

TERMS, NOTICES, ETC.

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

Religious Intelligencer.

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

WEDNESDAY, JUNE 8, 1887.

BUSINESS NOTICE.

A number of our subscribers, are yet in arrears. They, doubtless, intend to pay, but have delayed longer than is good for us. We are compelled to call their attention to the fact that we need the money due, and need it now. The amount due by any one is not large, but the aggregate of several hundreds of small bills is a considerable sum, the need of which we feel very much. The expenses of publication are heavy, and have to be met promptly. Will those whose subscriptions are due or over due do us the kindness of remitting at once? A prompt response to this call will greatly help the work in which we are engaged and in which, we are glad to believe, they also have an interest. Please do not delay longer.

—ONE EFFECT. The New Testament teaches a "charity" that "thinketh no evil." Among its many good effects is that it makes a Christian slow to judge and condemn his brother.

—TRUE. Mrs. Livermore, speaking at a missionary meeting, said, "The church that has not the missionary spirit deserves to die." And it is quite safe to prophesy that, as to spiritual life, it will die sooner or later.

—ACADIA. Beautiful weather, a large attendance of friends, and exercises creditable alike to the Institution and those who participated in them, marked the anniversary of Acadia College this year. Three days last week were given up to anniversary proceedings, and the reports agree that everything was all that the best friends of the College could desire. The graduating class numbered seventeen.

—PRAY FOR IT. The India letter is interesting. Bro. Boyer tells of the work undertaken while he is mastering the language. He is bound to be doing something for Christ from the outset of his missionary life, and he will, doubtless, be blessed in it. The work is admittedly a difficult one; but nothing is "too hard for the Lord." Many Christians will regard his request, and make special prayer for the work in which Bro. B. is engaged. May the Lord give him success, quickly and in large measure.

—"THE DEAD LINE." A good deal has been said about what is called "the dead line" in the ministry, it being claimed by some that when the minister has reached a certain age, say fifty, he necessarily becomes less useful and therefore less in demand for services. Much nonsense has been written in this connection, all based on the absurd notion, that attractiveness and usefulness are a matter of age alone. A contemporary puts it well and truly,

saying, "The dead line is not at fifty, or sixty, or eighty, but whenever a man dies; and some men are dead before they get out of the seminary."

—SENSIBLE. The bishop of Pennsylvania, in a recent address to the Diocesan Convention of the state, said, on the subject of Christian Unity, the following sensible words:

"This unity among Christian bodies cannot be secured by any Pharisaical assumptions of seclusion on our part, such as terming them 'sects' and 'disenters,' and leaving them to the uncoerced mercies of God."

There is no lesson of common sense and Christian love which the people of the denomination represented by the bishop need to learn more than this.

—"ONE RESULT." Rev. S. N. Royal, in his report of the progress of Christian work in his pastorate, mentions the securing of several new subscribers for the INTELLIGENCER as "one of the results" of revival. It certainly is a good sign when those beginning the Christian life desire to become acquainted with the literature of the church of their choice, and to know, through its periodicals, of the progress of the work. They are greatly helped by such reading to an understanding of what is being done in the world of Christian work, and their interest in it is sure to grow in proportion to their knowledge.

Those pastors do a good thing for their people and the cause who keep this fact before them. Besides the Bible, the church covenant, the treatise of faith and the denominational paper should be in every Christian home.

—MIXED MARRIAGES. Heretofore the marriage of Catholics to Protestants has been permitted under certain conditions. But Arch-bishop Lynch of Toronto has now concluded that it is not wise any longer to tolerate Catholic husbands to Protestant wives, and has issued the following order:

"You will please announce to your people that we, with many other bishops, have determined to grant no dispensations for mixed marriages when the woman is a non-Catholic. The experience of many years has proved that a Protestant mother cannot raise her children Catholics, and she is thus unable to comply with the essential condition on which such dispensation is granted. Accordingly we shall no longer grant such dispensation in those circumstances. They may apply to Rome direct if they will."

