

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., Fredericton.

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PAYMENT of subscriptions may be made by any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and save a great deal of confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, SEPT. 21, 1887.

BUSINESS NOTICE.

Some of our subscribers have not yet paid for the present year. We find on examining our books that they are a considerable number.

These there are some who are in arrears for a longer time.

To all these, and to no others, this note is addressed.

We need all the money due. We need it now. The amount due by any one person is comparatively small, but the aggregate of these small bills is a large sum, the withholding of which is a serious and perplexing matter to us.

The date on the label tells the time to which the subscription is paid.

Please consult it, and send the amount necessary to pay the subscription to the end of the current year.

We hope no one addressed in this note will longer neglect to make payment. We desire to hear from them all, and we trust they will not delay. It is important.

—THANKSGIVING. Thursday, November 17th, has been fixed by the Governor-General as thanksgiving day.

—A LARGE GIFT. A Mr. and Mrs. Hayes of Indiana have just given to the Methodist Episcopal Church of the United States property worth \$130,000, to be used in Foreign Mission work.

—RETURNED. Miss Ida O. Phillips one of the Free Baptist India missionaries has returned to America. She arrived safely in Boston a few days ago. She has been about ten years in the work, and will go back to India after a season of rest.

—PASTORLESS. There are 1200 Presbyterian Congregations in the United States without pastors. What makes the fact stranger and more regrettable is that there are ministers enough in the denomination to fill all the places.

—NOT GAINING. It is stated that four years ago the Unitarians of the United States reported a membership of 20,000, and the number is given as the same this year. The Universalists had a membership of 36,238 four years ago, but now they have only 35,550. In the same period all orthodox churches have made large gains.

—THIRD PARTY RESOLUTION. The Temperance Convention held in Toronto last week decided to take united action in every repeal contest and use every effort to prevent the loss of one inch of ground, and that immediate steps be taken towards preventing the re-election of any member of parliament who voted against the passing of the bill for the total prohibition of the liquor-traffic. In elections where neither party will pledge himself to support prohibition, separate candidates will be brought forward. The following resolution was passed:

Whereas, There is no distinct issue of principle between the existing parties which renders their existence either necessary or important; it is

Resolved, That this convention is of opinion that the present juncture is peculiarly favorable for the organization of a new party with prohibition as the chief plank in its platform.

—THE SEMINARY. Rev. Dr. Hopper writes of the Union Baptist Seminary thus:

Since my last statement there has been received by the Education Society a mortgage from Henry Calhoun of \$2000, and a mortgage from the Free Baptist Education Society of \$500. The brick and stone work is completed, and the roof is about ready for the slate, and the contractors assure us that they will have the building ready for occupation next year. The society, after many struggles, now sees it way toward the end of the great work it undertook.

—GLOOMY CHRISTIANS. In a recent sermon on "Joyful Christianity," Rev. Dr. Arding made the point that gloomy christians can do little or no good. "Who, asked he," ever knew a gloomy Christian to bring a sinner to God? I do not believe it was ever done since Christ was crucified. The world will never be converted except by happy Christians. You send a long-faced missionary to the heathen lands. How in the world is he ever to bring those heathen to Christ?"

The Apostle enjoins, "Rejoice in the Lord always."

—DO NOT ABBREVIATE. Short contributions are always preferred to long ones by newspaper editors. But they are never pleased when their contributors fill their papers with all manner of abbreviations. It is a quite general fault, and causes a great deal of work and trouble. Here is a hint which is going the round of the press:

Do you know, dear friend, that when, in writing for a newspaper, you abbreviate your words, the editor has to go all over your article, and interline what you leave out? The compositor (typesetter) is not supposed to know what you mean by such signs as "ch," "as," "xt," and a multitude of others. You may write it as you please, when no one but yourself is expected to read it; but when you write for the press, you should always spell out in full every word used. Here is something from Burdette which ought to be suggestive to you. Think how you would like to have your article come out in this style!

"The principal of an academy in New Jersey advertises in the city papers that he prepares 'boys for bus or col. Backward boys taught pri.' "If you hav. a boy who is a little slow in his gram. or dilator. in his rich, or weak in his Lat., that you want to rush for a bus. posish. or a profesh., you should write a let. to the prin. of this acad. for a circ. and cat., containing terms and curric. The prof.'s head is lev."

