

## TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and notices for insertion should be written separately. Observance of this rule will prevent much copying and needless 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, JULY 25, 1888.

—SPIRITUALISM. Bishop Foss, of the Methodist Episcopal church, in a recent sermon says:

"I believe the so-called modern Spiritualism to be about nine-tenths self-deception and one-tenth devil."

Some people think it is about nine-tenths devil and one-tenth self-deception. But which ever way the proportions are stated, there can scarcely be any question about the constituent elements.

—"NOT HUMAN ENOUGH." The English preacher stated a truth in a very good way who in a recent address charged that many churches are "not human enough," they do not sufficiently enter into sympathy with the needy and suffering, and reach and help them. Their duty, he claimed, is to make clear to all men that Christianity is the enemy of all tyranny, of all injustice, of all pride, and that Christian professors are brethren bound together by common experiences and common wants.

—POPULAR PASTORS. The "Congregationalist" expresses a very sensible hope when it says,—"We do hope the church will settle down into an earnest prayer for holy pastors. This restless after men of brilliancy and parts betokens no good to piety." A great evil in the churches to-day and among religious people in this predom. inant desire to hear brilliant and eloquent sermons, no matter how little of anything is in them.

—SEND HIM AWAY. It will do your pastor good to send him away for a short vacation. Do not close your church, nor discontinue any of the services. Get a supply, and pay him out of the church funds. Do not expect the pastor to pay him. Not he alone, but the church as well, will be the better for the vacation.

The pastor absent from his church will not spend the time in idleness, nor will he desire to do so unless he is really ill. He will find enough to do, and do it with pleasure and profit. And he will return refreshed and strengthened for his home work.

—CARING FOR CHILDREN. In London eleven thousand parents have been deprived of the custody of their children by the officers of the school Board. These unhappy children were growing up vagrants and vicious. An equal number of parents have voluntarily surrendered their children. The society for the prevention of cruelty to children is working in the interests of the same unfortunate class and has procured legislation to this end. The chief provision of the law is to make it a penal offense to send a child into the streets to beg, either openly or under pretense of singing or playing or sweeping a crossing or hawking; and, in order to make this provision effective, it also proposes to punish any one who sends a child under fourteen to sing or play or sweep or hawk in the streets at night, or a child under ten by day or night. Parents and guardians are to be made responsible for allowing children to do any of these things.

—CONVENTION. The Y. M. C. A. Convention of the Maritime Provinces is to be held in Amherst, beginning Thursday of this week. There is likely to be a large attendance.

—THE SEMINARY. Our readers will, we think, be glad to see the announcement about the Union Baptist Seminary which appears in another column. The school deserves and should have the hearty support of the Baptists and Free Baptists of the Province. We hope those parents who are intending to send their sons and daughters away to school will see the propriety and advantage of patronizing their own institution.

## —THE TEACHERS' CONVENTION.

There never before was such a meeting of teachers of the Maritime Provinces as that which met in St. John last week. It was the largest and finest meeting of teachers that ever assembled in Canada. The presence of such distinguished educationists as Sir William Dawson, Dr. Fitch, the Presidents of several colleges, the Chief Superintendents of Education of three Provinces, the Principals of the Normal Schools and others made it a notable occasion. There was a large attendance of teachers of every grade. All the meetings and exercises were good, and the interest from first to last was good. Sir Leonard Tilley, the Mayor of St. John and the citizens generally did everything possible to make the visitors enjoy their stay in the city. It was unfortunate that it rained heavily on Friday, the day of the excursion to this city. But for the rain many more would, doubtless, have taken the trip; as it was, about ninety came. They had but little more than two hours here, but, being taken in charge by citizens, they were enabled to see considerable of the city.

—WHAT THE CONVENTION DID. At the closing meeting of the Prohibition Convention held in Montreal the following summary of the work of the session was presented and unanimously adopted:

A demand for a government measure of immediate total prohibition, declaring the convention definitely opposed to compensation to the discarded liquor traffic.