—"IDEAS." Referring to the fact that preaching is the chief function of the Christian ministry, and that of all public speakers the preacher has the least right to address an audience, unless he has something to say that has cost him brain-sweat and heart-throes, the *Morning Star* says, "Some ministers, and even some parishioners, seem at times to forget this. Other things are regarded as of more importance, and though they are things which others can do just as well as the minister, and perhaps better, yet he must do them, however numerous they are, however wearing, and however preventive of due preparation for the pulpit. A minister who has spent in other work the time that should have been given to study and prayerful reflection, may strive on the Sabbath to make up in "unction" what he lacks in matter; but if this becomes his habit, his preaching will pretty surely come to be like the action of a pump that sucks and sighs and groans, but yields no water because it has none to give. There is a noise, but no thirst-quenching stream. An exchange tells of a brusque, but sensible, old man, whose pastor had been praying a great deal for "power." "Brother," said the aged parishioner; "I hear you praying a great deal for power, but what you need most of all is ideas." This may strike some as extreme, but there is a valuable hint in it for some preachers."

District Meetings.

The time of the annual sessions of some of the District Meetings is drawing near. One is to be held the last week in this month, and three early in July. The dates and places of meetings are given in the notices on the next page.

These are meetings of importance, of much greater importance than, perhaps, some think. Each district embraces a number of churches, ranging from fifteen to thirty. The ministers labouring in a district, and representatives of the churches, duly appointed, constitute the meeting. Besides sending delegates to the meeting, each church is required to send a report of its work for the year, forms indicating the various matters to be reported being provided. It is important that every church send a carefully prepared report, showing exactly what Christian work has been done, the progress made, the gains or loss in membership, the degree of in-

terest in the several denominational enterprises, the moneys contributed to different religious objects, and the present spiritual condition. If there are causes of weakness they should be stated, and if there are things that have contributed to strength and efficiency they should be indicated for the information and help of others, as well as to the praise of the Lord.

There has in late years been an improvement in the reporting fewer churches failing in this duty than formerly. This is a good sign, indicative of a deeper interest in the cause and a more intelligent appreciation of the benefits of association.

Yet some churches occasionally fail to be represented either by letter or delegates. They, perhaps, do not know how much they miss, not only of enjoyment during the session but of stimulus in the work that would help them through all the year. It is to be hoped that this year every church, however weak or whatever the discouragements, will resolve to be represented and reported in the District Meeting.

It is not necessary, perhaps, to suggest to the churches that they endeavour to send their best men to the District Meetings, they will probably do that as a matter of course. By best men we mean godly men, men who have an intelligent interest in the general work of the denomination, and whose knowledge of religious affairs will be used to the advantage of the cause.

It has occurred to us frequently when attending district meetings that the time given to the session is all too short. The majority of them meet on Saturday. The first meeting is, very properly, a Christian conference. In the afternoon the reports are read, there being but little time for anything else. The evening is occupied with preaching or some other public service. The Sabbath is, of course, devoted to preaching and other services of worship. Business is begun on Monday, and often is finished by noon. There is really more that ought to be done than can be crowded into so short a time. The reports often show a condition of things requiring careful consideration. Some churches are weak, or discouraged, or have trials; the statistics often show a lack of liberal support of the ministry, and very small contributions to the missions and other undertakings of the denomination; Sabbath School work may be neglected, and the prayer meetings be less frequent and regular than they should be. All these things demand attention. It is not enough to hear the reports, and then go away. The condition of the churches, in every thing that indicates spiritual life or lack of it, should be carefully looked into, with a view to applying remedies where there are defects, and encouraging—"booming," if you will—those things which have been blessed of God to the good of the churches.

Brethren, do not be afraid to give all the time needed to do thoroughly the work of the meeting, and be sure to look to God for the love and wisdom that will enable you to do the right things in the right way.

If any churches fail to report to their district meetings, it is the duty of the meetings to look after them with loving care. The need of regular pastoral care for all the churches is a subject that cannot be ignored without serious injury. If one plan cannot be made operative, then try another. It is certainly possible to provide for all; the strong should be willing and glad to help bear the burdens of the weak. The interests of the missions, both home and foreign, should receive attention. No district meeting should adjourn without having given attention to these important branches of our work. Having the question discussed in the meeting brings it quite directly and in a very effective way to the attention of all the churches through their representative. District meeting discussions of mission work have, we believe, always had a very excellent effect and borne much good fruit.