Please make a note of it ye who are in any degree guilty.

A Trip to Nova Scotia.

For several years it has been the editor's custom to attend the N. S. Conference of Free Baptists. Last year he did not get there, and so was the more anxious to put in an appearance this year. Though we left Fredericton on Monday 5th inst we did not reach St. John till the afternoon of the next day, having to stop off halfway down the river to perform an important part in an interesting ceremony. The weather was delightful, veritable "bride's weather" as the ladies are wont to say on certain occasions. It was well; the bride of that day deserved it.

The day following the weather was quite differeng. Nobody would cross the Bay that day for pleasure. The air was "thick," and the bay was both rolling and "lumpy." The steamer rolled and pitched, and there was general discomfort. Nearly everybody was sick. Bro. Parsons, whom we were glad to meet on the steamer, was quite self-possessed through it all. Everybody else might succumb, but winds and waves effect him not! "none of these things move me" was what his laughing, and singing seemed to say. Arrived at Yarmouth we found a pleasant home with Mrs. M. Wilson where we tarried pleasantly two nights and a day. It was our intention to proceed to the place of conference next morning, but the captain of the little steamer did not think it prudent to start in the storm, and so we spent the day in Yarmouth. We were glad to have the opportunity of calling on Rev. W. M. Knollin and family and found them well. Bro. K. is the delegate from the N. S. and the N. B. Conference this year; he may be sure of a hearty welcome from his old friends in his native province.

Friday morning was clear and pleasant, and at 7 A. M. the steamer Arcadia started with about fifty passengers, all of them, with perhaps a half dozen exceptions, bound for conference. Two stops were made, at Pubnico and Woods Harbour, and at

both places passengers were taken, so that when our destination was reached at 1 P. M. there were about one hundred. Therrun down the shore was very enjoyable. Clark's Harbour, where the conference was held, is on Cape Island, the southern point of Nova Scotia. The island has a population of about 2500. Ten years ago we were at the Harbour. It was then a considerable place, and it has improved much since. The people are all in good circumstances; poverty, as it is understood in many places, is unknown there. Nearly all the people on the island are Free Baptists—the only other church there is a small one belonging to the Presbyterians. Rev. G. B. Atwood is the F. B. pastor; he is popular and successful in his work. But the field is too large for one man; there is enough work for two good men, and the people are quite able to support them, we think.

The conference was a good one throughout. The brethren were certainly diligent in the business, being found at work till nearly midnight every day of the session. It was pleasing to learn that every pastorate in the province had had the regular ministry of the word and pastoral care through the year. The devotional meetings of the session were good, and evidently much enjoyed by the large congregations attending them. The question of Baptist Union was before the conference. The brethren in N. S. have not gone quite so far in this matter as we in N. B. have, and there are reasons, very good ones too, we think, why they feel disposed to move slowly in a matter involving so much. They are, however, thinking of the matter, and will, perhaps, after all, be found ready at the proper time, if ever it comes, to keep step with the other parties in the movement.

One of the most interesting features of the session was the Jubilee celebration. It was the Fiftieth Anniversary of the organization of the Conference. There were churches longer ago than fifty years, but the conference is just a half century old. The church on the island, the first one organized, began its existence in 1821, having been organized by Rev. Asa McGray. Of the original members of the church but one is alive. Rev. Albert Swin, who was present at the conference, he is now eighty-seven years of age, and retains his faculties in a remarkable degree for one so old.

There were two jubilee services, one an experience meeting participated in chiefly by old people. It was good to hear them tell of the early days, of their struggles and triumphs and their testimonies to the faithfulness of God and the preciousness of His promises all the way through life. The hymns used in the meeting were those in use fifty years ago, and they were sung in the tunes of that time. They were,—

—Lemon.—Blow ye the Trumpet Blow, etc.; —Hallowell.—As on some lonely building top, etc.; —Complaint.—Spare us, O! Lord, etc.; —Buckfield.—When strangers stand and hear me tell, etc.; —Devotion.—Sweet is the day of sacred rest, etc.; —Turner.—Come, Holy Spirit, etc.; —Majesty.—The Lord descended, etc.; —New Jerusalem.—From the third Heaven; —Invitation.—Come, my beloved, haste away.

