

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to 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 sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 273, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, FEB. 16, 1887.

—TWELVE DAYS. We have to thank those of our subscribers who are so readily responding to the call for advance payments. Will the others please read the announcement on the first page, and remit at once?

Only twelve days remain in which those whose subscriptions are now due and past due can pay them at the reduced rate. There are some hundreds of them. We are hoping to hear from every one of them before the end of this month. Do not disappoint us. At once, on reading this, forward your renewal. By doing so you will save fifty cents, and will greatly oblige us, and help us in the work. Please do it at once.

—JOSEPH COOK. Last week Joseph Cook gave the first of the 1887 course of lectures. The interest in this remarkable man and his vigorous and Christian treatment of great questions, does not wane.

—HELP THEM. The winter is long and severe. In every community there are, doubtless, some people who are having a hard time to get along comfortably. Have you thought about their situation and possible needs? It would be well to find out, and then minister to their needs. Don't let anybody suffer when it is in our power to help them. Christian sympathy is practical; it feeds the poor, clothes the naked, warms the cold, does everything that alleviates suffering.

—BEGINNING EARLY. India has already begun the celebration of the Queen's Jubilee. It is necessary there to take advantage of the cool season for such festivities as it is proposed to have. Wednesday and Thursday of this week are to be observed as public holidays. Loyal addresses will be presented to the Viceroy, and the chief cities will be illuminated. The Bombay Corporation will devote 80,000 rupees to the erection of a permanent memorial, and subscription lists are being opened in Calcutta and elsewhere. The native princes, it is expected, will each celebrate the occasion in his own capital.

—UNTRUTH REPEATED. The *Christian Witness* (Boston) either has the misfortune of being wrongly informed, or it has a genius for inventing untruth. The fact that it does not correct its untruthful statements when pointed out, compels the unpleasant conviction that it rather enjoys telling falsehoods about those who do not fully accept its theories. In a late issue it repeats, in substance, the false charges it made some weeks previously against the Free Baptist denomination of these Provinces. It is careful, however, to avoid even a mention of the fact that its allegations have been denied. Perhaps it thinks silence in this case is a mark of chaste wisdom and dignity some people have strange ideas of wisdom and dignity, and of other christian graces too. We beg, respectfully, to suggest to the *Witness* that it is never wise to tell a lie, not even in the interest of what it claims to be the teaching of "Bible holiness." Holiness is brought in contempt by such advocacy.

—A FITTING CELEBRATION. Advantage is being taken of the earnest desire of the Christian women of England to celebrate the Jubilee of the Christian Queen, to enlist their practical sympathy in behalf of the women of India. The Countess of Dufferin, wife of the Viceroy, who has already done much for her India sisters, appeals to the women of Great Britain to raise a fund in aid of her Association for Supplying Female Medical Aid to the Women of India. The movement, which has been so successfully launched by the Countess, is supposed to have originated with the Queen herself, moved thereto by a touching petition from an Indian Princess. "The Jubilee year," says the wife of the Viceroy, in her appeal, "seems a fitting occasion to make a very special effort to help those Indian women in whose sufferings the Queen has shown so great and personal an interest." Beyond many of the projects advocated, this fund commends itself to support. Female medical missionaries were the pioneers in this good work, and Lady Dufferin's association aims at supplementing the labors of these devoted women. The need of such an effort is only too well known. The rigid seclusion of the women of India has extended to the bed of sickness, the aid of male doctors being generally repelled, even when it was understood that their presence could save the lives of loved ones. When concessions were made, all that the prejudice of ages would allow was that the sick woman might show her hand to the medical man, the rest of her person remaining concealed behind a curtain.