Above all there should be the utmost care to discover the spiritual condition of the churches, and to do everything possible to create, stimulate, and develop true spiritual life in them all. This accomplished, the rest is easy.

The Committee's Plan.

Last week our readers were given a description of the system of heating and ventilation to be introduced into the Union Baptist Seminary buildings now in course of erection at St. Martins. There was at the conclusion of the article a statement of the plan adopted by the directors for raising the funds needed to put in the system of heating as described. Since then we have received a letter from Rev. J. T. Parsons, who is one of the

committee having the matter in charge, telling us what is being done. The Superintendents of all the Baptist and Free Baptist Sabbath schools are being addressed and solicited to interest themselves in the work. The members of the schools are asked to contribute ten cents each, and each contributor is to be given a certificate, very nicely gotten up and bearing a picture of the Seminary building as it will be when completed. The name of the contributor will be written in the certificate, and it is so pretty a thing as to be well worth preserving. The plan seems to be a happy thought; it certainly is feasible, and if the superintendents take any interest in it, it will accomplish the end in view. We hope the Free Baptist Schools will not fail to do their part fully and promptly. If any further information about it is desired, write Rev. J. T. Parsons, 185 Waterloo St., St. John, who will be glad to give it.

OUR INDIA LETTER.

DEAR INTELLIGENCER:—The heat here for the last few days has been most intense. Yesterday we were compelled to shut our doors as early as seven in the morning and were not allowed to open them for the next twelve hours. The hot winds remind me of the blast that strikes one's face when a furnace door is opened. They are more than hot, they scorch, causing pain at every point they touch. From what I have seen of the Indian climate and from what I know of the Canadian, I regard the latter as desirable beyond comparison.

Last night while on my way to the bazaar I met one of those devotees of which I have often heard, a *dandabote*. I have seen those who dwell in caves and profess to live without eating, but a cave dwelling is not much inferior to a mud hut, and as for their abstinence, I judge by their countenances rather than by their words. I have seen those who smear their bodies with ashes, but even they are not much more inconvenienced than the ordinary native whose body is smeared with dirt. I have seen, too, those who have taken the vow of silence, and have thought that possibly some negative good may come of it. But I cannot describe the sensations that came over me when I saw this poor fellow prostrate on his face, with his almost naked body in contact with the burning sand. Lying thus, he would mark a line in the sand with his hands as far in front as he could reach, rise, place his feet at this line, repeat the name of juggernaut and prostrate himself again in the same manner. Thus he will go to Puri, one hundred and fifty miles, to see juggernaut. I stopped, and endeavoured to dissuade him from his purpose; I told him of Jesus and His power to save by repentance and faith, but he said the priests had ordered him to go, and he must do so. Query: are we as devoted to the true God as these devotees to a false?

As I told you in my last letter, there are in Balasore two or three hundred English speaking native gentlemen. These are zemindars, judges, lawyers, doctors, pundits, and the like, who, if not the best, are certainly our most intelligent native citizens. Hitherto, so far as I know, little effort has been made to Christianize them, the mass of missionary work having been put on the lower classes. Although the work among them presents many difficulties, I have already begun it and expect to give it a good share of my time while acquiring the language. Not the least of the difficulties in working among the educated natives is the great variety of their beliefs and the degrees of tenacity with which they are held. Some of them have joined a party recently formed for the purpose of reviving Hinduism, and are not only indifferent to Christianity, but are its bitter opponents. Of this class, the head master of the Balasore English School, a master of arts of the University of Calcutta, is the leader here. Then there are the Brahmos or followers of Rammohun Roy. The religion of the Brahmos, so far as I can see, is a mixture of more or less consistency, of all religions under the sun, but which, I feel sure, is an improvement on Hinduism. Its followers repudiate idol worship and profess to believe the Bible, from which they often take texts for their sermons; but they believe as firmly in the early Hindu shastres and take their texts from them quite as often. They believe in the divinity of Christ in the sense that all who possess the spirit of God are divine, but they disbelieve His miracles and reject the foundation stone of orthodox Christianity, the atonement. I had a call from one of their preachers the other evening who, if I am not greatly mistaken, is an honest seeker for light. I am expecting to see him become a Christian.

