that would fully accomplish its mission must have every member always at work according to his abilities and opportunities.

ARE THE Buddhists taking lessons in money-raising from Christians? In Ceylon they are holding fancy fairs to raise money for religious purposes. It is a pity they should follow the example of Christians in a practice that has so many objectionable features.

EVERY MAN has his chance, not his neighbor's chance. Every man is not only measured, but weighed. The scales of God weigh as exceeding fine as the mills of God do grind. We are ground on the earth; but the grist is weighed in heaven. We do not weigh so much over yonder. And what if the feathers on which we most plumed ourselves do not weigh at all?

DR. BACHELER wrote from Liverpool where he arrived eleven days after leaving Boston. Notwithstanding the sadness of leaving so many friends, he was full of the peace that comes of being in the path of duty. Though bordering on the age when most men are past active work, he is hoping there may be given him the great blessing of spending a few more years in the work he loves so much.

THE MUTUAL dependence of pastor and people is well illustrated in Spurgeon's work. He is the leader of many Christian workers. How much he depends on their support he tells them thus:

As for me, I beg a special interest in your prayers that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers, or what can he do? What a diver is on the sea bottom, he is dead upon the pumps above, which send him down air. Pump away, brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer-pump; but if you stop your applications, I shall perish.

A meeting of the New Brunswick Prohibitory Alliance has been called to be held in Fredericton on Thursday of next week (11th inst.) at 10 A. M. All camp alliances and all temperance organizations are expected to send full delegations; and all ministers are cordially invited to attend. The principal object of the meeting is to confer about needed legislation in reference to the liquor traffic, including the enforcement of the C. T. Act. Arrangements have been made for excursion rates over the I. C. R. and N. B. R.; and it is hoped there will be a full attendance.

—HERE is another tribute to the Bible. Stanley, the African explorer, relates that, when he started on his tour through the "Dark Continent," he took in his baggage a large collection of books. But as the number of his men were lessened the books had one by one to be left by the wayside, until finally, when less than 300 miles from the Atlantic, he had left only the Bible, Shakespeare, Carlyle's "Sartor Resartus," Norie's Navigation, and the Nautical Almanac. At Zinga Shakespeare was abandoned, and afterward Norie, the Almanac, and last, "Sartor Resartus" were thrown down, only the Bible going through to the end.

—THE N. Y. Tribune recently undertook to get an expression of opinion from its readers on the subject of the suppression of intemperance. Whether because too little time was given or for some other cause the "vote" was not a very large one. The total number of replies received was 6,205. Of these, about one-half were in favor of legislative prohibition. Next in order were those who regarded a high license law as the most practicable measure; 1,280 voted for local option with high license where sale was allowed. Forty-eight were favorable to national prohibition, and 243 to a State constitutional amendment. Two thought treating ought to be abolished, one was in favor of licensing the drinker.

—HOW BUSY and persistent the devil is in his efforts to destroy. His agents seek, with fiendish diligence and skill, the young and unwary. Constant watchfulness on the part of parents and Christian teachers is demanded if they would save the boys and girls from the awful things prepared for them by the destroyer. At the annual meeting, recently held, of the N. Y. Society for the Suppression of Vice, the report read by the Secretary, Mr. Anthony Comstock, stated amongst other things that during the year thirty-five tons of improper books had been seized, besides large quantities of pictures, circulars, leaflets and other immoral and vice-promoting things. All these were intended to be sent to the young all over the land. How much is being continually sent nobody can tell. The evil is greater and more widespread than many imagine.

—REFERRING to the various movements towards union of denominations the *Canada Baptist* says:

Evidently we live in an age when Christians are coming nearer to each other. We cannot believe that this is a union which is the result simply of a spirit of toleration, or the sacrifice of principle. We have no sympathy with union in organization where there is no unity of heart. Such a concern would be simply, "an amalgamation, a conglomeration, that could never succeed practically or have spiritual power." But we believe that the progress of union is founded on an increase of unity. The evangelistic work of Mr. Moody and others has no doubt done much to bring about this result. His services have brought Christian ministers and Christian people together, and together around the cross. Thus associated, the love of Christ has established a sympathy between them and has begun to lay the foundations of union. The necessity of a new birth, and the requirement of a regenerated church membership have been brought into remarkable prominence. This is a long step towards visible Christian union. Save us from union which is mere toleration, or the result of the sacrifice of principle! But when we see union being effected which is the result of our having come nearer to Christ who is "the truth," we hail it with delight and heartily pray, God speed the day when it shall become universal!

