

TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.
WEDNESDAY, JANUARY 19, 1887.

—DISOLVED. The Parliament of Canada has been dissolved. Elections for the next Parliament are to take place on Tuesday, February 22nd.

—A GOOD WORK. The Evangelical Alliance of St. John has resolved to re-open in that city the home for reclaimed women. It is such a work as should have the warm sympathy and hearty support of all good citizens. Aid is solicited to carry on the work, and we trust there may be a generous response.

—DATES. The change of the dates on labels of subscribers who have paid, are being made as rapidly as possible. Subscribers will please remember that the removal of the office of publication necessitated the putting the whole list in type anew, a very much heavier work than any one not acquainted with the business can imagine. But we are making good progress with the lists and soon will have them all right.

—A WELCOME. "General" Booth received a hearty and indescribably noisy welcome on his return to England from his visit to this continent.

In the Christmas War Cry (the English edition) a retrospect is given to the "Army's" work for the year. It states that the corps have increased by 427, the officers by 1,116, and the number of meetings held weekly by 4,237. The amount of money received was £88,430, of which £17,600 is called the "spiritual fund," whatever that may mean.

—A GOOD POINT. Here is a strong point made in favour of shutting up the rum shops. The proprietor of a meat shop being asked for a contribution towards the expenses of a temperance meeting, said, "There's your dollar. I've sold more meat in one day since this town voted no license than I used to sell in a month when we had the saloons."

Business men, from a business point of view alone, ought to oppose the traffic which robs them. It is an amazing thing that they do not see it.

—A WORTHY PROJECT. We learn that Lady Tilley has arranged a plan for the erection of a hospital. The Government has given a site just below Government House. It is proposed to lay the corner stone on the 20th June next, the fiftieth anniversary of the Queen's Coronation, and it will be called "The Victoria Hospital" in commemoration of her Majesty's Jubilee.

Subscriptions to the work are solicited. It is certainly a worthy project, and will, we think, be practically endorsed by the people generally.

—THANK YOU. We have to thank the many friends of the INTELLIGENCER who have in these late weeks been interesting themselves in the increase of its circulation. Their efforts have not been in vain. We trust they may be well repaid for all they have done. Those also, some of whom have written us, who have not succeeded as well as they had hoped, have our sincere thanks. We feel assured that their efforts will yet bear good fruit.

We venture to express the wish and hope that all the friends of the paper will continue their efforts in the year to come. There are but a few more subscribers to be secured, and we hope they will be.

—EDUCATION IN FRANCE. Dr. Field, the accomplished editor of the N. Y. Evangelist, is now making a European tour. He writes exceedingly interesting letters to his paper. Writing of France in a recent letter, he says that France is going ahead rapidly in providing education for her children. Forty-five thousand school houses have been built within the last five years; Education has been made compulsory; it has also been secularized. This latter feature has probably been carried too far, but it has been done to weaken the influence of the priests, by enabling the children to read, write and cipher without being compelled to repeat Ave Marias and pater noster.

—DEATH OF AN EDITOR. Rev. A. A. Smith, editor of the Free Baptist of Minneapolis, died quite suddenly on the 5th inst. While we had no personal acquaintance with Bro. Smith we had come to have a high regard for him from reading his excellent paper. He was an earnest and enterprising Christian, successful alike in the pulpit and in the editorial work to which he was devoted for several years. The brethren in the West will greatly miss him from their work, in which he was a wise leader. He discharged his duties well, was faithful to the very last, died at his post, and has entered into rest and reward. May there be found some one worthy to take up the work he has laid down.

—STOPS. The N. Y. Tribune in some New Year advice counselled a large number of stops. There were forty of them in all. Among them were: "Stop furnishing your friend with the minute particulars of your bodily ailments," "Stop working too hard," "Stop working not hard enough," "Stop sending two newspapers, something I've just dashed off and haven't stopped to correct," "Stop over-eating and under-exercising," "Stop envy, hatred, malice, and all uncharitableness."

These and many other things are good to stop. As Sam Jones would put it, "Stop your meanness," by which he means everything harmful to you and others and displeasing to God. Stop them all.

—THE LABOUR PARTY. The Workmen's Party (so called) in the United States promises to be a powerful factor in future political campaigns in that country. A great convention, composed of representatives from every part of the country, is to be held next month in Cincinnati. The various trades' unions, farmers' leagues, Knights of labour etc., etc., are to be represented.

How much harmony there really is amongst these numerous societies remains to be seen. Perhaps they can form a strong union for political action, but it is quite as probable they may be like a rope of sand. Meantime, every politician in the country is seeking to make it appear that he is the special friend of the workman.

—HIS REASON. A Methodist pastor in the United States who says he endeavours to have all the families of his congregation take the denominational paper, gives his reasons thus:—

It makes a splendid sub-pastor, building up every family it enters in the doctrines and economy in the usages and esprit de corps of our Church. So long as our families are habitual readers of our own Church paper, there is but little or no danger of their being drawn off to other Churches, either for their preaching or for their sobriety. The paper keeps them in living sympathy with the whole Denomination, and thus creates in them the spirit of loyalty and devotion to their own particular Church.

The same is true of this and every other properly conducted denominational paper. Brethren, get it into the families of your charges to help you in your work, and to help forward, the general work.

—THE GRUMBLER. He is everywhere, and has his sour and snarling say about everything and everybody. Nobody pleases him; nothing is just as he thinks it ought to be. He never opens his mouth but to find fault, and he looks his dissatisfaction when he does not speak it. He never helps anybody, and he obstructs every undertaking which is so unfortunate as to have him connected with it. He doesn't really love anyone nor any cause, and he makes it very difficult for anybody to have kindly feelings towards him. He evidently thinks that wisdom is personified in him, and is mad at all the world for not taking him at his own estimate. He is a sorry and troublesome character altogether. It is cause for regret that there are so many like him, and for gladness that there are no more.

It is useless to try to improve him by arguing with him. The most and best that can be done is to bear with him, and will develop your patience—

—him:

—STEWARDS. In the resolutions to do more good things and to do all things better this year than last, did you resolve to give more honor to the Lord with your substance? There are many people who have sadly failed in this former years. It will be too bad if they continue to make the mistake and commit the sin of withholding from the Lord what they ought to devote to His cause and glory.

O that Christians were more deeply impressed with the truth that they are stewards, and that God holds them accountable for the use they make of what they have in trust.

Every branch of Christian work needs help. Zion languishes for lack of it. Brother, sister, do your part. Do it promptly. Do it heartily. Do it for Jesus sake. Rich spiritual blessings attend those who hold themselves and their possessions subject to Christ's requirements; while withholding more than is meet "tendeth to poverty—spiritual poverty always, and the other poverty sometimes.

—NO CORRECTION YET. Several weeks ago we called the attention of the editor of The Christian Witness (Boston) to the fact that he had made misstatements about the Free Baptist Conference of New Brunswick and Nova Scotia. Three issues of that paper have appeared since, but in neither of them are the misstatements to which we directed attention either corrected or attempted to be justified.

There was at first room to assume that the editor of the Witness had been misinformed or had in some way gotten a wrong impression of the action and the men he so hastily and uncharitably criticized. We hoped, for the sake of the cause he essays to advocate, that his strictures were based on wrong information. But his failure to make the amende honorable after his attention has been called to the unfairness and untruthfulness of what he wrote makes it difficult if not impossible longer to believe that the misstatements were other than intentional.

The best meaning man in the world may be given a wrong impression of any matter, and from that wrong impression be led to say and write incorrect things. But no fair-minded and honest man will, either by silence or otherwise, be a party to the circulation and perpetuation of an untruth after it has been pointed out to him. It is not necessary for us to characterize the action of the Witness; we simply state the facts; our readers can and will form their own judgment.

FAITH AND OBEDIENCE.

Faith and obedience must go together. "Faith without work is dead." Seeds of life in the heart are often unfruitful because of delayed obedience; latent convictions are all too common. Not all, indeed very few, act up to the measure of their faith. Faith needs obedience to give it development. Its power is multiplied as soon as it is used, and in proportion as it is used. Plants beneath a rock scarcely live, but the moment they are allowed free action, they seize the sunlight, drink in the air and dew, and grow to vigour and beauty. Just so faith grows when accompanied by action. There are thousands of unconverted persons who would find peace in God at once if they would only do what they believe is their duty. They will believe more and be blessed more in their faith, the moment they begin to act on the faith they have.