Thirdly, there are those who having at least secretly, renounced Hinduism are convinced of the truth of Christianity, but fear the consequences that would result from its embrace. These consequences are indeed severe, and I think it is better that they are. On a Hindu becoming a Christian, his relatives immediately perform his funeral rites, he is ostracized from all social and family ties, and loses his patrimony if not his life.

Fourthly, there are the Mahomedans of whom there are not a few; and lastly those indifferent to all religions. The education of these people, too, their tastes, habits, and modes of life are all so different from our own that to reach them by the same means that would be effectual among the people at home is impossible. My plan is to visit them at their homes and have them visit me at mine, to talk and pray with them one by one, and lend or sell them the Bible and other English religious books. I purpose in July to open a hall in the large bazaar, which will serve as an office and book-room and, perhaps, for lectures on social and religious topics.

Please allow me to suggest as a subject for one of your missionary prayer meetings, the English work in Balasore.

A. B. BOYER.

Balasore, 22 apr. 1887.

One United State's View.

Not all the United States papers have taken the Gloucester fishermen's view of the Fisheries dispute between that country and Canada. While many have talked loudly and threatened fiercely, some have looked at the question in a spirit of fairness, and have been able to see that Canada has some very clearly defined rights which will have to be regarded. The *New York Star* has just expressed itself in the following quite vigorous way:

If the delay in the matter of the fisheries controversy should, as now seems probable, result in a more intelligent apprehension of the question by the people of this country, Mr. Bayard will have earned the gratitude of both sides of the St. Lawrence. From the very outset of the dispute the true character of the issues involved has been sedulously obscured by a set of demagogues in New England in Congress. From the very outset it has been made to appear that the Canadians sought to oppress and outrage our fishermen. The humblest efforts of the Dominion authorities to assert their most flagrant and conspicuous rights was converted into a brutal and wicked assault upon our manhood. The establishment by them of custom house regulations for their own coasts and ports was described as an act of rowdy bravado, and the enforcement of those regulations became a grinding insult too hideous for endurance. It was never once admitted that the Dominion had any claims which we were bound to respect. It was never admitted that Canada's territorial privileges amounted to anything more than an idle metaphor, or that her disposition to uphold them could be other than a vicious and unprincipled assault on our dignity.

While we were claiming the whole Pacific Ocean north of the fiftieth parallel, denying the right of English vessels to come within one hundred miles of our shores, and regarding these colossal assumptions as miracles of modesty and self-abnegation, we flushed with a noble rage at the establishment by Canada of a three mile limit along the Atlantic coast, and fairly gasped with fury when it appeared that our vessels would not be allowed to violate Canadian revenue laws within Canadian jurisdiction.

There was never a more impressive exhibition of blustering rufianism, and it is to the imperishable honor of the administration that it refused to lend itself to the senseless clamor of that time. It stood like a rock against the furious tide of misrepresentation and malignity. It offered a stern and immovable barrier to the most vicious conspiracy of the generation. And now the fruit of this manly course is beginning to appear. A clearer understanding of the case has presented itself to men. Within the past fortnight, two signal indications of this have transpired, notably in the powerful speech of Congressman Butterworth of Ohio, delivered in this city a few nights ago.

The fact is cropping out that vast and far reaching mutual interests unite Canada and the United States, interests which in their present aggregate and their future promise are to the question of the fisheries as a mountain to a molehill. The people of the cities along the lakes are awakening to the knowledge that they cannot afford to sacrifice a great and growing branch of their traffic to the unreasonable and arrogant pretensions of Senator Frye's Yankee fishermen. Everybody agrees, the entire country demands, with one voice, that our citizens shall receive fair and courteous treatment at the hands of the Dominion authorities and none will more jealously and more vigilantly guard the point than President Cleveland and Secretary Bayard.