They sounded well; the old people rejoiced in the precious memories they revived, and in the Lord who had been their keeper so long, and the younger christians were moved with longings and purposes to faithfully serve, following "them who through faith and patience" had done so well and enjoyed so much.

The other service was taken up chiefly with the reading of papers appropriate to the occasion.—An Historical sketch by Rev. J. I. Porter, a doctrinal paper by Rev. T. H. Siddall, and Biographical sketches by Rev. E. Crowell. They were all interesting. They are to be published in the INTELLIGENCER soon.

The conference expression concerning the INTELLIGENCER was very gratifying to us. We were glad, too, to receive the names of a good number of new subscribers.

The attendance at the Conference was large; at every meeting the large church was filled, sometimes packed; on Sunday overflow meetings were held in the old church. The hospitality of the people was without limit. Our home was with Deacon T. W. Kenney, the kindness of whom and family we shall pleasantly remember.

A touch of sadness was in many hearts because of the absence of Capt N D McGray of Cape Island Centre, who was confined to his home by serious illness. A grandson of the pioneer F B preacher in N S., he has for several years been an interested and active member of the conference, and we always found it a pleasure to meet and talk with him. This year, when the session was within four or

five miles of his home, he was not able to attend. We took opportunity to call on him, and while sad to find him much wasted and with very little hope of restoration, it was good to hear his expressions of intelligent faith, and his quiet resignation to the Divine will, whatever that might be. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day," was his testimony. Perhaps he may get better, we fervently hope so; but should he not recover, the memory and influence of his interest in the christian denomination with which he was connected will remain with his brethren.

We were glad to accept Bro A R Durkee's offer of a ride to Yarmouth. We preferred it to the steamer trip because it afforded an opportunity of seeing the country and meeting friends whom we could not otherwise see. The day was good, and so was the company. There have not been many changes along the way. Barrington looks very like it did ten years ago—clean, well-kept, thrifty, very homelike; the "nine mile woods" are yet unbroken, the boulders are as many and as massive as ever, the one which lifts its head above the telegraph pole is there too; "Oak Park" is yet without an oak; Pubnico is the same, with many signs of thrift; Argyle is as beautiful as of old, the view for miles is very fine indeed; the churches are large and well taken care of, the majority of them are Free Baptist. A night was spent pleasantly with Deacon Spinney in Argyle. Past three score and ten, he is yet active about his work, and has the old-time interest in the christian cause. Before noon Wednesday were at Carleton, the home of Bro Durkee. It is a place of much beauty, and is a favourite resort for summer visitors. Within the last year gold was discovered there, and a company is now digging for the precious ore. They have over twenty men employed, and are taking out a good deal of quartz. They think they have a good thing. We hope they have. But as in many other things, much money is required to develop the riches which are believed to be beneath the surface.

We were pleased to meet Rev J J Barnes, in whose pastorate the Carleton Church is, and to worship with him and preach the blessed gospel in the neat little church of the place. Bro B has been two years in charge of the pastorate, and is highly thought of by the people generally. His labours have been blessed. He is about returning to this Province. The people regret his purpose to leave them, they would keep him if they could; but he feels that it is his duty to return to New Brunswick. He will come about the first of October.

We spent a good half-day in Carleton and Thursday morning took the train at Brazil. The Railway between Yarmouth and Digby is, we judge doing a good business. It affords comfortable conveyance for travellers. When the "missing link" between Digby and Annapolis is supplied, and it certainly ought to be without delay, the business of the road must at once greatly increase.

Digby is — Digby. It changes little, if any. It is a fine situation, and quiet. It has every summer a good number of visitors, but might have many more if a little more enterprise were manifested.

Unlike the trip from St John to Digby, the return trip was in every way pleasant. The Bay was like a millpond in smoothness; no one was sick, it was about impossible to be sick on so smooth a surface in such a steady sailing steamer.