—WE ARE made sad by the tidings of the death of Rev. Geo. E. Lowden. He died at Mechanic's Falls, Maine—the home of his wife's parents—on the 17th ult. Bro. Lowden was a native of Nova Scotia, and a member of the Free Baptist denomination. He was a young man of more than average abilities; he was a graduate of Bates; and his friends hoped for him a long career of successful labour. He was for a time pastor of the Houlton Free Baptist Church, and was blessed in his work; but failing health compelled him to relinquish his charge. Despite everything that could be done for him he steadily sank, and now has entered into eternal rest. We last saw him in September, '85; he was then returning from a visit to his Nova Scotia home to Portland, Me., with his brother, Rev. J. M. Lowden, who is pastor of the F. B. Church in that city. Though very weak physically, he was strong in faith and filled with the peace of God. He told us of the new and blessed experiences of God's presence and love he had had during his sickness, and how satisfying they were. Though desiring to be restored to health, and sometimes hoping he might, by God's favour, get to work again, he was able to say, "Thy will be done." Though the years of his ministry were few, they were not fruitless; nor can it be known till "the great day" how great the harvest of good from his faithful seed-sowing.

## A VISIT.

An exchange of pulpits with Rev. Wm. Kinghorn gave the editor a Sunday and two other days in Carleton County last week. Bro. Kinghorn preaches fortnightly at Jacksonville and fortnightly at Hartland. It was his Jacksonville appointment we took. The ride up in the train was uneventful, except that there were pleasant conversations which made the time appear to pass quickly and out of which profit may come in some way and degree to the participants. Arrived at Upper Woodstock we found Bro. J. H. Seely waiting for us. The drive of less than two miles to his home was quickly enough made. Carleton County men are great in the matter of horses; by which we mean to say that there is in the County a quite general fondness for fast horses. Bro. S. thought his slow, but we—with little knowledge of horses and a not high standard of speed—thought the pace excellent. It was snowing fast, and blowing too. In the afternoon the storm increased, and continuing through the night, the Sabbath morning found the roads quite badly drifted. The wind had fallen, and the cold had increased. There was, however, a very good congregation at the morning service. Three preachers—Rev. Mr. Berrie (Methodist), Rev. Mr. Nobles (Baptist), and Rev. G. T. Hartley—were present. Carleton County is a great place for preachers; but there seems to be more than enough work for them to do, as witness Jacksonville and Hartland sending to York for Bro. Kinghorn, and ministers are not too plenty in York either. We grant that they could not anywhere get a better man; but we wish there were enough in Carleton without him. We were glad to meet the brethren above mentioned, and to join with them in the services of the Lord's house. After the sermon, which was about Christian witnessing, the meeting was opened for testimonies of love there were many; they told of much love for Christ and delight in His service, and were inspiring. In the afternoon we had the pleasure of listening to an excellent sermon by Rev. Mr. Nobles, pastor of the Baptist Church. In the evening the congregation was larger. We hope the truth taught during the day was not in vain. Bro. Kinghorn is highly esteemed by the people for his genuine Christian manliness and for his work's sake. We regretted the storm which prevented us making a number of calls which we had planned. We were glad to meet as many as possible, and greatly enjoyed intercourse with them.

On Monday, Bro. Seely drove us to Woodstock. On the way we called on Rev. G. T. Hartley and some other friends at Upper Woodstock. We found Bro. Hartley in very good health, and happy in the Lord. In Woodstock we were glad to meet Rev. A. Taylor. He had been spending the Sabbath with Bro. Phillips on his way home from a missionary visit to Vancouver, McAdam and vicinity. He is well and full of the spirit of work. He proposed, after spending a day or two at home, to visit Upper Hampstead, Wickham, Kingston, and some other places in that section. Perhaps he is there by this time; if not, he will be (v. v.) very soon.