But it is no longer possible to delude the country with a false presentation of the case and to inflame the public mind against Great Britain through the medium of slanderous exaggerations. This delay, which has been so angrily criticised by Senator Frye's organs, is coming to be understood as a fortunate and auspicious interlude, during which the country has

had leisure to learn much truth and to relinquish many mischievous delusions.

DENOMINATIONAL NEWS.

WOODSTOCK.—Rev. C. T. Phillips baptized one convert on Sabbath 29th ult.

FROM REV. S. N. ROYAL.—Believing that yourself and many of your readers are interested in the prosperity of Zion and glad to know of her welfare, allow me to report Hall's Harbor and vicinity. For more than a year past some "mercy drops" have fallen, but during the months of March and April we have been more graciously blessed by conversions, wanderers returning, and not least because the few have seen the answering of prayer even if difficulties were not settled. It did appear at one time to some, that nothing could be done, but a few believed that "the Lord liveth." We have had the privilege of receiving sixteen into the church—2 married men, 2 single men, 2 married women, and 10 young sisters, 14 by baptism. I am happy to state that they all are "showing forth the praises of Him who hath called them out of darkness into His marvelous light." We hear from the most of them in the social meeting, we meet them around His table, and hear of them as true. Some of the baptismal occasions were times of refreshing, especially these of March 27th and April 10th.

We are enjoying a good work at the top of the mountain; two have been baptised there and joined the church here; more have been reclaimed, and the faithful few encouraged. We have a regular weekly appointment there, in private dwellings, and almost every week see some new occasion for encouragement; by, we, there, I mean Mrs. R. Sr. P. and the Pastor. As one of the results of the interest I send you some subscribers to the INTELLIGENCER. We have a good S. School; it has been much encouraged by the receipt of a large box of good S. S. literature from friends at Pawtucket, R. I.; we have also a mission band.

Our brethren are busy now with Spring work, yet our social meetings, on Tuesday evenings at the Meeting House and Thursday evenings at the Hall, are well attended and some of them are rich seasons of grace. The last conference was an occasion of joy to the few and faithful ones; although in the very busiest time, a goodly number were there. Brethren pray for us that we may see more, much more, very much more, for there is yet much land to possess. Every unsaved soul is worth too much to be lost.

S. N. R.

Hall's Harbour, May 1887.

FROM REV. F. BABCOCK.—I am so isolated here that I receive but little news except what comes in the newspapers. I have not been off the island since last Fall. My health has not been the best since I came here; a long term of illness in the Fall and early Winter prevented me laboring; I have had three attacks each of short duration, since, am now recovering from the third. The chief trouble is in my head. I take cold, it settles in my ears, one or both, forming small abscesses, which are very painful in forming, and the inflammation continues long, producing partial deafness and unfitness for any kind of work while the trouble lasts. I think the climate here is too damp for me. I like my field of labor here; my preaching places are four miles apart, and I reside about half way between. I have pastoral care of the Seal Cove and Grand Harbor churches. The people are kind and thoughtful of our needs. The church at Seal Cove is low, but are holding the fort; regular Sabbath meetings are kept up and a weekly prayer meeting is held. They take some interest in missions. A Woman's Aid Society is about being formed. They have a good Sabbath school too. In Grand Harbor church there is some revival; wanderers have returned, and some of the young are coming out on the Lord's side. They have an interesting Sabbath school; early in the past Winter the Sabbath school procured an excellent new Mason & Hamlin organ for their use; we also have the benefit of it in our meetings. A few weeks ago Bro. H. H. Cosman came from North Head, accompanied by a number of Christian workers, and helped us in the meetings at Grand Harbor; they have been down several times since, and we expect them again many times; their earnest prayers and warm testimonies have been very helpful. We are encouraged to labour on and trust in the Lord for his blessing on our efforts. The want of better health and the requirements of my own field, have kept me from visiting North Head or other parts of the island, but I learn that Bro. Cosman has reaped a large harvest for the Lord up there. The salvation army also has done much there in winning sinners from their sins. A few