The official report of the Conference is published on the first page. A perusal of it will show, we think, that our brethren are doing earnest work in the field assigned them, and are making steady progress. May the year they now begin be one of much blessing.

Russian Retrogression.

Russia has taken a step backwards towards barbarism. For a considerable time the Russian Government has sought to encourage the children of the poor to attend the higher schools, and in the matter of fees and other ways their attendance has been made easy. In so doing the Government had a definite political object in view. It has striven to counteract the growing disaffection of the upper classes by the better education of the lower. Almost every fresh heart teaches us that among the cultured upper ten, the scions of noble houses, the young officers, and the students of the Universities are to be found the most daring conspirators against the autocratic rule of the Czar. But to the peasants, and to the working-people of the "mir" or village-community, he has been the "little Father," and it was believed that

education, while it would not render these less loyal, would fit them to foil the revolutionary schemes of their social superiors. In them, however, as in others, it has borne its natural fruit, and taught them to look into matters for themselves, with the result that the dislike of absolutism, which prevailed elsewhere, instead of being thwarted, has been strongly enforced by this fresh stratum of culture. Hereupon the Minister of Education has issued a circular which seeks to limit the good work of instruction that has been going forward. The fees for the secondary schools are to be raised, and local managers are bidden to refuse, unless on some extraordinary ground, to enter the children of the poor in the school books. Of course some better reason than that of mere political repression has had to be put forth in justification of this step; and it has been found in the pretence that the home surroundings of poor children are such as to preclude them from reaping the benefit of the teaching they receive at the secondary schools. The whole procedure, however, is clearly on a level with the action of the slaveholders who would not let their slaves learn to read. Knowledge is indeed the great enemy of tyranny; but the Czar, if he were wise, would also recognize that it is the best friend of an enlightened and benevolent representative government.

A Note of Explanation.

DEAR BRO McLEOD:—

With deep regret I learn that the Baptist denomination was not represented at the F. B. Conference lately convened at Clark's Harbour. The Western Baptist Association appointed brethren Adams, Woodland and Ford to Yarmouth and me to attend as delegates. Bro. Adams was very sick at the time, Bro. Woodland was away from home, and I was in Boston, hoping to get back in time, but detained longer than I anticipated. I hope that the failure of delegates to attend will not be construed to mean indifference to the cause of union. Had I known in time of the inability of my brethren to be present, I would have changed my plans. Bro. Adams was ready to do the same in order to attend, but sickness he could not overcome. I have not heard from Bro. Ford concerning the matter. Hoping that the Union Movement which is progressing so favorably in so far as the Maritime Baptists and the Free Christians of New Brunswick are concerned, will yet embrace the Free Baptists of Nova Scotia.

I remain fraternally yours,  
T. H. RICHAN,  
Barrington, N S, Sept 13, 1887.

MISSION NEWS AND NOTES.

—The Friends of England report a slight increase in membership this past year. In Madagascar it appears that there are now 33,000 adherents of the Friends' Mission, of whom 19,500 assemble every Lord's Day in places of worship.

—There are now in the mission field 2,400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

—Money has been raised by the women of America to remove and properly inter the remains of Mrs. Judson, which are threatened by the encroachments of the sea. It is a pious deed to preserve that honored grave of Burma.

—The Victorian is emphatically the missionary era. In it the ten missionary organizations of the United Kingdom have grown to be sixty-five, and the twenty-seven of evangelical Christendom to be a hundred and eighty-five. The 400,000 converts of fifty years ago have increased to three millions. Then the number of missionaries, ordained and unordained, was 760; now it is almost 40,000.

—The Hindus themselves feel and know that the downfall of their faith is inevitable. Hence the growing unrest which is taking hold of the masses. Keshub Chauder Sen was obliged to acknowledge years ago that "The Spirit of Christianity has always pervaded the whole atmosphere of India; and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity." And the same half-heathen, half-Christian rhetorician recently crowned this by his testimony in a public speech at Calcutta with one confession: "Our hearts are touched, conquered, overcome, by a higher Power; and this British Government, rules India! No one but Christ has deserved the precious diadem of the Indian crown, and He will have it!"

