

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 some 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, NOV. 9, 1887.

—INSURE. Church property should be kept insured. The season has come when fires are needed. Trustees of churches should look well to the pipes, flues &c., lest a stray spark start the fire that will leave nothing but ashes where the House of Worship stood. Besides, they should be kept sufficiently insured. It pays.

—HAZING. The colleges in the United States are making a determined effort to abolish hazing and like "sports" indulged in by students. It is well enough for the boys to have fun within reasonable limits, but when, as in many cases recently, they have gone so far as to seriously damage property and even endanger life, it is time to call a halt.

—A FEAR. There is some fear among the temperance people of the United States that the Supreme Court may declare the Prohibition now in force in several states unconstitutional. Several cases of appeal by the rum men are now pending before the Court. We have not seen any statement of the cause of their fear, unless it is that no one appeared to argue the prohibition side of the cases before the Court. The Attorney General of Kansas, who had charge of the cases, failed to appear.

—MORE DIFFICULT. Every year it becomes more difficult for men who are addicted to drink to get employment in places of trust. Several men were a few days ago discharged from the Intercolonial because they had been drinking. Railroad Managers everywhere are becoming increasingly strict in this matter. It is well. It is also significant of the changed opinion as to drinking habits, and of the new general conviction that men, who tittle are unfitted for places of any responsibility. Young men, make a note of it.

—THE WORLD'S NEED. To meet the world's need a thousand and one things are suggested, each of which is regarded by its advocates as the sure panacea. Much, even, of what is set forth in the name of religion and made much of is sheer nonsense, and does not even approach to satisfying the longings of men's souls. What the world needs most is the simple and pure gospel of Christ, preached in the power of the Holy Ghost, and exemplified in the lives of those who profess saving experience of it. "The world is not dying, nor likely to die, for the want of refined theories of religion, for sentences in rhythmic flow and measured cadence. The world is not dying for the want of finished orators, or the sight of a troupe of boys trailing in white. The world is not dying for want of a few bird-like trills in sacred song, nor for a sonorous chime of bells high in a costly tower. The world is dying for want of the everlasting truth of God in stern, authoritative testimony against the wickedness of men, and the experience that there is complete forgiveness in Christ.

—THANKSGIVING. The following is the proclamation appointing Thanksgiving Day in Canada.

Whereas it hath pleased Almighty God, in His Great Goodness to vouchsafe unto Our Dominion of Canada the blessings of a bountiful Harvest,—

We, therefore, considering that these blessings enjoyed by our people throughout the said Dominion do call for solemn and public acknowledgment, have thought fit, by and with the advice of our Privy Council for Canada, to appoint, and we do appoint, Thursday, the 17th day of November next, as a day of General Thanksgiving to Almighty God for the bountiful harvest with which Canada has been blessed this year, and we do invite all our loving subjects throughout Canada to observe the said day as a day of General Thanksgiving.

—NEWFOUNDLAND. Rev Dr. Howley of Newfoundland, who is now in Halifax, was interviewed about the alleged destitution among the people of the island. He says there is a good deal of truth in the stories told, notwithstanding the denials of the press and officials. He says that the people of St. John's and vicinity are well to do. They have enough and some to spare. Not long ago the government spent \$3,000 of public funds in a hall. Meanwhile the people in the outlying districts are crying for bread. They are not starving by hundreds as some sensational correspondents have alleged, but thousands of people are even now barely existing, with no adequate provision to carry them through the long winter.

—LICENSED. A correspondent writes: J. A. Porter, recently a licentiate of the Free Baptist denomination, being refused license by the Free Baptist conference at its late session at Middleland, last Saturday, Oct. 29th, applied to the Havelock Baptist church for admission and license to preach. His request was complied with, and the Free Baptists have thus lost and the Baptists gained an aspirant to the gospel ministry. —Moncton Times.

We do not need to express an opinion as to the loss or gain in this case; but it does occur to us that it might have been better taste on the part of the church, and more fraternal, if it had acted with less haste. However, we are not particularly displeased.