Expressing appreciation of good results attained through the Scott Act, and calling on temperance people to stand by it.

Recommending the formation of law and order leagues to watch and supplement official enforcement of anti-liquor legislation.

Endorsing the principle of woman suffrage.

Approving measures of scientific temperance instruction secured, and pleading for further extension of the same.

Providing a scheme for re-organization of the Dominion Alliance on a broader basis so as to make it a federation of all temperance and religious organizations.

Laying out a unanimously adopted scheme of political action in a detailed report declaring for (1) united electoral action towards prohibition; (2) endorsing the Jameson resolution of 1886, and calling for persistent Parliamentary action on the same line; (3) a definite plan to secure the nomination and election in different provinces and localities to at once organize for the carrying out of this electoral action policy.

## A Methodist Opinion.

The *Christian Guardian* of Toronto is a Methodist paper, the property of the denomination, and its chief organ in Canada. It is ably conducted by Rev. Dr. Dewart its veteran editor, and may be regarded as speaking with authority on all questions of a denominational character, whether relating to doctrine or polity.

During the last year there have appeared in the correspondence columns a number of communications on the subject of "entire sanctification." The writers have represented several views of the question, and each one, sure that he was right and all the others wrong, has contended for his particular view with much earnestness if not always with much strength of argument. The editor has not interfered very much with the writers, except to occasionally put in a word of caution or explanation.

In a recent article he treats the subject at some length. He says that during the discussion he was sharply taken to task for permitting the discussion, the complaining brother holding that "nothing but the Wesleyan view should be allowed to appear in a Methodist paper." The brother evidently assumed that nothing but what he holds is the real Wesleyan doctrine, and those who differ from him are unsound. How many there are like him; they, unconsciously, pose as infallible interpreters, and are ready to silence and condemn all who have the temerity to differ from them.

The editor of the *Guardian* takes a different and, we think, a better and broader view. He says that all the writers, widely as their views differed, were Methodists, and that each believed he was giving the only true Wesleyan teaching. He says:

"There never has been perfect unity of opinion among all Methodists on this doctrine, 'entire sanctification.' There is general agreement that all

Christians should be holy—that we should 'go on to perfection'—that the blood of Jesus Christ cleanses from all sin—that Christians may receive grace to enable them to triumph over every sin and follow Christ fully. But there are differences of opinion as to how far a regenerate state is a sanctified state; as to whether the attainment of perfect love is instantaneous or gradual; as to the nature of spiritual guidance; and as to the sense in which sin is destroyed in sanctified believers."

And he very properly adds, "those who most dogmatically settle these points are not always the most competent teachers."

Referring to the differences of opinion about sanctification among Methodists, and the cause of them, he makes a statement, which it would be well for other Christians besides Methodists to have in mind. He says:

"We frankly confess we think that they have mainly been caused by paying more deference to Wesley's views on this subject than to the teaching of the Bible. Both parties in the controversy appealed successfully to Mr. Wesley's teaching on this subject in support of their views. Those who maintained that regeneration and sanctification are contemporaneous could find strong support for this view in Mr. Wesley's sermon on 'The Marks of the New Birth,' which describes regeneration as a high state of grace. Those who desire to belittle a justified state; so as to make a second blessing the more important experience, could find much to support this view in Mr. Wesley's sermon 'On Sin in Believers.' If taken literally, it is very hard to reconcile the teaching of these two sermons. As to Mr. Wesley's views on the subject of sanctification, something depends on the period of his life at which he wrote.

No doubt it is important that we have scriptural views of Gospel truth; but we do not believe that so much depends upon holding a particular theory of sanctification as some people seem to think. The thing itself is more important than any theory respecting it. \* \* \* The supreme thing is not a particular theory of purity or perfect love; but the unreserved consecration of the whole being to God, the full trust of the soul on Him for all our need, and the giving Christ the supreme love of the heart."