"With the heart man believeth unto righteousness," but confession brings salvation. Every act of obedience increases faith. If Christians used, that is, obeyed, their faith more readily, they would believe still more firmly, possess more true spiritual life, and be stronger for service. Action—the obedience of faith—is the need of time, both among Christians and those who would be Christians.

THE CANTREEN.

As promised in a previous issue we now give some attention to the Canteen of the Infantry School in this city.

For a good while there have been mutterings of dissatisfaction with the way it is conducted, and there is a strong and growing feeling that it ought not to exist at all. With the latter feeling we are fully in accord.

The Regulations ("Queen's Regulations and orders for the Army," they are called) say that "Canteens are established in Barracks for the exclusive use and convenience of the troops, and for the ready supply to them of wine, malt liquor, groceries and other articles." So far as we are informed the Canteen here does not sell groceries nor anything except liquors. These it sells quite abundantly it is believed, and if not to all comers, to a very large number who are in no way connected with the Infantry

School except as patrons of its bar. It is simply a grog shop.

The civilians who go there for drinks are supposed to have permits from the officer commanding the school. The Regulations provide for permits thus:

"No civilians are to be permitted to enter the Canteen without the knowledge and permission of the commanding officer in the barracks, who will exercise the greatest caution so as to prevent the semblance of complaint of civilians being allowed to purchase articles, particularly liquor, therein; and, under no circumstances will they be allowed to enter the Canteen during the hours prohibited by the licensing Acts in force for the time being."

It would appear from this section that even the civilians who are permitted to enter the Canteen are not to be allowed to purchase anything, and that they are to be particularly prohibited from purchasing liquors. And yet it is believed that the most of those who are permitted to go regularly to the Canteen here go expressly to get liquor, which, of course, they do not get without paying for it. There would seem to be need of a little more of the "caution," which the Regulation provides for, exercised in the issue of permits.

And what about the reference to the Licensing Acts in force? We take it to mean that the Canteen is not to be a resort for lovers of the ardent at times when they cannot get drink in licensed groceries. In the case of this city, where there are no licensed rum shops and where the C. T. Act prohibits rum-selling, it must be understood to mean that no persons, other than members of the Infantry School, are to be allowed to enter the Canteen at any time. The commanding officer has clearly violated the rule in issuing a single permit.

There is a section of the Regulations which raises the question whether the sale of liquors, in the Canteen, even to the troops, is not wholly unwarranted. It says the sale of liquors is "strictly prohibited at home stations, but at foreign stations the sale is permitted at the discretion of the commanding officer." Is the Fredericton Infantry School a "home" or a "foreign" station? Perhaps in the Military understanding it may be a foreign station, though we incline to the opinion that it is not. But, even if it be a foreign station, the sale of liquor in the Canteen is not compulsory, but is "at the discretion of the commanding officer." He can have it sold or not as he likes. Why should there be a rumshop in the barracks in a city which has again and again, in the constitutional way, declared that it does not want the traffic carried on within its borders? This is a question which our citizens may well consider, and which we commend, also, to the consideration of the officer in command of the Infantry School. We think he will be disposed to give it fair thought.

There has been considerable temperance work done amongst the soldiers here. They have had a temperance club, and only last week a Division of the Sons of Temperance was organized amongst them. Sir Leonard Tilley has actively interested himself in the matter, and has, doubtless, had much good influence over the men. But all that is done is largely neutralized by the presence of a grog shop in the home of the men. It is well to do everything possible to get them into a Division, but these good efforts will have better permanent effect when the grogery is closed.

There are young men in the School—so, at least, it is said—who never drank intoxicants till after they enlisted and were tempted by the Canteen. It is worse than a shame that such temptation should be put in their way, by authority.