—CHURCH DESTROYERS. The Christian at Work tells a story of the quarrel in a church between the "organites" and the "anti-organites," under the leadership, respectively, of Deacon Stone and Deacon Guile. The quarrel went on till Deacon Guile's party left the church, and Deacon Stone's party became so small that they had to discontinue the services, and the church was closed.

But still, as Deacon Stone passed those closed doors, a grim chuckle of satisfaction would accompany the reflection, "We kept their organ out, we did." While Mr. Guile, as often as his gaze rested on the deserted structure, experienced an inward glow, for, as he was wont to say, "If they did keep the organ out, we broke up the church."

How well it illustrates many a church quarrel. Neither party was particular about the real welfare of the cause of Christ, but each was determined to carry its points at any cost, even though it involved the destruction of the church. "Breaking up the congregation, closing the church doors, disgusting and driving away every peace-loving and pious person in the congregation are matters of no importance compared with gaining a victory over one's fellow Christian. Certain kinds of men will chuckle over the ruins of a church any time if they can only gain a sorry little triumph among the ruins."

—CHRISTIAN THEOLOGY. The Morning Star calls attention to the compend of Christian Theology recently prepared by Professor Butler, and published as one of the "Star Pamphlet Series." It is an epitome of the views presented and sustained in Dr. Butler's large work entitled "Natural and Revealed Theology," and fills forty pages of it. The Starsays,—"Dr. Butler's judicious mind and exact scholarship, together with his long experience as a professor of theology in our schools, qualify him to speak to and for Free Baptists, as but few men have been or are qualified. His lectures are our acknowledged standard in theology, and it is pleasant to note that they are quoted as an authority among our brethren of the British Provinces,—as lately, in the matter of the controversy on sanctification, which has somewhat agitated them.

This pamphlet, presenting, in a brief, clear, and popular form, the fundamental principles of Christian theology, should have a wide circulation, especially through the churches of our own denomination. It is calculated to interest and to do good."

Our pastors would be doing good service by circulating it amongst their people. It costs only six cents a copy, or sixty cents a dozen. Orders, with the cash, addressed Rev. E. N. Fernald, Boston, will be filled.

—A MISTAKE. The Morning Star

(Free Baptist) has fallen into an error in its reference to "Baptist Union" movement in these Provinces. It makes it appear that the New Brunswick Free Baptist Conference voted, "that in the opinion of the Conference it would not be wise to seek, at this time, organic union with the Baptist brethren," and that the reason of the Conference for declining to enter into union is, "the need of emphasizing certain doctrines represented by us," and "the fear that union would interfere with their liberty of doing so."

The Star has made the mistake of confounding the Conference of New Brunswick with that of Nova Scotia. The latter Conference did take such action as the Star quotes. But it must be remembered that, chiefly through an oversight, the Nova Scotia Conference was not a party, directly, to the union movement, and was not officially represented in the committee that prepared the Basis of Union. The Joint Committee was composed of members of the Baptist Convention and the Free Baptist Conference of New Brunswick only.

The action taken by the New Brunswick Conference was this:

Whereas, we regard it important—First, that our churches should be more fully informed as to what is involved in the proposed union of the Baptist bodies of the maritime provinces—

And second, that in whatever steps are taken towards such union the Free Baptists of New Brunswick and Nova Scotia should act together: therefore, Resolved, that while we regard a union which will involve no sacrifice of principle and which would increase the strength and efficiency of the great Baptist brotherhood as most desirable, we think it better to defer further action, and commend the subject to all our people as one that should have their earnest thought and prayers.

There is, we think, no doubt that if the Basis had been voted on, it would have been approved by a good majority, probably a strong one. But for the reasons given in the above resolution it was thought better to defer further action for the present.

As to the action of the Nova Scotia Conference, it is not at all surprising to those who know the circumstances; and, indeed, we do not think the Conference could very well have done differently.

Whether the union of the Baptist bodies in Canada will ever be consummated no one can say. There are, however, committees of the Baptist Convention and the Free Baptist Conference of this Province, who are entrusted with the matter; the Free Baptists of Nova Scotia are to be invited to appoint a committee to co-operate with these committees.