## Untruthful Statements.

The *Telegraph* says: Now, in a discourse which we notice the RELIGIOUS INTELLIGENCER warmly commends, the minister contends that the country is not yet in a condition to ask for or to carry out a prohibitory law. Not only so, but he takes the stump in direct opposition to a Conservative candidate who announces himself a prohibitionist. When was there ever a clearer case of a prominent advocate of prohibition making traffic of his principles?

Those who have read Mr. Foster's speech as published in the INTELLIGENCER will know that what the *Telegraph* says about his contending "that the country is not in a fit condition to ask for or to carry out a prohibitory law" is not true! Mr. Foster did not say anything of the kind. Of course the *Telegraph* knows that he did not, but it thinks it serves its purpose by making and repeating the untruthful statement and it does not hesitate to do so.

The design of this misrepresentation is to make it appear that Mr. Foster has changed his attitude towards prohibition and to this end the untruthful report has been sent broadcast over the country. It is probably, believed by those who do not know him well.

To correct this wrong statement, to what he said in his Montreal speech, Mr. Foster has been interviewed and asked to state again the position he took. This is the report of the interview:

Hon Mr. Foster said, as a rule, he ignored newspaper misstatements or criticisms, but in view of the importance of the subject, he was glad to have an opportunity of stating what he did say. He proceeded:

The positions taken by me were simply these: 1. That it would be a mistake to underrate the difficulties yet in the way of practical prohibition. Those who leave these difficulties out of account and endeavor to persuade people that prohibition would in a few weeks or a few months be an accomplished fact are not in my opinion, the best friends of the cause they advocate. The battle of the whole campaign which began more than fifty years ago with the mildest form of total abstinence and which will not end until the best possible enactment is followed by the best possible enforcement of prohibitory legislation, has yet to be fought, and will be found a harder struggle than any that has preceded it. The effort which is based upon an all around survey of the field and an intelligent conviction of just what is to be overcome and the necessity and best means for overcoming it, is more to be relied upon than any amount of extravagant hopes incited by appeals to sentiment alone and warmed by even the most generous enthusiasm. I held (2) that no matter how right a principle may be in morals or economics, it does not follow that at any given time this principle can be

embodied in law. In a democratic country like ours the people through their representatives make the law, and the first duty is to make the people believe that any given principle should be embodied in law, and then to have them act on that conviction and insist upon their representatives so enacting. The law will be forthcoming when the majority of the legislature is brought into accord with the majority of the people. In no other way does it seem possible to enact law that shall stand and be enforced. It is true that incomparatively unimportant matters the representative body may not have had a direct mandate from their constituents to specially enact, but in very important matters, and especially on those involving novel legislation, such a mandate is necessary. It is not desirable that any prohibitory law should be enacted in Canada on any snap vote, or on any other authority than a direct and untrammelled mandate fresh from the people. (3) That therefore a prohibition will never be attained by merely passing resolutions or censuring legislators, or abusing governments or parties, but that the sensible and only effective plan to pursue is to get down among the people and produce in the minds of the majority a deep seated, intelligent and abiding conviction that prohibitory legislation is necessary and that it must be had. When the majority of the electors of Canada come to this conclusion, and enforce it at the polls, a prohibitory law will be had. Until it comes in this way it is best that it does not come at all. (4) I have never stated that public opinion is not ripe for prohibition now. I simply lay down the proposition as to how prohibition is to be obtained; without dogmatizing from my limited knowledge as to whether the people are ready to obtain it now or are not yet prepared for it. With this I join the constant injunction that the moral, social and intellectual processes of temperance education should never be interrupted, as only upon a wide and intelligent conviction produced by such education can law ever be successfully maintained. These are my contentions, they are the positions I have taken and which I will maintain despite criticism or misrepresentation until I am convinced of their error.

