

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

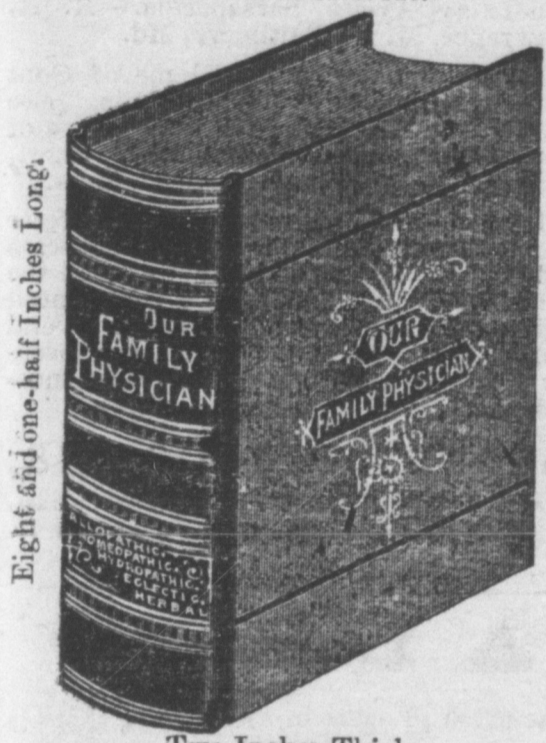
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NOTES AND COMMENTS.

FEMALE DOCTORS. New York has fully one hundred and fifty female physicians. Brooklyn and other cities in the vicinity have about another hundred and fifty. And they thrive. Among those in New York City there are quite a number who have incomes of \$10,000. Two or three make yearly sums ranging from \$15,000 to 20,000; and one has averaged, for the last four years, a steady income of \$25,000.

UNSELFISH. The Rev. J. D. Brown, a successful revivalist of Illinois, a soldier who lost an arm in the war of the rebellion, was granted, about a year ago, a pension and received about \$7,000 which he at once devoted to the Lord, and is using it to build and maintain churches in the district where he resides.

DISTRESSING.—A contemporary tells of a very distressing case which occurred recently in a church. The collection was being taken and one lady in anguish whispered to another: "What shall I do? I have no change less than a ten cent piece!"

AUSTRALIA'S GOLD. The gold mines of Australia continue to be very profitable. Some of them are more than 2,000 feet in depth, and many will be sunk even lower than that in the near future. This is contrary to the predictions of old mining experts, who said many years ago that no gold would ever be found in Australia at a depth greater than a hundred feet.

AN ARCTIC RAILWAY. An arctic railway is being built by an English company. The line starts from Lulea, at the head of the Baltic, and it is to run in a North-Westerly direction to Ofoten Fiord, on the Norwegian Coast. Lulea lies a few miles south of the 66th parallel, and the line, which enters the Arctic Circle 80 miles from its starting-point, may fairly be called an Arctic railway. One hundred and sixty miles of the line are already laid, and the work is proceeding at the rate of three-quarters of a mile a day. When completed, it will probably be of considerable commercial importance, for it will tap a region singularly rich in mineral and forest wealth.

"ALL SORTS." The curious medley of races reached by the Missionary Station at Monastir, European Turkey, says the *Independent*, is shown by the record of the church in that city. At the last communion of the Monastir Evangelical Church four were admitted on profession of faith. Of these one was an American lad, son of one of the resident missionaries, one was a Greek one a Bulgarian girl, and one was a Gypsy maiden. Among the members of that church there are also Albanian and Wallachian converts. The missionaries of the American Board at Monastir live almost in a state of blockade. Only one of the roads leading out of the city is open to traffic, all the others being in the hands of brigands. These enterprising robbers come to within a mile or two of the gates of Monastir to waylay and carry off for ransom unlucky travelers who have ventured to expose themselves to capture.

BIOGRAPHICAL SKETCHES.

No. 1.

ELDER ASA MCGRAY.