—ARRIVED. A Post Card from Miss Hooper, and a note from Rev. A. B. Boyer, tell us of the arrival of the missionary party at Calcutta on Sunday Jan. 2nd. They had a good passage from England, and are well and hopeful. Rev. Mr. George, one of the missionaries, was at Calcutta to meet and welcome them. They were to start for Midnapore on the 4th inst. They would be there in time to attend the yearly meeting the next week. That they received a hearty greeting from the faithful band of missionaries is certain. Their next letters will, doubtless, give us particulars of their arrival, etc. Let fervent prayer be offered for them; and do not neglect to keep the treasury well supplied. The Treasurer this week acknowledges receipts from several Churches. We hope that in all the Churches the claims of the mission were considered in January, according to the request of Conference. If it has, for any reason, been overlooked or postponed, it ought to be attended to at the earliest possible day.

—HOUSE TO HOUSE. As showing the way some of our brethren work for the INTELLIGENCER, we quote the following from a minister's letter:—

"We have presented its claims in nearly every house we have entered. We are hoping and praying for more new names."

This kind of work always bears fruit, some at once, and more later. We thank the brother and others who are doing like work.

THE ELECTION.

Before the next issue of the INTELLIGENCER reaches our readers the election of members of the commons of Canada will have taken place. Fortunately for the country and the peace of mind of many people, the preparatory campaigning, as it is called has been confined to a few weeks. There has been ample time to present and discuss the several issues of the contest; indeed it would seem that even less time would have sufficed to do all the real discussion, and would, perhaps, have shut out much that adds neither to the dignity of the controversy nor to the information of the electors on public questions.

It is a deplorable thing that generally in an election so much time and energy are spent, and worse than wasted, in charges and counter charges of a personal character. A stranger, not familiar with this kind of political warfare, would judge from many things that appear in the papers and are said in the speeches, that all or nearly all the men in public life are most dishonest and corrupt creatures, who have no interest in the country other than to plunder it. It is scarcely possible that the writers and speakers believe quite all they write and say about each other; they generally seem fairly friendly with each other after a fight is ended. And if, as we think, they do not mean all they say, how they bring themselves to say such hard things and say them so bitterly, is difficult to understand. It is well to discuss principles and policies; this ought to be done, and no one can object that it is done with great plainness of speech and earnestness, and that men who are fully convinced that certain things are the best for the country's interests should strive by

every proper means to persuade their fellow citizens to agree with them. When resort is had—as is too often the case—to personal abuse and untruth, it is indicative of a not over strong cause. We could hope the time might come, and soon, when men who differ will agree to express their differences like gentlemen. Of course when it can be established that a man is corrupt and nothing but a selfseeker, let it be said, for he ought to be exposed and driven into retirement and obscurity. But a difference of opinion on a political question does not make a man dishonest and corrupt any more than a difference in interpreting Scripture teaching makes one a hardened sinner and an infidel.

The kind of political warfare we condemn has a very bad effect on a large class of people. The adherents of each party read their own party paper chiefly, some of them exclusively, and many come to have the strongest aversion for those whose condemnation they read; believing them to be as black as they are painted, they cannot think any good of them. It is to be profoundly regretted that such opinions should be created concerning leading men of any school of politics. It is, doubtless, true that in both parties there are men who are no credit to them, and whose retirement from prominence in the politics of the country is very desirable. But there are in both parties some grand men; they are able, honest and unselfish, and earnestly desire and seek to promote the welfare of the whole country. It is a pity that the impression should be sought to be made that they are other than patriotic and trustworthy. How much better it would be if the parties to a political contest would cordially concede some honesty to each other? They could quite as sharply criticize each other's views, and with much better effect.

The religious press does not, as a rule, meddle with party politics, and it is better so. A religious journal, like the pastor of a church, has people of all political complexions to address and minister to; and for it to participate in the wrangles and strifes of the parties would be as injudicious and unseemly as for a pastor to take a hand in the wire-pulling at a party caucus, or make stump speeches. If either party represented all the virtues of political life the christian pulpit and press would, without doubt, cordially support it. Meanwhile they do well to keep aloof from the fight, except when moral questions are at issue; then, of course, they must speak with no uncertain sound.

The duty of the elector is always important, much more important than many understand. The franchise is a sacred trust; it is not a thing to be used thoughtlessly, nor to be bartered for consideration of gain in any form. He who makes merchandise of his franchise sells the highest privilege of his citizenship. He is a mean man who sells his vote; and he is equally guilty who buys it. In determining how his vote shall be given several things are to be considered by the elector. He has his party leanings, his ideas of policies; these, of course, have large, probably chief, influence in determining him. But there are some other things of which he should think. The party candidates are not always the best men, sometimes they are disreputable men morally. When the opposing candidates are equal in every respect, political views may fairly determine the voter's choice. But where one is a clean man and the other of doubtful morality, the elector should give the best man his support, even though he do not represent his political views. We put it this way for this reason: When a man votes he is making choice of a representative—a representative of himself. Is he, himself, an honest man, a temperance man, a christian man, a lover of his country, with the fire of patriotism burning in his heart? he should vote for the man who represents him in these things, if such a man is a candidate. The country will not have an ideal government until the best men in it, of all parties, insist that none but those who have unquestioned fitness, morally as well as intellectually, shall receive their support for Parliamentary positions.

The question of prohibition of the rum traffic is a live issue. Though neither party, as such, has put it in its platform of principles, there are strong advocates of it in both parties. If there were a regularly organized Prohibitory party, or if either of the existing parties decidedly espoused the cause of prohibition, the INTELLIGENCER would support such party with all its might. As it is, our advice to all prohibitionists is to refuse to support the nominees of their parties unless they will pledge themselves to do all they can in Parliament to promote Prohibi-

tory legislation. We would like to see every man in the country who is not true on this question defeated. And there could be fine havoc made amongst them if prohibitionist voters would be true to their convictions on this question.

We do not need to give counsel to the large body of electors whom we address from week to week. They are intelligent men, able to give reasons for the views they hold. They are true men, too; and, with whichever party they are identified, will by their choice of the best men, express their purpose to further the consolidation of the great country in which they live, and the development of its magnificent resources, so emphasizing the fact of their profound patriotism.

A MOODY MEMORIAL.

On the 5th inst. Mr. Moody was fifty years of age. For many years he has been the most prominent and successful man in the world in Evangelistic work. Tens of thousands will devoutly pray that he may continue for many more years to do, under God, equally valuable service in the church and the world.

To mark the fiftieth anniversary of his birth, and as a memorial of the good work he has been blessed to do, it is proposed to raise an endowment fund for the schools he has established at Northfield, Mass. The schools were started about seven years ago.

Returning from his successful evangelistic work abroad, and selecting as his permanent home the place of his birth, Northfield, his first thought was that his native place called for some effort on his part. Feeling the great disadvantage he had labored under all his life from a lack of early education, which he has only overcome by hard study in after years, he decided to organize a school for his neighbors. As this plan took shape its dimensions grew. First, he opened his own home for a few young ladies, and thus started his young ladies' boarding school. Next, he erected a modest building across the way, then East Hall was built at a cost of \$30,000, next followed Frederick Marquand Hall costing \$60,000, the gift of Mr. D. W. McWilliams, residuary legatee of the Marquand Estate. Next followed Stone Hall. A new library building is now in process of erection to cost \$20,000, the gift of Mr. James Talcott of New York, and an additional dormitory, costing a like amount, the gift of D. M. Weston of Boston. Two additional frame houses are being fitted up for dormitories. These facilities will afford accommodation for about 300 young ladies. The school now numbers over 200 pupils. The school buildings occupy 250 acres, which are beautifully laid out in park and woodland.

Mt. Hermon, the school for young men, is about two miles from Northfield. It is beautifully situated on the west bank of the Connecticut River, and consists of 400 acres, purchased at a cost of \$12,500. This school was started with a gift of \$25,000 from Mr. Hiram Camp, of New Haven. It was opened in the old farm building with the addition of a wooden building for a recitation hall. Next four brick buildings were erected and a large dining hall. But soon the school exceeded the proportion of these buildings, and Crossley Hall and a new dining hall were erected, with accommodations for over 200 additional students, and with halls for chapel, library, museum, &c.