In addition to this I may say that the temperance cause has made very great strides forward in Canada during the last quarter of a century and that the outlook never seemed to me more hopeful for a continued progress and successful culmination. The convention at Montreal, though participated in almost exclusively by Quebec and Ontario people, was no doubt representative of the temperance sentiment of Canada, and I think its action has been on the whole eminently thoughtful and well advised.

The *Telegraph* has certainly seen the foregoing, but continues its circulation of what it knows to be untrue. The references to the Cumberland election is equally untrue and misleading. There were two candidates in the field, one nominated by the "Third Party" the other by the Conservatives. Both were prohibitionists. Mr. Foster had a right to choose which of the prohibitionists he would support, and he did so.

Most people, in this Province at least, know why the *Telegraph* writer is moved to attack Mr. Foster, and they laugh at the exhibitions of his jealousy.

Our interest in the matter is that which we feel as an advocate of prohibition. We know Mr. Foster to be as true a prohibitionist as Canada has, and lest some of our readers may have been deceived by the wrong reports of his remarks in the Convention we are at pains to have them know the plain truth.

## The Union Baptist Seminary.

As already announced the time of opening the above named institution has been set for the twentieth of September next. We wish further to call the attention of those who may be interested to some of the advantages which this institution affords.

We have succeeded in securing Rev. J. A. Gordon for the position of General Superintendent who with his family will reside in the buildings and have a general oversight of the institution and its affairs.

Our teaching staff at present consists of Rev. B. F. Simpson B. D. Principal. Mr. Geo. Downey B. A. Assistant Male Teacher and Miss F. F. Thomas, Preceptress of the ladies department.

Other departments of instruction which are usually embraced in institutions of a similar grade will be placed under the care of competent instructors who stand ready to perform such special services as may be required. Intending Students may here expect to obtain all the educational advantages which any first class Academy or Ladies Seminary affords.

As to the location it may be said that the village of St. Martins is surpassed by any place in the province for the beauty of its surroundings and the healthfulness of its climate.

Of the building recently erected for the use of the Seminary it is no exaggeration to say that in many respects it is unequalled in the Dominion of Canada perhaps we might say in America. The rooms are spacious well-lighted and cheery and through the generosity of some individuals and churches a number of them are being

supplied with such furniture as is necessary with the exception of bedding which the students will be expected to bring with them. It is intended that all rooms shall be similarly furnished. The system of heating and ventilating the building is considered almost perfect and does away with the trouble and danger of separate fires in the students rooms.

Boarding arrangements will be placed in the hands of a competent matron and will be made as satisfactory in respect to price and quality of the board furnished as possible.

This institution has been organized and is to be maintained in the interest of Christian Education by which we mean the best possible mental, moral and physical development of those who attend it under wholesome Christian influences. It is to be conducted on the model of a Christian home in which the discipline does not depend solely on the enforcement of restrictive rules but largely on the awakening and cultivation of a free, generous and earnest life in the pupils.

We therefore invite all students who may be considered as within the constituency of the Seminary to inform themselves fully of the advantages which are offered at St. Martins. The General Superintendent and Principal will receive and attend to any correspondence from such persons as may wish to avail themselves of the advantages afforded by the institution, or from any interested friends who may desire to have their communities visited by some representative of the Seminary.

On behalf of the Board of Directors  
MONT. McDONALD, President,  
AMON A. WILSON, Secretary.

## India Letter From Miss Hooper.

Dear Bro. McLeod:—Just a few words by the post which leaves shortly. Although I have not written lately, I have not forgotten you and all the dear friends at home.