This pioneer of Free Baptist principles was born in North Yarmouth, Me., 1780. He was brought up a Methodist and received a license to preach in that denomination in 1813. At about that time he joined the F. W. Baptists by whom he was ordained in 1814 and soon after came to Nova Scotia, arriving at Windsor in 1816. He was the first F. W. B. minister of the gospel in this Province. The next year after his arrival he came to Barrington and organized the first F. W. B. church at Cape Sable Island, Mar. 22, 1821. It may interest you to know that there were 19 members at the outset, of whom John Cunningham, jr., and Albert Swim had their names first on the roll. An interesting contribution to the personal history and work of Elder McGray is found in the history of the Free Will Baptists of the United States. We read there that "Asa McGray had been a licensed preacher among the Methodists, and in 1814 or a little before he united with the F. W. Baptists; but this change of church relation never alienated him from the people of his early associations. In Sept. 1816 he went to Windsor, Hants Co., N. S., and was the first F. W. B. minister to unfurl the banner of the Cross in the Province. He soon organized his first church and for 27 years he was a voluntary exile in that land where other churches were soon planted, ministers ordained and the Barrington Q. M. organized."

The mention already made of 27 years covers his whole ministry in N. S., until his death in 1843. An extract from the F. W. B. History quoted reads thus, "Rev. A. McGray had now been 10 years in N. S., and his field of labor had been in many respects a trying one. But the assurance that the Christian's labor is not in vain in the Lord was his hope, and the Divine promise 'Whatsoever is right, that shall ye receive,' was his personal comfort. He realized the fulfillment of both, so that while his own soul was blessed with great peace, the church at Barrington (Cape Island) now numbered 130 members, and in his vicinity were three other churches and as many ministers. There were also many Christians of free sentiments scattered over the Province in connection with no denomination."

During all these years the name of Asa McGray was as closely identified with the work and progress of the Cape Island church as that of any English king with the events of his reign in the ordinary history. He instituted the first Sunday school. The records of the church show that it was voted for each member of the church to pay Eld. McGray "7-6 per year continually."

Alive to denominational extension where believers of kindred sentiments were to be found, he visited Beaver River shortly after the Baptist church of Yarmouth; in 1827 had excluded its open communion members. Quite a number of these resided at Beaver River. Afterwards in 1841 he again came introducing Elder Kinsman Davis who aided in a glorious revival, and wrought the Free Baptist materials into organic form. The influence of Father McGray in other respects was felt beyond the bounds of his own church. The neighboring churches of the same faith were united in an annual Free Will Baptist Conference as early as 1834.

The *Presiding Elder* until the union with the Christian body under the F. C. Baptist name in 1837, was none other than Elder McGray, through whose official title there appear at once, the organizing genius, and the early methodistic impression.

One who knew well of his visit to Nova Scotia as reported by himself says. He had a mission to Cape Island to preach the gospel. At the time, he heard that they had threatened to kill him if he came, but God had sent him. At the first meeting he had an impression regarding one woman present, that she was a Christian, which afterwards proved true; and indeed, she was the only Christian living on the Island. He had a strange impression that his message that night would have a peculiar sanction of God, and told them he should in-

volve the judgment of God upon them. As an immediate result the heads of all the families present instituted family prayer, the minds of the people were favorably affected of the truth, and he who came with a sense of danger to his life, was persuaded to remain to expound the word more fully.

He said of himself that he was brought up on a farm but that he did the Lord's errands.

After arrangements for the Union of the Christians and Free Will Baptists were made at Argyle in 1836 and completed at Cape Island in 1837, some one is said to have enquired of Elder McGray how he could be reconciled to the presence of one particular Elder of the new Conference. He replied that he "held the brother with a trembling hand." This private conversation was reported and produced an alienation which resulted in the separation of Elder McGray from the Conference and the Cape Island Church withdrew from the Union.

A F. W. Baptist minister named Cheney then came over from the U. States and the church was reorganized in connection with the F. W. Baptists.

We cannot urge for Father McGray that he was without flaw of disposition or conduct; he was not always sustained by his brethren in the details of duty; but his work remains to attest his force of character, well and honorably directed.

Among the people where he made his home, his activity was manifest for the general weal. The bridge at the Centre and the Dyke at South side are abiding evidences of his genius for leadership and improvement.

According to past standards of ability he was an energetic and interesting preacher. Elders Edward Reynolds and Albert Swim were baptized by him. His remuneration was by no means sufficient for subsistence. He had plans of work, which, as now adopted on a large scale are called original, but were simply in imitation of the great apostle who laboured with his own hands to meet the charges of preaching the Gospel to those whom he loved.

After a faithful life, honored of God, this worthy man passed away to join the throng of those who had heard and believed the promise of a loving Saviour that "Where I am, there ye may be also." He died at Wood's Harbor, Dec. 1843.

E. C.

A Japanese View Of Strong Drink.

The Presbyterian mission at Kanagawa, Japan—a small company of faithful workers—represents our Christian faith in that great city of over one hundred thousand inhabitants. The mission is very prosperous, its success necessitating the tearing down and building larger their church three times in five years. The progress of the church seems the more remarkable because Kanagawa is not an open port.

It is customary for the police of this city to meet together and discuss the interests of the city, at which time they have a great deal of "soka," and often getting very drunk and breaking up in such a row that many of them lose their positions. Not long since there were gathered about eighty policemen, and after a brief interchange of experiences—really, the feast seemed the most important part—gayly-dressed servants brought in the soka and beautiful cups to drink from. Some of the finest porcelain in the world is made at Kanagawa.

While the soka was being poured in the dainty cups, Osita, one of the policemen, rose to his feet and clapped his hands together to attract attention. When all was still, he astonished his friends very much by saying:

"My brothers, we are children of a great city; the people have trusted us with the care of this city. They can lie down and sleep because they think we will be true to our duty and watch that no harm comes to their homes or their property; for that reason we ought not to drink soka."

Here the eighty cups that had been filled were set down untasted on the mats.

Osita continued: "We know, when we drink much soka, that it makes dogs of us. We howl and rave and roll in the dirt, and forget that we are men—forget the city and the people we have pledged ourselves to care for. I know it is wrong to drink, I do not

mean to taste another drop; and I hope you will not."

We suppose this was the first temperance lecture by a Japanese in Kanagawa, and it made a great commotion. A messenger was sent to tell the mayor, and he sent for Osita.

"Where did you learn to talk this way, Osita?" demanded the mayor.

"I learned it of the missionaries," said Osita, boldly; "they never drink soka, and they teach us that it is wrong to drink it and that it displeases the one true God. You know yourself, honorable mayor, that drunken men can not take care of a city or follow your command."

The mayor was so pleased with Osita's argument that he commanded that no policeman should drink soka when on duty.

Pulpit And Pew.

For the Pulpit:—

Dr. Pentecost recently indulged in good-natured railery against the Monday morning ministers' meeting, advising his brethren to steer clear of such gatherings. "Better go on to the street," he said, "and talk with the first man who is shoveling coal, or digging up the street, or engaged in any kind of coarse manual work. You will gather more fresh ideas from him than from talking over yesterday's sermons with the parsons."—*The Congregationalist*.

Every pastor may interest his people in the church paper by a little tact. We heard, the other day, of a young minister who is in the habit of asking his members as he chances to meet them if they have read such an article, by such a writer. In this way he keeps his people in mind of the paper. They expect him to catechise them, and they do not like to confess either ignorance or indifference. This is a capital plan. If pastors would try it, they would find it very helpful. The people would soon get into the habit of reading their paper regularly. We heard of another little piece of tact practiced by a Christian daughter with her unchristian father. She was in the habit of placing the church paper on her father's table, but always on top of political papers, as much as to say, "This claims your attention first." It is needless to say that this plan had the desired effect.—*The Cumberland Presbyterian*.

For the Pews:—

Don't look about you during prayer. It is an unseemly practice, as irreverent as it is common. You will help the preacher best by looking at him. Don't sit with closed eyes and averted face. Don't grumble if the sermon is not first class. Don't be too devotional when the collection is being taken. It is well to look upward, but not so intently as to miss the plate. Don't fail to speak a pleasant word to strangers before or after church. Kindness in the pew is as likely to win them as power in the pulpit. Don't stand dumb during the singing. If your voice is poor, make the best of it; if the tune is new, try to learn it; if familiar, join heartily in it. Don't read hymn-book or Bible when you ought to be listening. Even when not interested, Christian courtesy will try to appear so, if only for other's sake.

Says George William Curtis: "It is in the church that Mrs. Grundy nods supreme, and holds highest her virtuous hands of horror. She does not permit the clergyman to do what he thinks right and best, but insists upon what she thinks he ought to think right and best. The very person she has invited to take charge of her is the very one she will not suffer to do this, that, or the other. Why don't the ministers break Mrs. Grundy's head?"—*Morning Star*.

MR. FOSTER'S SPEECH.

The following is the fullest report we have seen of the speech of Hon. Geo. Foster as Napanee, Ont., which certain people endeavored to make appear a plea for license in preference to prohibition. It is as strong and thoroughly and sensibly prohibitory as any utterance could be.

Mr Foster began by giving an interesting review of the progress of temperance work as exemplified in the history of the W. C. T. U. and other temperance organizations. Within a period of 50 years the advance has been marvellous, and left no room for doubt or despond-

ency. The lines on which the agitation proceeded were simple, and universally agreed upon. They were the lines of moral suasion and legal restriction. In both, the rule held absolute of progress from the less to the greater.

The moral suasion of 50 years ago had become broadened in scope, and varied in application. Then it consisted of the appeal to the feelings, the simple affecting story of personal ruin and rescue, told by one whose experience gave warmth and glow to the recital. Then followed the appeal to prudence and reason, and so gradually it widened until now it sweeps the whole circle of argument drawn from social, economic, religious and patriotic grounds. This line of advance must not be abandoned. The tongue, the pen, the pulpit, the school and the personal impassioned appeal must be kept in constant requisition, teaching and enforcing the great truths of the temperance reform.

Side by side with moral suasion has marched and must always march the restrictive force of law. To lessen the places of temptation is as necessary as to save the tempted. We must prevent as well as cure, protect as well as rescue, and so law comes to the aid of suasion.

In legal restriction the same rule of progress holds good. The less comes before the greater. First the traffic is practically unlimited, then the most glaring excesses are curtailed and restriction follows restriction as public sentiment makes and enforces its demand. The permission to sell becomes hedged around with prohibitions, and we have the license law or incomplete prohibition. One step further, when public opinion demands it, and the veto power is granted so that the communities may forbid the sale over limited areas. The final step is complete prohibition in which the permission to sell is eliminated, and the restrictions reach their maximum of degree and power.

One says, I am consistently opposed to the principle of prohibition but I believe in license laws; another declares himself a prohibitionist but uncompromisingly opposed to license laws. He, the speaker, was in favor of both. Until complete prohibition was obtained he would place restriction after restriction around the permission to sell, and enforce them so far as public opinion would allow. When complete prohibition could be had he would gladly welcome the complete restriction in place of the partial. The only effectual parts of a license law, so far as checking the evils of the traffic were concerned were the prohibitions that formed a part of it. As between free sale of liquor and a license law or restricted sale, he was in favor of the license law; as between this and a prohibitory law, he was in favor of the latter. How could prohibition become law? Reason and experience alike taught us. Law is the result of a process of growth. The truth must be sown in the public mind, it must ripen into sentiment, this sentiment must become predominant and must then express itself in statutory enactment. That is the way in which we get all laws. In one sense you can no more make a law than you can make a flower. Both must grow under favorable maturing conditions. So has it been and must be in temperance legislation. Every restriction which forms a part of license laws was obtained in this way. Local option was obtained in this way. Prohibition in other countries has been obtained in no other way, nor will it be in Canada. When the conviction of the majority ripens into the belief that a prohibitory law is necessary for this country, and sends its delegates commissioned with such mandate to the halls of parliament, then and not till then will prohibition come. It is the part of intelligent temperance workers to scatter wide the truth in the public mind, to carefully promote its growth and to train it to a consistent expression at the polls until its delegated voice is strong enough to secure and sufficient to enforce prohibition. When in any country this is done license laws will pass away, and prohibition will reign in the state as well as in the statute.