In 1853 the Protestant Missions numbered 350 Chinese communicants. In 1863 these had augmented to 2,000. Ten years later showed a further increase to 8,000; and now 21,000 well proven converts kneel at the Christian

altar, while about 100,000 regularly attend Christian services, not as a matter of form or of habit, but from determination to learn the truth at whatever cost. From this number, have been selected about 1,100 earnest and devout men, who work as catechists, and a handful of the most able and eloquent have been ordained to the ministry. Yet even these, added to the 500 foreigners now working in various parts of the great empire, are but as a grain of salt to a barrel of herring, as compared with the multi-tude lying utterly beyond reach of their influence. If you consider the mere size of China, that it is 104 times as large as England, 176 times as large as Scotland, 44 times the size of the United Kingdom, and then consider that Scotland alone claims the whole services of 3,845 ministers, while Great Britain absorbs 35,000, each of whom finds work enough in his own sphere, it is evident that 1,600 Chinese and foreign Christian teachers can only reach a very small proportion even of the people of China proper, to say nothing of the vast outlying regions beyond.

The Moravians have an important mission on the Mosquito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards: It had begun in 1849. Down to 1881 it had been quite successful, there being at the beginning of that year about a thousand communicants. Then a great awakening occurred, and all classes of the population were most deeply stirred with a sense of sinfulness. Bands of Indians at work in the forest, away from the mission stations, were seized by an overpowering conviction of sin; children at the stations knelt and prayed for forgiveness and an almost universal awakening followed. It seemed to come spontaneously; it continued without special effort of the missionaries who labored to subdue as much as possible. The result of the revival was the adding of 1,500 or more to the list of communicants. As tested by time the conversions are proved to have been genuine. Few have fallen away. An earnest spirit of consecration possesses the older members, and the field of the mission has been greatly extended. The natives say no longer that God does not love the poor Indian as he loves the white man. They rejoice in the revival as a special manifestation of God's grace toward them. Not a few heathen and dissolute characters were thoroughly converted and reformed.

DENOMINATIONAL NEWS.

REV J E REUD has accepted a call to the pastorate of the Portland church, and will enter on his duties there soon after Conference. He has been in York County about fifteen years, having been pastor of the Keswick Church all that time, and of other churches for shorter periods. For some ten or more years he has been pastor of Marysville church. He has been abundant in labours, that have not been made in vain. He has made many friends, who are very loath to have him leave. But he believes that it is his duty to go to Portland, and therefore has to resist the earnest solicitations to remain. He will be much missed from the work in this county. We trust he may have much blessing in his new field.

The Great Drink-Waste.

Ex-secretary Windom, in his Fourth of July anti-saloon address, said: "Considered merely from the plane of political economy, there is no one subject now before the people at all comparable in gravity and importance with this one. The liquor-men claim to have one billion dollars invested in the business of making and selling liquor in this country, and they have at least 500,000 direct employes. It is estimated upon the best attainable authority that this tyrant's revels cost annually more than \$700,000,000, that 500,000 victims rendered worse than useless are staggering along in his triumphal procession to dishonored graves, and that his army of immediate retainers—the makers and venders of 'liquid fire'—numbers 500,000 more. Estimating this million of makers, venders, and victims, if engaged in some legitimate business, could have earned \$1.50 per day, we have a loss in productive power of \$450,000,000 per annum, which added to the \$750,000,000 wasted for strong drinks makes a total of \$1,250,000,000. Add to this taxation, estimated at \$100,000,000, for the support of jails, criminal prosecutions, penitentiaries, alms-houses, pauperism, and all the unnumbered burdens imposed upon the country by this tyrant, and you have \$1,350,000,000 as the annual cost of his reign."

MAPLE VIEW SOCIAL.

A Pie Social was held at Long Island, Tobique River, on the 9th inst., under the auspices of Maple View Lodge, I O G T. After the pies were disposed of, the evening was spent with speeches and singing. Miss Johnston and Miss Flanders favored the audience with music. A nice sum of money was raised, which was presented to the ministers labouring here, as a gift from Maple View Lodge. The ministers are Mr. G. A. Seck (Presbyterian), and Mr. G. F. Currie (Free Baptist), the latter was here last winter. We all spent a very enjoyable evening.

J. L. FLANDERS.