We had also the good fortune to meet Rev. J. W. Clark in Woodstock. He was returning from a brief visit to Kings County and Hampstead. He has been blessed in his work at Tracey Mills. He is intending to hold some special meetings at Knoxford right away, and trusts the Lord may visit them with His saving power. We met Rev. E. Garrity, who now lives in Woodstock. He is looking and says he feels as well as usual. He preaches regularly at Seventh Tier and Richmond. The work at these places moves along quietly, he says.

In the Woodstock Church, Rev. C. T. Phillips, pastor, a good revival is in progress. On Saturday, 21st ult., Bro. P. baptized eight converts. He is holding meetings every evening, and frequently in the afternoon as well. There is a deep interest which is, we think, increasing. Many are deeply moved to seek salvation. The church is quickened, and is becoming increasingly earnest in the work committed to it. Bro. Phillips himself is thoroughly alive in the work. If the people follow his leading we have no doubt there will be a widespread work of grace, the winning to Christ and the gathering into the church a great number of souls. We hope to hear of grand victory.

SUNDRIES.—August Neapolyoz-konszauka, a Pole, took out a marriage license in Pennsylvania the other day. Mrs. what-you-may-call-her will sound well. . . . The Kentucky Senate has passed a bill prohibiting the sale of pistols and bowie knives. . . . Rev. Hugh Stowell Brown, the celebrated English Baptist preacher, is dead. He was 63 years old. . . . The condition of Von Moltke does not improve, and he is likely to die at any moment.

## THE LAW MAKERS.

On Thursday three bodies of law makers began their work. In each the important work proposed to be undertaken was fore-shadowed in the "Speech from the Throne," as it is called. Of course there will be much work done of which no mention, not even the slightest, is made in the speech; and there may be questions of vastly more importance than the fore-shadowed ones, occupying much time and great in their effects. The speeches are, for the most part, more formal than meaningful, and conceal rather than plainly state the real programme. But that our readers may know how much is intimated as needing to be done, and its character, we will give here a synopsis of the statements of the speeches. As the Dominion Parliament is the chief body, we refer to it first. The Governor General's speech was short, much shorter than usual, we think. It contains thankful reference to the full harvest of the last year, and congratulations on "the substantial progress of the country;" the North-West rebellion is referred to, and it is intimated that measures will be taken to protect present and prospective inhabitants against possible disorders; the completion of the C. P. R. R. is the subject of a paragraph in which it is spoken of as "important alike to the Empire and the Dominion;" provision is to be made to protect the inshore fisheries of the country; the system of governmental and parliamentary printing is to be improved; several measures affecting the North-West are to be introduced, the chief of which is one to give the people of the N. W. territories representatives in Parliament; among other measures will be bills providing for a better mode of trial of claims against the Crown; for regulating Post Office savings banks in British Columbia and the North-West; for expediting the issue of patents for Indian lands; for the administration of the rights of the Crown in the fisheries of the Dominion; for the establishment of an experiment farm; and for the amendment of the Chinese immigration act.

The speech of the Governor of New Brunswick was much longer than the Governor General's. It alluded to the fact that the Province is just now entering upon the second century of its legislative history; mentioned the N. W. insurrection; told what was done to prevent the spread of small-pox in the Province; referred to the Colonial exhibition to be held in London this year, and the steps the Government had taken to make the Province known as a desirable home for emigrants; the decision of the Privy Council in the matter of the Dominion License Act was mentioned, the Legislature being congratulated that what it had contended for had been declared its right; claims against the Dominion Government (1) for interest on eastern extension claim, and (2) for losses to the Province by the appropriation by the Dominion Government of fishery rights belonging to the Province are being urged; several bills were promised, amongst them one dealing with the question of liquor licenses, one to make the Legislative Council elective, one to amend the highways law, and one to provide for the registration of births, deaths and marriages.

The speech with which the Nova Scotia Legislature was opened made mention of the output of coal, nearly equal to last year; the product of gold larger than for many years; the increase of fruit-growing and the fruit trade and the success in competing with other countries were referred to. Reference was made to the provincial railways, and a measure will be submitted to assist a railway in Cape Breton. Referring to the fisheries question the speech said, "Our fishermen have been placed at a disadvantage by the free admission of the fishermen of the United States to our valuable fishing grounds, while the products of those fisheries, when taken by our people, have been subjected to heavy duties in ports of the republic. This matter comes directly under the control of the federal government and parliament, but in view of its paramount importance in the Province of Nova Scotia it may be properly referred to here. It is desirable in the interests of both countries that the fishery question be settled by a treaty which shall include arrangements for the largest practicable measure of reciprocal trade between the United States and the provinces of British North America. But if such a settlement cannot be obtained on terms fair to the two countries it is of the highest importance that the rights of fishermen in their coast waters be effectively protected;" on the Better Terms matter the speech said,—"I have recently received the answer of the government of the Dominion to the address unanimously adopted by the session of 1884 in relation to the financial position of this province in the

Union. This answer, which I regret is unfavorable to the province, will be laid before you for such action as may be deemed necessary."

These bodies of law-makers will be closely watched by the people who have made them such. The two Provincial legislatures are at the close of their terms; when they have finished the present sessions the members must go to their several constituencies for judgment. With this before them they are likely to move carefully, and to do only those things that they believe will be approved by the people.

The Dominion Parliament will, probably, be even more closely watched than the Locals. If it runs its course it has another year after the present. But it is nearly always impossible to tell in matters political just what may happen, and when. At any rate, it is never very safe to make predictions in such matters. Though the opening speech said but little, it is probable that the session will be quite as exciting as the last, though it is hoped it may not be so long. While we cannot furnish anything like a full report of proceedings, we shall endeavour to give our readers a correct idea of what is being done by their Parliamentary representatives. Special care will be taken to keep our readers informed as to what is done in temperance legislation.

## THE GOSPEL IN CHINA.

A writer in the N. Y. Observer—Rev. H. A. Randle—furnishes a very interesting sketch of the progress of Christianity in China. The difficulties have been many and great, but the gospel has won its way steadily.

At the commencement of the present century, Carey had only been six years in India. A few faithful men of God had lived and died amongst the heathen of other lands, but China still remained a wilderness of the gospel. It was not until 1807 that Dr. Morrison—first Protestant missionary to China—landed at Canton. A few years later he was followed by Dr. Milne and others. A long time necessarily elapsed while these men were acquiring the language, constructing an elementary dictionary and translating the Scriptures; but so slowly did the work of proselytizing go on that in 1837—thirty years after Morrison commenced his labors—there were only three native Protestant Christians in the whole country.

Those good pioneers of the gospel, many of whom now sleep in China's soil, would not, however, be discouraged; and to-day the wide-spread preaching of the gospel in the "middle kingdom," and its success, justify their persistent continuance in Christian work. Although the number of native converts had only risen to six in 1843, there were 350 in 1853, 2,000 in 1864, 10,000 in 1875, and are fully 25,000 now.

There are, at this time, about 600 missionaries in China in connection with thirty-two different societies. They live in upwards of seventy cities and towns, in fifteen out of the eighteen provinces. Upwards of 1,100 native teachers and preachers are associated with them in their work of evangelizing the heathen, and these live in more than 500 stations.

Ten years ago no missionaries were stationed west of Hankow, the famous tea mart on the Yang-tse-Kiang, 600 miles from the sea, but now quite fifty—men and women—are located in fifteen different cities and towns in Western China, some of whom are 1,500 miles from Shanghai, and the journey from that port to their stations takes them longer than to travel from America, or from England, to China. There are, however, only two medical missionaries at work among the hundred millions in Western China; an English doctor being at Hanchong in Shensi, and an American doctor at Klungking in Szechuen.

The three provinces in which there are no resident missionaries are Honan, Huan and Kwangsi. Frequent journeys have been made into them, and several attempts to rent houses and open chapels have been made in the two former, but the very unfriendly attitude of both mandarins and people have compelled the missionaries to relinquish, for the present, any premises of which they had been able to get possession. At this present time, however, there are four or five pioneer missionaries trying to open stations in Honan and Huan as centres of work for the respective provinces, and we may feel sure that, with God's blessing, this will soon be accomplished.