Yesterday and to-day the usual great heat seems intensified and almost intolerable. Even with shutters and glass doors barred since early this morning, and a pancha swinging above my head, I dare not look at the thermometer. The hot season vacation is over, and the schools are in session again. Not much work can be done, however, till the rains set in, cooling the air a little. The Hindoo girls in the Mission schools have done well this year. All who went up for the Government examinations have passed in the first division. Two have passed in the upper primary standard, they are the first two Hindoo girls who have passed in this grade in Orissa. Several have won scholarships. The teachers and pupils seem delighted and justly so, for they have been unwearied in their efforts. Three new schools have been opened, which I am hoping New Brunswick may adopt. They are at distances of two, three and five miles from Balasore, in centres of many large villages where the women and girls have never, heretofore, heard the gospel. Thus many homes are opened to receive the Bible workers supported by New Brunswick. The Bible women, Oma and Kokoi, receive a kindly welcome wherever they go.

This week in response to the request of the committee of "The World's General Conference on Foreign Missions"—which is now in session in London—special services are being held here. We trust that, in answer to the united prayer of millions, great blessings may descend. There are still "dark places of the earth full of the habitations of cruelty." About three miles from here is a bit of land owned by France. Last Sabbath was the annual "Charak poojah" or swinging festival. To this spot of land—not over an acre—crowds of Hindoos swarmed to do homage to the vilest of their vile gods, Seeba or Mahadeb, the third person in the Hindu triad, the destroyer. From the lips of the Rev. Z. F. Griffin, who was an eye witness of the scene, I heard the following. The devotee, intoxicated with Indian hemp, the iron hooks inserted in the flesh and muscles of the back, suspended at the end of a horizontal beam which was fixed to a perpendicular one, was swung round and round, the hooks lacerating the flesh all the while. Parents gave their children into the arms of the infatuated man who was given a rupee for each child he would take in his arms and swing around. It is sickening, even to think of such a scene. Mr. Griffin says it was horrible. When the children began to cry, he stepped forward, but neither he or the chief of police of Balasore, who was with him, could prevent them. It is not within the bounds of British rule. Twelve or thirteen devotees were waiting to be swung; but the sight of one was more than enough, and all but those who went as worshippers left. I am told by Hindoos that a few years ago, during a swinging festival

in Balasore, the muscles of the devotee's back broke, and falling to the ground he was instantly killed. The authorities put a stop to such ceremonies ever after. One cannot live here long, without every day feeling grateful for British rule, and praying "Long live our Queen-Empress."

Are we doing all we can to win India to Christ? Much, so much, is yet to be done. Bro. and Sister Boyer are working steadily and acceptably for the Master. May they not lack nothing of the helpful sympathy they need from the friends at home. We think and talk of you all and of the "lovely June" you are now having, green fields, clear, cool, rippling streams, the lilacs, apple blossoms, roses. How sweet their perfume?

The boy who pulls the pancha from the verandah outside has fallen asleep. A pull at the curtain overhead and it moves again. Rather a break in our thoughts of home. But is just as well, as this letter must go. The runners will soon be off to Calcutta with the mail bags. Twenty nine hours hence and the last one of the runners will have finished his stage of five miles, completing the distance of one hundred and forty five miles from Balasore to Calcutta. Thence a three days journey by rail to Bombay, whence the mail steamer will convey them over all those seas to Italy. Then by rail across continent, and so on and on till at last this hurried little scribble will find you in your home surrounded, I trust, by all your dear ones, well and happy.

Remember us at the home altar.  
Yours,  
JESSIE B. HOOPER.  
Balasore, June 14th, 1888.

## Christian Work Everywhere.

—The first Protestant missionaries to a foreign field were sent from Geneva to Brazil in 1557-8.

—The Presbyterian women of India last year raised \$8,000 in cash for home missionary work.

—Christian workers in Africa are now said to represent thirty-three missionary societies.

—Three women's missionary auxiliaries in Dr. John Hall's church in New York city have raised during the last year the sum of \$15,070 for mission work.

—There has been an increase of nearly one million native communicants in all the Christian churches in heathen lands during the past year.

—Rev. P. E. Hammond has been holding meetings in Spokane Falls, