

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.

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 sometimes 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, AUG. 10, 1887.

—EXHIBITION. The Dominion Exhibition of this year is to be held in Toronto. It will open Sept. 5th and close on the 17th.

—RUM IN AFRICA. Dr. Farrar, in the "Contemporary Review," writes with passion against "The Drink Traffic in Africa." He gives proofs of the extent and destructiveness of the traffic. For instance, into the small island of Lagos, whose capital has only 37,000 inhabitants, Europe sends every year 1,231,302 gallons of spirits. Even the natives themselves are protesting, and every branch of trade is being injured. The profits made by some of the drink sellers are 700 per cent. Dr. Farrar concludes with violent invective against the political idolatry of spurious liberty which permit these horrors to continue.

—JOHN TAYLOR. Of the lately deceased President of the Mormon church, the *Advocate* gives the following sketch: "He was a self-possessed fanatic. In age he lacked a year and four months of eighty years. His native country was England, and his first religion was Methodist. In 1832 he settled in Toronto, where he left the Wesleyans, and became a Progressive Methodist. In 1836 he was converted to Mormonism by Parley P. Pratt, the brother of Orson Pratt. In 1838 Joseph Smith made him one of the Twelve Apostles. Taylor was an able man; plausible and forcible, he made a fine propagandist for twenty years in Europe. He was as hypocritical as a Jesuit, very courageous, was shot four times in Carthage Jail, and would have been killed by a fifth shot. The Sunday that Dr. A. B. Leonard, of Ohio, and the writer were in Salt Lake City, in 1871, John Taylor sat with the Apostles and Brigham Young in great State, and Orson Pratt preached a tremendous sermon. It is hard to believe that Taylor did not know that the whole thing was a sham. If he did, he was a hoary-headed knave; if he did not, he was a phenomenal fool. His last days were embittered by the attempt of the Government to dislodge him from his seraglio.

—MONEY MAKING. The Roman Catholic bishop of Montreal offers "great inducements" to the faithful to contribute to the Cathedral fund.

"For the low sum of \$1 in favor of the cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,048 masses a year for four years; 145,133 communications, 322,808 ways of the cross, 515,464 rosaries, 16,372 masses heard, 4,300 strings of beads of the Sacred Heart, 4,600 offices of the Holy Virgin, 722 breviaries of the Precious Blood, 100 'Salve Regina,' chanted by the trappists, and several thousand of other prayers, such as 'Remember,' 'Pater,' 'Ave,' etc., and once a week the spiritual profit of 7,000,000 Ave Marias by the confraternity of that name."

The Independent points out that the decrees of the Baltimore Council, with the sanction of the Pope, condemned this very thing so far as the United States is concerned. The council said:

We declare that "it is an abuse not to be endured, and a profanation of sacred things," that either in newspapers or church circulars masses should be publicly offered to be said for those who shall give alms for

building churches, convents, or any other buildings of the sort, or for paying the debts of such institutions, or for any other pious purpose whatever. This abuse we emphatically reprobate and prohibit, and we strictly enjoin on bishops and prelates that they take pains that the aforesaid abuse, wherever it prevails, be removed and everywhere guarded against in future.

Among The Churches.

No. 9.

The Saturday half-fare rates on the N. E. R. are evidently an inducement to some dwellers in the cities to spend a day or two with their friends in the country, "cousining" they call it, we think. A good number of such were on the train from Gibson when we journeyed from there last week. Besides, there were several teachers returning to their schools, the vacation being ended. Some of them would, we think, have felt better had the holidays been protracted a week or two, enabling them to be out of the school-room in the hot August days. There was also the ubiquitous life-insurance man. How he can talk of low-rates—the lowest ever known, large profits shared in by policy holders, the beauties and benefits of endowment, safe-risks only taken, the best company doing business etc. etc. But he didn't talk much this day. The book agent was on the train too, sharply scanning the passengers, evidently eager to sell a book or, failing in that, talk somebody to death.