Over 500 young men and young women, representing a dozen different nationalities, are now being trained in these schools, in which a leading feature of every course is the study of the Bible and practical Christian work. Both schools are chartered and are under the control of efficient Boards of Trustees and Managers. Mr. Moody has an advisory supervision of them, and when not engaged in evangelistic work, delivers lectures on Bible study and practical Christian work five times each week. His vacations, and any leisure he may have from his active work elsewhere, is given to their management. He has expended nearly \$500,000 in the purchase of grounds, erection of buildings and the equipment of the schools. This money has been received chiefly in gifts of large amounts from his friends, has been supplemented by smaller gifts from very many interested in his work. The school for young men is designed not only to give the benefits of education to young men of moderate means, but to train young men for missionaries, evangelists and christian workers. It is not designed to supplant the Theological Seminary, or to turn out a lot of second class preachers, but the purpose is to send out each year a large number of young

men well educated, and thoroughly trained to do such Christian work as they may be fitted for and may be open to them. So, too, with the Young Ladies' Seminary. It is designed not only to place within the reach of young ladies of moderate means, a good education, but also to train them for missionaries, teachers, and useful Christian women.

The entire expense, in either institution, is placed at the moderate sum of \$100 a year, which amount is far below the actual cost. But as the number of students increases, the deficiency for each scholar will be materially reduced. The income from the endowment fund which is now asked is to provide for such deficiency as may arise each year, for the permanent betterment of the schools, and for assisting deserving young men and young women who may desire to become Christian workers, in securing an education and training for their work.

It is probable, quite certain we might say, that the endowment project will succeed, and the good work to which the evangelist has set himself be made even a greater success than it is now.

THE WEEK.

Word comes from Tonga, one of the Friendly Islands, that a missionary has been taken prisoner by the natives. The missionary's family escaped. There is fear of a general rising of the natives. The missions are being protected by British troops.

The terrible disaster on the Vermont Central Railway was even more destructive of life than at first reported. It seems to be established, by investigation, that the wreck was caused by the breaking of an axle of one of the Pullman Cars. The worst feature of railroad accidents is that when a train leaves the track it is at once set on fire by the breaking of lamps and stoves; and many who might otherwise be rescued from the wreck are burned to death. Attention is being directed to the system of heating and lighting cars, such horrors as that of last week giving emphasis to the demand for a better system, one that will not expose travellers to the tortures of death by fire. Says the *Witness*, "There is one system, and one alone, by which safety from fire can be secured, and that is by removing all fire from the cars. Although railway managers say this is impossible, such is not the case. The New York elevated railway trains are all heated with steam from the engine, and the system is not only safe and practical, but it is found to be economical. A new train of close coupled carriages, warmed by hot water pipes from the engine and lighted by gas throughout, has lately been placed upon the Glasgow and Cathcart District Railway, and it is to be at once followed by many others on the Caledonian railway system. There is, of course, danger connected with either of these systems, but there is no danger of fire. Of course, the lobbily dangerous coal oil, which amounts everything for the blaze which it lights, should be replaced by incandescent lights."

Parnell claims that he is not so sick as has been reported, and says his physician is well satisfied with the progress he is making towards full recovery. He certainly delivered a vigorous speech in Parliament a few days ago. He is said to have spoken moderately and judiciously, and was careful not to say anything to offend those Gladstonites who disapprove of "the plan of Campaign." He sharply criticized the Government's policy.

OUR PHILADELPHIA LETTER.

This great City has many pious people. It also has some of the grandest facilities for higher education to be found in the United States. Its Universities and Medical Colleges are of the highest order, and have world wide renown. Its law University has produced some of the most brilliant stars of that honorable profession of which the country can boast. Its Divinity Schools have sent forth to the world some of the most profound scholars and able thinkers. Among its numerous theologians are to be found some of the brightest pulpit stars that have ever arisen upon the world's religious horizon. Its merchants and business men have a reputation for honesty, and unswerving integrity that give the city a gilt edge reputation throughout the entire commercial world. It has 245 public schoolhouses, all of which are magnificent specimens of architectural skill and artistic workmanship. It has 648 churches, many of which vie with those of continental Europe or Great Britain in artistic designs and beauty of finish. Its Hospitals are numerous, elaborately equipped and skillfully managed. Its asylums for

the deaf and dumb, for the sick and incurable, for the inebriate, and unfortunate, for the aged and infant, for the blind and helpless, for the aged and indigent, for the insane and the idiotic, are many, and of the highest order. Its charitable institutions are numerous and well organized; but in spite of all the city is *rum-cursed*.

Like the account given of Naaman the Assyrian,—Now Naaman, captain of the hosts of King of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper." This is the way, I am sorry to say, with this great city of Brotherly Love." With all its piety, education, enterprise, medical skill, brilliant intelligence, and charitable organizations, it is a tippler. I am forced to this conclusion by a few facts that I have taken pains to ascertain. I have noticed that, nearly all the corner stores in certain sections of the city are occupied as drinking saloons. Upon inquiry I have learned, from the statistics prepared by the Law and Order Society, that there are in the city 5357 saloons that pay an annual license fee into the public treasury of \$50 each, 584 that pay \$100 each, 10 that pay \$200 each, 5 that pay \$400 and 3 that pay \$700 each, making a total of \$332,350 of blood money that is paid into the city treasury every year by the proprietors of those drunkard manufacturing establishments. Just now the city fathers are agitating for the enactment of a "High License Law," fixing the lowest fee at \$500. It is estimated that, over and above those licensed places, there are at least 350 places in the city that sell illegally, making, in all a terrific total of 5959 saloons in the Christian (?) city of Philadelphia. There are 174,902 voters; they include all males 21 years old and upwards. These figures show that there is one drinking saloon for every 29 voters. What a fearful showing is this in a city of churches, schools, universities, hospitals and asylums! I wish, Mr. Editor, we had a few hundred men here like your gigantic self, to bombard and demolish this iniquitous business. 1095 bakeries can make the bread for those people, but it takes 5059 saloons to furnish the drink, more than five drinks to each loaf; 3454 retail groceries can furnish provisions but it takes 250 more saloons to furnish the drink. With such an array of facts, is it any wonder that the city fathers should set themselves about seeking a remedy? But I most gravely doubt that they are looking in the right direction. High license is not what is needed, but total prohibition. But before a prohibitory measure can be passed or enforced here, there must be a tremendous revolution in the public sentiment of this city. Christian men, especially ministers, must set their faces against the use of this insidious and almost omnipresent Lager Beer demon.

WM. DOWNEY.

REVIVALS.

—The religious papers of the United States contain reports of many revivals. All over the country the work of bringing men to Christ is being earnestly carried on, and blessing is attending the labour.

—A late number of the *Religious Telescope* (Ohio) had reports of nearly 1500 conversions. These reports represent only one denomination, and only a portion of its churches.

—In Chicago Mr. Moody's work continues. There are crowded meetings, a deep and increasing spiritual interest, and many conversions.

—And all the way from the Colony of Natal comes word of a remarkable revival. The report says,—at Greytown, the church has been powerfully stirred. The interest has extended to the Boers and to the natives. Mr. Turnbull the pastor writes: "It would interest you to see the farmer calling up the Kafir to hear the Word, and sitting with his Bible, following the reading and joining in the worship. Their wives and children are often present also. The Kafir preacher is invited to join the farmers also at their prayer-meetings. Is it not wonderful? I have often thought how rapidly South Africa would be converted if all our Dutch farmers would do what these are now doing. The Dutch understand the Kafir language as they do their own; it is the language of their childhood. The Dutch understand, as few English do, the Kafir nature; and the Kafirs bow to the Dutch, whose patriarchal ways demand their obedience." Here is an illustration of what will be the effect when the Spirit is poured out upon all flesh.

—In New York and Brooklyn many of the churches are having revival services.