They may agree upon the Basis already proposed, they may change it, they may frame an entirely new one, or they may agree that it is not possible to find common ground. In any case nothing final can be effected till the churches say so. Meantime, the two denominations are going on with their work as if they were to be always separate organizations, as they possibly may be. That the Lord may lead us all to know and do what is right, is the only desire we have in the matter.

The foregoing statement is made necessary by the mistake of the Star. Will our brother please make a note of it?

"Prepare ye the Way of the Lord."

We must say something more about revival. A revival of religion is needed everywhere. The season when special effort is wont to be made is at hand. But the needed quickening and revival power will not be felt just because of the return of the season. There must be preparation for it. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. There must be consecration and earnest work. Without these there can be no revival.

Are pastors, appreciating these essentials, preparing for the Lord's working? If they are, and go to work with and for Him, revival is sure to follow; otherwise they wait and hope in vain. In a prayer on "revivals without the aid of an evangelist," Dr. Peck, a pastor whose success has for many years been somewhat remarkable, says he can never forget the startling force with which four simple words came to him years ago. They were, "God can't bless nothing." And from his experience he forcibly urges upon brother pastors that if they would have God's blessing, they must do something He can bless.

Waiting indolently or dreamily for some mystic power to come and do for us what God has conditioned on our earnest prayers and labors is not piety, but stupidity. If the husband-

man does not sow and till and toil God will give no blessing.

"Prepare ye the way of the Lord," is incumbent on pastors and churches. There are perishing souls all about them. Many of the friends with whom they have more or less intimate relations every day, many of the members of their families are in "the gall of bitterness and the bond of iniquity." What is being done to save them—to win them to the faith of Jesus? That Christians should be unmoved in the presence of the fact that so many are "without God and without hope in the world" is an amazing thing. Does such an indifference exist in any church? It cannot be accounted for on any other ground than that there is not in the members an appreciation of their responsibilities and privileges as the Lord's workers. And such lack of appreciation must be attributed to the feebleness of their love for Jesus. Where the love of God is in fulness there is love for the souls of the unsaved, and prayer and labor proportioned to that love, God calls His people to work. Let them respond to that call.

The divinely appointed conditions must be complied with. Several years ago Mr. Moody, in a general appeal to Christian workers, made the following suggestions,—

1. Workers must believe in a revival. 2. They must get things out of the way for a revival. 3. Prayer is an absolute necessity in order to a revival. 4. Work unceasing must be done with the expectation that the Lord will revive his work.

"Prepare ye the way of the Lord."

The Young Men.

One of the good signs of the times is the interest shown in young men. It recognizes the importance of saving them from the baneful influences that abound, and from the manifold forms of unbelief which, with specious plea, appeal to them. It takes form in organized efforts in their behalf—Y. M. C. Associations and the like. Nor has the interest been for naught. The associations, in their various forms of activity, have wrought earnestly and accomplished much. The International Committee of the Associations of the United States and Canada, which has been in existence about four years, is doing an increasing amount of work. It now employs regularly a force of twelve secretaries who devote all their time to the work of helping and strengthening it by visitation, correspondence etc. In response to urgent calls the committee has issued annually over 100,000 copies of about fifty pamphlets concerning work for young men.

The following are a few of the latest statistics of the work on the Committee's field.

Number of Associations, 1,176; membership, 155,000; annual current expenses, \$950,000; 116 Association buildings, valued at \$4,822,980; 426 libraries of 295,606 volumes; 503 reading rooms; 760 weekly Bible classes and 700 weekly prayer meetings, for young men only; 587 educational classes; 2,347 lectures; 168 gymnasiums; 623 general secretaries and other paid officers engaged in the local, State and International departments; 11,628 situations for young men secured; 2,287 societies; 158 boys' departments; 70 railroad and 10 German departments; 258 college and 24 colored Associations.

For several years Christian people everywhere have been asked to devote a week to special prayer and effort for the young. A marked blessing has been found to attend this observance in many places.

This year it is proposed to devote the week beginning Sunday Nov. 13th to this good purpose. Pastors are asked on that day to preach sermons designed to increase interest in work for the salvation of young men. The following topics are suggested as appropriate for use in meetings during the week,—

Monday, November 14th—"Victory Depends on Prayer as Much as on Activity." (Ex. xvii. 8-13; Matt. xxvi. 41.)

Tuesday, November 15th—"A Good Reason to be of Good Courage." (Deut. xx. 1-4, 8.)

Wednesday, November 16th—"Success Through Reliance Upon God." (II. Chron. xiii. 1-18.)

Thursday, November 17th—"A Seven-fold Promise of God to His People." (Ex. vi. 6-8.)

Friday, November 18th—"Immediate Answer to Praise and to Prayer." (II. Chron. v. 13, 14; vii. 1-3.)

Saturday, November 19th—"Man's Prayer Answered in God's Way." (Deut. iii. 23-29; Matt. xvii. 1-4.)

The official organ of the Y. M. C. Associations says "more and more churches and ecclesiastical bodies, by official indorsement and otherwise are uniting in recommendation of the

observance of this week of prayer. In many places it will be a season of special effort for young men by young men. There is the greatest necessity that among the plans being prepared for such service, that the principal place be given to that for which the season is mostly observed; namely, prayer. It is to be feared that many prayerless plans have been set in motion. The result has been to show that they were powerless plans. The most practical thing to do is to get the ear of Him who can send results, and blesses even the poorest plans if honestly made. There is the need of preparation beforehand, not only in this, but also in getting together as many as will agree in calling upon God to send the blessing, and also give themselves to such service as may be needed. * * * Let the fires be kindled before, and not wait to start with the special season. It will be a good time, too, to take aim. Many a young man could do much to answer his own prayers, if nothing more, than by inducing some young man to attend the meetings."

Wise pastors must be deeply interested in the young men of their charges, and anxious for their salvation. They are particularly exposed to immoral influences, and unless special effort is made for them they are almost sure to be given up to worldliness and sin. To win them to Christ and the experience of the Divine Converting and keeping power should be the holy ambition of all ministers and Christians.

OUR INDIA LETTER.

Dear Bro McLeod: I sent you a card last week to say that I had had a slight attack of fever. It was indeed slight, only lasting a little more than a week, three days of which I spent in bed. I am glad to say that I am all over it now and on Monday will begin work again. I am sorry that for that and other reasons I was compelled to lay aside the study of the language altogether and employed my pundit in translating the Hindu shastras.

Perhaps you do not know that we have moved. Well, we have; two weeks ago we began housekeeping. All married people who read this letter can of course recall the auspicious occasion when they set up house keeping, with what pleasure they looked forward to the prospect of eating together their own bread in their own house from their own table and sitting by their own firesides in their own chairs etc.—and the reality came not the least short of the anticipation too. Now Indian housekeeping differs so widely from the Canadian that the comparison would scarcely go beyond the anticipation. Here, housekeeping does not mean having a home, it is a perpetual camping out and the house is simply a place to stay.

This house was built seven or eight years ago by the Rev. A. J. Marshall, the present editor of the Free Baptist of Minneapolis, who was for some years a missionary in Balasore. The walls, floor, ceilings, and verandahs are all of brick, plastered inside and out, and all whitewashed but the floors which, to keep out white ants, or perhaps for contrast, have been tarred. The ceilings consist first of large beams of hard wood passing from side to side of each room across which are placed smaller pieces of the same; these support a layer of tiles which, in turn, support a layer of brick work and mortar. One would hardly think that the heat could penetrate all of this, but it does, and to such an extent that in the middle of the day the stair rooms are unbearable.

There are four rooms down stairs all in a row from East to West, and two up stairs, a long veranda on the South or front side, and a short one on the North. The house of course has no windows or flue but has about twenty wooden doors provided with alate like those of venetian blinds.

Beside these outside doors there is the usual number inside the house. The "compound," that is the plot of ground on which the house sits, consists of about an acre and occupies the S. W. right angle formed by the crossing of the great juggernaut road and the main road which leads to Balasore. It was once surrounded by a hedge and had a flower garden, but at present the vegetation has all run wild.