We were enroute to Southampton. To go Via Woodstock was the quickest and most comfortable way, illustrating the adage that sometimes "the longest way round is the easiest way."

The Woodstock church has invited the pastor, Rev. C. T. Phillips, to continue with them another year. He has the matter under consideration. He has done good work there, and the brethren are loath to have him leave.

To Bro. Phillips we were indebted for a horse and carriage for the ride from Woodstock to Southampton—a distance of seventeen or eighteen miles. It was a beautiful evening, and the ride along the river was greatly enjoyed. The farmers all along the way were hard at work getting in the hay. It was one of the few good hay days, and they were making the most of it, some of them hauling till long after dark. It was 9 P. M. when we reached the home of Rev. Wm. Downey in Upper Southampton, and he had only just come in from the hay-field. The weather had not, up to that time, been at all good; there had been frequent and heavy rains, and in some places considerable hay was more or less injured. But notwithstanding this, it is the general belief among the farmers—and they ought to know—that the hay got in in good condition will be more than the average quantity.

With the work of the Sabbath before us the good night's rest we had at Bro. Downey's was needed.

The Sabbath was spent thus: morning at Southampton, afternoon at Campbell Settlement, and evening at Eel River. To get to these appointments necessitated some driving, and it was a very hot day. But we were glad to be able to meet the people, and preach to them the word of life.

It is always a pleasure to the writer to visit Southampton and Campbell Settlement. It is now nearly twenty-five years since he first went there a mere boy, to take charge of the school in "the settlement," as the people along the river call it. It was the beginning of his teaching, and his experiences in the school and the kind treatment received from the people of the District were a great help to him at a period which is critical in every young life. A year was spent there, and it was a good year. It was during that year that he made public profession of faith in Christ and began the christian life; in the river just in sight of the Southampton meeting house he was baptized, and was received as a member of that church; there, too, a few years later he received license to preach, and there engaged in his first labour as a preacher and was blessed to see a good number converted. These things make it a place of more than common interest to us. We like occasionally to visit the old scenes, and see the friends of those days whose christian help and kindnesses were so freely given. Some who were there then have finished their work and entered into rest; time has put its mark on those that remain; the boys and girls of then are the men and women of now; some of the bright lads of that day have gone to do their work and make their mark in other parts of the Dominion, among them Hon. C. P. Brown of Manitoba and Rev. J. W. Freeman of Nova Scotia. In the place itself there have, of course, been changes, those that are made by the year after year steady work of an industrious people; yet both place and people retain in an un-

usual degree the characteristics of twenty years ago.

The Southampton church, which is one of the chief ones in that part of the country, has during part of the present year been without a pastor. Just now Rev. B. Colpitts is ministering to it, making a fortnightly visit. At Campbell Settlement Rev. G. B. Grey preaches fortnightly. Last Sabbath Rev. G. T. Hartley was there and preached in the morning. We were glad to meet them. Rev. Wm. Downey, who lives in the place, preaches at Eel River and Canterbury Station every other Sabbath, and on the alternate Sabbath at Bear Island and Lower Queensbury.

We were glad to meet Bro. Downey and spend part of the Sabbath with him, as also to enjoy the hospitality of his home. He is as hearty and as energetic as ever. We were sorry that we did not see either Bro. Colpitts or Bro. Grey. When we arranged to spend the Sabbath there we had no means of knowing definitely whether they would be there, and we had to venture hoping they would be. Sorry we missed them, we hope to be more fortunate next time.

A Working Church.

Every Church ought to be a working Church. Where this is not the case things are not as they ought to be. It is the high privilege of all Christians to be workers together with God in the accomplishment of his holy purposes. A recent article in *Words and Weapons*, on this subject, presents some important practical suggestions, some of which we re-produce. The writer declines to accept the statement of a minister who declared, that the Church was "a hospital to which sin-sick souls were brought to be healed." It may be admitted that there are many poor and sickly Christians in the Church, who greatly need to be restored to spiritual health; but this does not warrant us in adopting the hospital as the true ideal of a Church. No doubt it is the mission of the Church to point sin-sick souls to the great Physician that they may be healed; but we should not overlook the importance of building up in the faith those who have been gathered into the Church from the world. More depends upon the character of those who name the name of Christ than upon their numbers. In the parables of our blessed Redeemer, he repeatedly presents the idea that his followers are servants, to whom is committed some definite work. The absent Saviour has left his "farm" and business, distributing to each a certain number of talents, and assigning to "every man his work," and charging his "stewards" and "porters" and "master-builders" to "watch," and all to "occupy" and make the best use of their "talents," "till he come" again, charging us to be "faithful," and admonishing us that we shall be required to "give an account."

Two things are necessary to success in this work—zeal and organization. It is necessary as a first preparation that the love of God be shed abroad in the heart, delivering from the bonds of selfishness. What avails the possession of the richest gifts of wealth and talent, if we are not willing to consecrate them to God's service? Christians need the zeal that is the outcome of love to sustain and nerve them in resisting hindrances and overcoming obstructions. In the great majority of cases, the indolence and indifference which prevail are caused by the want of love to the Master. When Christians are baptized with the Spirit of power from on high the work that was formerly burdensome will be a delight.

But zeal alone is not enough. There must be organized effort, and wise application of our power to the accomplishment of the work. If there was as thorough organization, and as wise and systematic a use of means, in the enterprise of the Church as we see in the business and commercial world, what great results would accrue! Go into some large factory, and note with what all-embracing order machinery and hands are all working out the end sought. It is true, we know, in Christian work, the power is from God. But it is not an arbitrary and unaccountable power, put forth apart from human instrumentality. It is the power of the Spirit, operating through consecrated souls. The Spirit does not work to supersede and render superfluous zeal, system, and wise organization. God uses all these, and makes them effective. We should work with and not against natural forces that are elements of success in secular life. Organized Sunday-school work is now so fully recognized that it need not be specially dwelt upon. This is largely true also of missions, at least so far as methods of raising funds are concerned. But much could be done by systematic visitation of those who

need to be visited, especially those who are in neglected districts, and who are neglecting all church ordinances. There is an inviting field of work in "talking of Jesus and the Resurrection," and gathering in children to the Sabbath-schools and extending the hospitality of the church to such as are not regular church-goers. Also in visiting strangers moving into the neighborhood of the church, and giving them welcome. But there should be direct systematic evangelistic efforts on the part of the godly men and women of every Church. They should give themselves as they have opportunity to the work of looking out for young men and non-church goers, invite and bring them to church; and in the after-meetings, and at all proper times and places, to show them the way of life, and by personal instruction and entreaty lead them to Christ. Also to look up those who have grown cold, indifferent backsliders, and rescue them from the snares of the devil and the false allurements of the world. When we look at the great work to be done, and see the widespread indolence and neglect that prevail among the Churches, we cannot but feel that there is pressing need for greater zeal and more thoroughly organized effort.—*Guardian*.

Opium and Suicide.

The Rev. Mr. Thompson, missionary at Taiku, China, sends to the *Missionary Herald* the following sad account of social morals in his district:

"Cases of opium-poisoning are very numerous in this neighborhood. It is exceedingly sad to learn for what slight reasons the people take, or attempt to take, their own lives. A young man, a dry-goods clerk, asks permission to go home; on being refused he goes to his room and poisons himself with opium. An elderly woman quarrels with her little daughter and then poisons herself. A lad sixteen years old seeks to destroy himself because he has been denied some favor; another lad poisons himself because he has a pain in the side; and so on. This is the record day after day, year in and year out. Experience among them is teaching us that the Chinese are utterly unable to bear up under any trouble. To many of them, life with its cares becomes a burden heavier than they can sustain. It is to them what it is apt to become to all, who are without hope and without God.