A Severe Arraignment.

George Frederic Parsons arraigns the spirit and methods of the American business community in the following terms: "The principle of business is selfishness in its

most open and undisguised form; selfishness ministering to its own rapacity by a hundred base and shameful tricks and chicaneries; selfishness assisting itself with deceit and fraud, with overreaching and misrepresentation; selfishness pluming itself upon superior intelligence when it effects a rogues' by playing upon the trustfulness of another; selfishness hardly sneering at integrity and scoffing at honor as an outworn imbecility. There is really nothing too base to be perpetrated in the name of business. It knows no conscience; witness the dispatch of shiploads of rum to poison uncivilized races. It knows no patriotism; witness the eagerness with which all war traders have supplied their country's enemies with arms and munitions; and witness, in our own time, the manner in which rebellious Indian tribes have been repeatedly furnished by American citizens with arms wherewith to fight American soldiers."

Concerning Women.

—It is said that not one third of the women in the world to-day ever heard the name of Jesus.

—Frances H. Mitchell, of Philadelphia, Pa., has taken the degree of Doctor of Philosophy in the Zurich University. She makes Anglo-Saxon her specialty.

—Miss Nellie King, a girl of twenty, has achieved distinction as a detective at Minneapolis. She recently worked up an important land case.

—A life-saving medal has been conferred upon Miss Mary Wakefield, of Charlevoix, Mich., for heroism in saving lives at the wreck of the steamer "Champlain," in June last.

—At the Paris Salon this year there are more than five hundred women exhibitors, including some twenty-five Americans. The total number of feminine artists in Paris is about 1,200.

—The women of California are finding profitable and steady employment in fruit culture. Picking, packing, making raisins and canning fruit, as well as crystallizing figs and apricots, are largely done by women. Not a few of them are owners of fruit farms, which they carry on.

—A pair of fans made of nine hundred and sixty-three ostrich feathers, mounted on standards of South African ivory and gold, have been presented to Queen Victoria from ladies of Cape Colony and Cape Town, and ostrich farmers.

—The LaPetre brothers have given \$400,000 to endow the Woman's College at Glenwood, California, a Methodist institution. This will enable those who do not believe in co-education to have a school exclusively female.

ORGANIZED ACTIVITY.

Never let it be forgotten that Christian activity is more needed today than mere preaching to lay hold of men and lead them to Christ. Church members must be got to work if we are to have a type of Christian character and life which will commend religion and transmit its blessed power. Who will settle down to this work of organizing his church for the most effective work? Who will help his people get hold of the idea that the pastor is their leader in work, not one to do work for them? Who?—*Visitor*.

NOT AN UNMIXED GOOD.—The recent acquisition of Burma has not brought the blessings of British rule without a large alloy of danger and corruption. The Government are sanctioning the sale of strong drink and opium, and although those who hold licenses are nominally prohibited from selling to the Burmese, yet the restriction is openly disregarded by them. It is undeniable that the advent of Christian civilization often brings with it vices which partly nullify its blessings. The Burmese had a law, before the English overthrew their Government, that every Burman found drunk should be flogged in public. Will the old Burmese law be enforced, or will any sufficient penalty be attached to drunkenness? If the liquor and opium sellers are allowed to degrade the Burmese by establishing a legalized traffic in these poisons, the country has had a bad change of masters, and might as well have remained under the barbarous ruler who was dispossessed.

—*Guardian*.

—The appointment of a colored man as Demonstrator of Anatomy at Dartmouth Medical College, N. H., is another evidence of the rise and progress of the American negro.