We are about half a mile nearer the city than we were at Mrs. Smith's and just across the road from our brother missionary Mr. Griffin. Miss Hooper still boards with Mrs. Smith who, otherwise would be alone. Our present situation is nearer our work than before. Almost any hour of the day we can look out on the road and see the pilgrims either going South to Juggernaut or North to bathe in the Ganges. Last night I talked to a party of men on their way to the

sacred river to find salvation by bathing in its waters. The best I could do with them was to exact a promise that on their return they would let me know whether or not they had found the salvation they sought. This morning on passing out our gate we found another *dondobote* measuring his way to Juggernaut. If you can think of a man measuring with his bare body the distance from Grand Falls to St. John, when every day is as hot as the hottest you have in N. B., and at each prostration striking first his forehead and then his right and left cheek against the burning earth, and under a vow never to pronounce another word but that of his god, you will have a fair idea of a *dondobote*.

I asked the fellow this morning how long he had been on the way at which he held up eight fingers for eight months, but he would pay no attention when I tried to show him the fallacy of his proceedings.

I feel sure that no Free Baptist in N. B. could live here twenty-four hours without taking a vow that he would do his utmost with hands and tongue and heart to win these lost ones to Christ. At night the last thing we see is the trudging of Juggernaut's pilgrims, and the last sound we hear is the noise of their impure songs. In the morning the scene is unchanged, the long rows of men with dirty clothes and palm-leaf umbrellas are still trudging by, some going to and some returning from that hideous image, Juggernaut. If you could sit by me just now I could show you not a hundred feet off just such a row of men as I describe.

A. B. BOYER.

Balasore, Oct. 1st. 1887.

Montreal Correspondence.

Mr. Editor: As the trains came to a stand still this morning I was obliged to spend Sunday in the Commercial Metropolis of Canada. I put up near the G. T. R. Depot in a hotel run by English speaking people, the Proprietor of which is a Genial Irishman. But most all the French here, I am told, can speak English fairly well, by which they have the best of it, as many of the others are dumb in French. Having arrived at six a. m., tired and sleepy, I went to bed from which I emerged in time for dinner refreshed and anxious to make the most of my short visit. I started for Mount Royal the place of all others from which the city and country far and near can be seen. Mount Royal is about one and a half miles from the harbor (River St. Lawrence of course) and from the base of the Mount to the river and about the same distance on either side this imaginary line stands the city of Montreal, which makes it 3 miles long by 1½ deep. It may be larger and perhaps smaller; I could get no two men to give me the same dimensions, and so judged it as it appeared to me. But appearances are often deceptive, you know. The city bends with the river, and in shape is like an elongated half moon, if you have ever seen one, and hugs close to the base of the Mount upon which in 1536 the chivalric Cartier hoisted the Banner of France. What changes have taken place since; how many lives have been sacrificed over the possession of the country. Avarice in kings as in other individuals is an absorbing, destroying propensity; and yet we believe that Providence designed that this country should be ruled by the Anglo-Saxons.

From the top of Mount Royal the view is magnificent. On clear days the green mountains of Vermont are discernable, the country around is comparatively level. Looking South East the Busherville, Bellisle and other mountains loom up in the distance; and look to which point you will, the view presented is more than half Woodland. Mount Royal itself must be a charming place in summer, covered with oak trees, excepting the grounds around a large summer house on the west end. At the base, on a line with the G. T. R. Depot and the Windsor Hotel (the first hotel in the city) stands the beautiful residence of the late Sir Hugh Allan. The G. T. R. and C. P. R. Co's are each building a new depot; they are about 300 yards apart, the G. T. R. station being close to the old one and all brick; the other which is to be of hard limestone is smaller and nearer the mount. The Windsor hotel is 186 paces long and 6 stories high. I have given you about all I could find out in one afternoon, excepting that frogs are getting scarce.

B.

A PUBLIC BURDEN.—The last census shows that there are 59,258 prisoners in the United States; 67,067 inmates of almshouses; 91,959 insane; 76,895 idiots; 48,928 blind persons; 37,878 deaf mutes; a total of 381,985 persons in this country who are wholly or in part a burden upon the community.