Even while despising us as 'foreign devils,' the Chinese have unlimited faith in our power to help them. Partly, I suppose, from reading of the miracles of Christ, and partly from the success that has attended the use of the stomach-pump in opium cure, it is believed by many that we can even raise the dead. Quite recently Mr. Clapp and I were called to a village four miles distant. We were told that a man had taken opium and that he was still living but on reaching the place we found that death had taken place before the cart was sent for us. There were about five hundred people in the house and court and around the gate, all of whom had collected together in full expectation of seeing us raise the young man from the dead. Mr. Clapp took the opportunity to speak a few earnest gospel words to the crowd, to which they listened attentively; but they were evidently disappointed on finding that we could not restore life.

"It is becoming more and more evident that in opium this nation has at last found its 'destroying angel.' What centuries of other forms of vice have failed to accomplish, is now being brought about by this one agency alone. Competent local Chinese authorities say, that it is fast destroying the population on Shansee. Blighted lives, pauperized families, depopulated villages and towns, are everywhere seen in its direful trail. Oh, its terrible ravages are enough to make one weep tears of blood! I wish that all Christian people everywhere could be led to unite in earnest prayer that God in his mercy would bless with speedy success the efforts of those who are seeking to put a stop to this dread enemy in its career of death."

Consistency is Respected.

There could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than the Christian's standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theatre-going, or card-playing, or dancing, or wine-drinking, or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practice them have a higher respect for a Christian who abjures them, than for a Christian who indulges in them. Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and was declined by the third, the Christian smoker expressed his regret that his companion did not smoke. "And I honor him the more for that," was the instant response of the man of the world. "His standard is clearly higher than ours." An army

chaplain thought to bring himself on better terms with his fellow-officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not christians that his usefulness as a chaplain was at an end. On an ocean steamer, a clergyman and his young companion were the only total-abstainers at their cabin-table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very men who thus criticised them, spoke with a contemptuous sneer of the cause, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. A young girl who had been brought up to dance and to go to the theatre, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion, if it kept her from dancing and theatre-going. And these incidents are but illustrative of the great sweep of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be said in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—*S. S. Times*.

GENERAL RELIGIOUS NEWS

—The religious sects in England and Wales now number 250.

—A few years ago a society to promote atheism was announced in Paris. Now we hear of a "League Against Atheism," by French philosophers.

—There are 198 days of fasting or abstinence in the Russian Church year, and they are kept as a rule by the working class. The Advent Fast is kept very strictly.

—The Chicago churches have received into membership during the last twelve months twenty-two Chinese converts.

—Dr. Theo. L. Cuyler has been in the ministry forty-two years and has never, during that time, been in bed one entire Sunday.

—We wish some of our Catholic friends who disparage Protestant missions would tell us how it happens that the native Catholics of India are illiterate as compared with the Protestants. Can they mention one prominent native Christian in all India who is not a Protestant?

—It is evident that the Upper Congo is really in the hands of the Arabs; and when we hear that Tippu Tip has given in his adhesion to the Congo State, has been made Governor of the Falls Station, and has guaranteed to prevent the Arabs from descending the Congo for slave-hunting purposes, we feel only too certain that slave-dealing and Mohammedanism are moving across the continent with far greater swiftness than civilization and Christianity.

DENOMINATIONAL NEWS.

MISSION SOCIETY OF SIXTH DISTRICT.—The Seventh Annual Meeting of the W. F. Mission Society of the Sixth District was held on Saturday at 2 o'clock P. M. July 9th at Millstream. The President, Mrs. F. Babcock, being absent and the resident Vice President having other official work, Mrs. A. C. Thompson, Vice President at Petitoctidac was called to the chair. Session opened by singing Hymn 869 in Psalmody, reading of Scriptures by the President and prayer by Miss D. Heine followed by several others, after which the Secy. Treas. reported. There had been 22 Local Societies organized in this District but was sorry to have to report that the officers of a few of these had not attended to their duty. Seventeen societies had reported and sent money as follows:—

Taylor Village.....	\$ 8 00
Dover.....	5 82
Moncton.....	20 00
Coverdale.....	7 00
Petitoctidac.....	2 50
Portage.....	3 00
Cornhill.....	9 25
New Town.....	3 00
Penobscus.....	15 75
Sussex.....	28 38
Apoahqui.....	5 20
Norton.....	6 75
Midland.....	10 00
Snider Mt.....	5 85
Millstream Mt.....	4 50
Millstream.....	15 70
Grave's Settlement.....	1 50
Dutch Valley.....	1 00
Mrs Henry Peng Lower Ridge.....	1 00
Mrs Jacob Cosman and daughter, Kingston.....	2 00
Total.....	\$156 20

Officers appointed for the ensuing year were Mrs. C. H. Weyman, President, and Miss Jane A. Weyman,

Secy. Treas. After other items of business had been disposed of the question of Basadi's support was introduced. As the sisters know, Basadi is the little orphan boy Miss Hooper adopted for us just before she was taken ill in India. After Miss Hooper's return home and during her stay in America he was cared for and supported by Mrs. Smith out of the grant made to her by the Parent Society for carrying on our work in India. At the annual meeting last Autumn, as Miss Hooper was returning to India, the grant to Mrs. Smith was discontinued, consequently Basadi's support is unprovided for. Our missionaries are anxious that we should still support him as he is a bright, intelligent, and good boy, an apt scholar, and bids fair to become a useful man. It was suggested that the Sabbath schools in the district think the matter over and provide for his support, will the teachers kindly bring the matter before their classes and collect what they can before the annual meeting in October.

Meeting adjourned to meet again at time and place of holding next session at District Meeting. The attendance at the business meeting was the best we have had, and it was very evident that an increasing interest is felt by many sisters in our work. We trust that our sisters will during the coming year endeavour to strengthen the societies in their several localities. Calls are coming to us from our Foreign Mission field. Shall we refuse to pay for the support of a native preacher? Shall we not rather with united voice say we can and will do it? By the request of the chairman of the district we united in public meeting with them; report of which has been given by Dr. McLeod. We regret that a letter written by the President Mrs. Babcock, to the sisters convened in annual meeting did not reach us until several days after our meeting.

JANE A. WEYMAN,
Dist. Sec'y.

The twenty-second annual conference of the Free Baptists of Nova Scotia, will be held in the Free Baptist church, Clark's Harbor, Cape Island, Shelburne Co.; beginning Thursday Sept. 8th, 1887, at 10 o'clock A. M.

The officers of the churches will please see that the conference alms are collected and sent to the Treasurer before, or at the time of conference.

The members of the Executive of General Conference, are requested to meet on Wednesday Sept. 7th, at one o'clock P. M. at place of Con. to attend to important business.

J. I. PORTER, Clerk.
Barrington Aug 2nd, 1887.

THE GOSPEL AND CIVILIZATION.—A veteran missionary, Rev. James Chalmers, said recently in an address in London:

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized. I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group, I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized."

Testimony such as this is worth volumes of theory.

THE TELEPHONE.—The *Electrical World* presents some remarkable figures as to the use of the telephone, four European countries—Belgium, Holland, Italy, and Russia. The tables give a list of the exchange subscribers each country. The total of such is, allowing for a few untabulated exchanges, about 19,000. In other words, in these countries, with a total population of 136,000,000, there are only 19,000 subscribers, all told, or one in every 7,158; while in the United States there are 147,000 subscribers in a population of 50,000,000 or one in every 340. The disparity is remarkable. There are as many telephone subscribers in New York and Brooklyn as in all Italy with its twenty-eight millions of people; as many in Boston as in Holland with its four millions; more in Chicago than in all the dominions of the Czar.

Of the project of telephone communication between America and Europe, a writer says:

"Telephoning through a wire being only and simply a wave of reproduction similar to an air wave or sound, or I might say a wave of the ocean is per-