The Canteen in Camp was abolished a few years ago because it was found to be an injury, and dangerous. It is not less so in the barracks. The sooner it is removed the better. We believe it will be abolished. It ought to be done at once. But if it is not done immediately it will become the duty of the Police authorities to proceed against the place for selling liquors in violation of the C. T. Act.

ANOTHER OPIUM DIFFICULTY.

The latest complication caused by the traffic in opium, which the aversion of Europe has thrust on the Government of China, is shown in the negotiations about the cession of Macao to the Portuguese.

Macao is an ancient town situated on a promontory of an island at the mouth of one of China's big rivers, within a short distance of both Canton and Hong Kong. It is an important strategic position in time of war, and in time of peace might be, as it often has been, a favourite haunt of pirates and smugglers. Three centuries ago, when a voyage from Europe to China occupied the better part of two years, and when the mariners of Portugal reaped a full share of the

glories of adventurous navigation, Macao was the headquarters of bands of pirates, by whose destruction the Portuguese earned the gratitude of the Chinese government, and the reward of being permitted to settle on the peninsula. They enjoyed the privilege, usual with European settlements in Eastern lands, of being governed by their own laws; but the Chinese in their midst were subject to Chinese authority, and to that authority they themselves paid rent as lessees of the place. For a time, under these conditions, Macao flourished and grew big; it developed into an important trading centre; it was made into a powerful fort. With a sense of their growing greatness the spirit of the settlers chafed under their semi-subjection to China, and when, in the middle of the present century, that country had been temporarily paralysed by other foes, the Portuguese governor, Amaral, seized the occasion to declare Macao independent, to expell the Chinese officials, and to refuse longer to pay rent. China's hands were tied; she was limited to a protest; but that protest she uttered, and has stood by till this hour, resolutely refusing to recognise the rights usurped by Portugal. Nor were those rights of much avail. For even previously to that the current of commerce had been setting in another direction, and, with the acquisition of its neighbour and rival, Hong Kong, by England in 1843, the decline of Macao continued in good earnest, till to-day it is a sleepy solitude, with many deserted streets, that would form a ready refuge for its original tenants, the smugglers. This fact, however, invests it just now with especial importance in the eyes of the Chinese, who, having at last, in their anxiety to limit the opium trade, succeeded in getting England to agree no longer to protect the contraband traffic at Hong Kong, are naturally desirous of also stopping up the only other regular avenue of opium smuggling at Macao. This has led them at length to consent to what they have steadily refused for hundreds of years. It is proposed that Macao shall henceforth belong to Portugal as much as Hong Kong belongs to England, if only the Portuguese will prohibit smuggling. But it is also being pointed out, that the remote consequences of this step may be much greater than they are now foreseen to be because, some bellicose power might ultimately buy or take the territory, and use it as a base of operations against China herself.

Correspondence.

OUR PHILADELPHIA LETTER.

Since writing my last the celebrated Messaros' trial has been finished in the supreme court of Pennsylvania, and has resulted in his acquittal. It lasted seven days, and some thirty-five witnesses were examined. Rev. Waldo Messaros is an eloquent Greek who preaches in this city to what was once a Presbyterian Church, but a few years ago it seceded and became an Independent Church; they elected Mr. Messaros, as their pastor, he was ordained by a council of Free Will Baptist Ministers, hence he hails as a Free Baptist, but his church has no connection whatever with the body. The Church was small and weak at the commencement, but it has grown until there are between three and four hundred members and a regular congregation of twelve hundred. Mr. Messaros has, by his eloquence, drawn about him a large number of wealthy but rather questionable men religiously. They are club men largely, being polite, sporting men and general free thinkers, but he has also some, good men and true. They have fine music, large gatherings, eloquent preaching, with but little gospel and less religion. This, at least is about the reputation they get in this city so far as I have been able to learn. They pay him four thousand dollars yearly as salary, and esteem him highly for his eloquence. The recent trial grew out of a complaint laid by one Mrs. Coulson, who was a member of his church, a very active worker and much devoted, apparently, to the public charity of the City.