The restless aggression of the China Inland Mission—a society only twenty years old, but now numbering 170 members—has done much to open up the country hitherto closed to all but the venturesome traveller. This Mission was founded by Dr. J. Hudson Taylor, an earnest missionary who at one time labored a good deal with Wm. C. Burns. It has some striking features which are, perhaps, worthy of mention. Recognizing that the work is God's, it seeks to lean very definitely upon him for guidance, supply and

blessing. It never goes into debt. It never publicly solicits money. It guarantees no salary to its members. It studiously avoids appealing to consuls, or even mandarins for protection, or even justice. About fifteen of the missionaries support themselves, and some of them further help the society with money. But, for the most part, it trusts to the free-will offerings of God's people, and has ever been able to expand its work. It is now the largest and most scattered Mission in China, and counts nearly 2,000 converts. Most of the members of this Mission (and several of the English Baptist Society) wear the native costume, and this is done for two reasons: 1. It is all but an absolute necessity to wear the native costume in the west and northwest parts of the country, as it is quite impracticable to send 900 or 1,000 miles (by slow means of communication) for new clothes, hats or shoes, or for any repairs such as are often necessary; but the greater reason is (2): They consider that wearing the Chinese dress admits of their gaining freer intercourse with the people, and believe that it is thoroughly consonant with the spirit of 1 Cor. ix. 19-23.

Presbyterian missionaries rank next in point of numbers. They are laboring in several important centres, and everywhere their work prospers. I think I have observed in China that there is in the form of Presbyterian Church government much that commends itself to the Christian Chinese mind. Their converts may be numbered by several thousands.

During the last six years the Bible Societies of America and England have been making great efforts to scatter the Word of God all over the country, and in this they have certainly succeeded well. The field that has proved the most fruitful is Fuhkien, where there are quite one-third of the whole number of converts; and this is the more remarkable when we remember that preaching was continued for eleven years before the first convert was brought into fellowship. Converts come principally from the lower classes, especially the agricultural and country people. I have never known or heard of a mandarin becoming a Christian. Men who once were mandarins have been converted, but I have not heard of a single instance of one who was in office at the time of his conversion. I suppose it would not be possible for a mandarin who became a Christian to retain his position. Literary men are but a very feeble proportion of the whole number of church members. A few few Buddhist and Taoist priests have been led to Christ, have given up their priesthood and entered the Christian Church. Reclaimed opium-smokers are few and far between.

The principal hindrances to missionary work are: 1. The conservatism for which the Chinese are notorious in inducing a steady, almost unchangeable resistance to everything foreign. 2. They are proud and self-satisfied. 3. The absurd veneration paid to their sages Confucius, Mencius, and others. 4. Evil reports spread amongst the people poison their minds against the missionaries and their message (this is a very potent evil). 5. Superstition, which has a terrible hold upon the native mind, and 6. The opium traffic, thrust upon the country by the British Government, is the saddest hindrance to Gospel work in China. It has wrought untold misery and irreparable injury, and led to crimes the enormity of which cannot indeed be told or known.

But the outlook is brighter now than ever it was. From all parts of the Chinese Empire come reports of steady progress in Christian work.

## Denominational News.

## NEW BRUNSWICK.

KARS, K. CO.—I was unable to continue the special meetings at Kars on account of my health failing me. A good work has been done. Eighteen have been baptized, and the same number joined the church. The outlook is still good; there are some anxious about their soul's salvation. The church has been considerably revived, backsliders were reclaimed and led to rejoice again in the Lord. As one-fourth of my time was not taken up the people wished me to spend it with them till Conference and I have consented to do so. I have been trying to do something for the INTELLIGENCER, and have succeeded in getting three subscribers; I wish I could get the INTELLIGENCER into every home, for I find the people enjoy more where they have it to read. . . . I wish to express my sincere thanks to the people of Kars for kindness toward me. [An account of the donation appeared last week, and is, therefore, omitted here.—Ed.]

I was with the people of Kingston last Sabbath. On Monday evening they had a pie and basket social from which they realized twenty-one dollars, which went toward my support. The evening was pleasantly spent by all. We had vocal and instrumental music; Miss Gray presided at the organ, and Mr. Scribner filled the chair. I am home at present resting, as my lungs are very weak. Next Sabbath I expect to be with the people at Beaver Harbor if my health will permit.

JOHN A. ROBINSON.

CORN HILL, KINGS COUNTY.—We have been holding a series of meetings at Corn Hill the past three weeks, and the Lord has blessed us in the manifestation of his saving power and quickening grace. The church has been very much encouraged and strengthened; backsliders have