She claimed that on the 21st of June last he came to her house and made an assault upon her, and that he was caught in the attempt by her husband, a Dr. Bucher, one Tarbit and her sister. But it brought out by the trial, that the whole thing was planned and executed as a conspiracy to ruin Mr. Messaros and put him out of the pulpit, and all because he would not give her husband a letter of dismission from the church and had threatened to expose some of her financial crookedness in her Charity work. It was proved that she invited Mr. Messaros to come to her house at a given hour upon a set day she also invited Dr. Bucher, Tarbit and others to be pre-

sent, and she stationed them in different parts of the house within call. She did all this, she says, because she expected to be insulted by him when he came. But Mr. Messaros proved that she made the assault, two men who were passing the house at the time, the door being open and the windows of the parlor both being up half of the lower sash, swore that they saw the whole transaction and fully corroborated the statement made by Mr. Messaros. He said that he went to the house and was shown into the parlor by Mrs. Coulson, and that he told her that he could not do it as she had told him enough about her husband's character to forever preclude the possibility of his giving him a letter, as he did not believe in recommending an unworthy member to another church for the sake of getting rid of him. After talking some time in that strain he arose as if to go and was standing by the piano and she came forward and threw her arms around him and screamed and called "Charly! Charly!" Her husband ran in from his hiding place and caught hold of him, and threw him down, then rushed in Dr. Bucher and Tarbit and also her sister, who had all been waiting till she would call.

It also transpired that Mrs. Coulson had actually written to five different newspaper-men of the city requesting them to send reporters to a particular court room as there was to be an investigation, at a given hour, in which she was interested, and she wished to be fairly represented. Those letters bore evidence in their date that they had been written the day before the alleged offence was committed.

The whole thing was most certainly a vile conspiracy to ruin the minister. She stated to a friend that he had taken especial pains to cut her friendship and that she would be avenged. If she could not "rule" she would "ruin" him.

The verdict of the jury "not guilty" was received with much applause throughout the city. Yet a few, who are willing to believe anything derogatory to the character of a minister of the Gospel, are very much dissatisfied with the verdict.

Mr. Messaros has been advised to enter suit against the Coulsons for conspiracy and defamation, but he has decided not to do so, which I consider a very wise decision.

W. DOWNEY.

GENERAL RELIGIOUS NEWS.

—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu Mohammedan parentage, recently marched in a Sunday-school procession.

—The Rev. Lorenzo Lyons went as a missionary to the Hawaiian Islands in 1832, and, having labored there the entire fifty-four years without leaving the island, died October 6th, in the eightyeth year of his age.

—The West Coast of South America has 12,000,000 of people, whose religion is the most degraded form of Romanism.—On all this coast not more than four or five missionaries are preaching to the people, and demands come from various nationalities asking that the Christian truth be preached to the masses all along the West Coast.

—Ira D. Sankey, the evangelist, has just returned from a two months' visit to England, where he went for purposes of rest and private business. While there he received many pressing requests to hold public services in many places; but under the circumstances he felt compelled to decline these invitations, except in two or three special cases. His popularity with the people there has not diminished, and their anxiety to hear him was as great as ever.

—Forty-eight years ago a notorious prize-fighter in Liverpool, England, was converted to God. "Ned Sumners," the champion, became the cabman's missionary, and soon earned the title of the "Cabman's Bishop." His figure was massive, his face beamed with love and pity, his heart overflowed with compassion for all that needed it. During nearly half a century he labored with abundant success, and won the respect of all men. A few days since he was found dead, kneeling at his bedside, his hands clasped in prayer. When "Happy Ned," as he was called, was laid in the grave, the Bishop of Liverpool and all the clergy and ministers of the city attended the funeral, while thousands of wealthy citizens, one hundred and fifty cabmen with their vehicles, and 150,000 persons attempted to join the procession.

DENOMINATIONAL NEWS.

Rev. E. B. Grey passed through this city last week on his way down river. He was going to King's Co., and possibly to Westmoreland. He intended to be absent about two weeks. Bro. G. is in good health and ready for work.

NOTICE.—The next session of Yarmouth and Shelburne Quarterly Meeting will be held with the F. B. Church at Pubnico, N. S., commencing First Saturday in February next, at 2 o'clock.
J. W. TRUMAN.
Q. M. CLARK.
Lower Argyle, Jan 7th 1887.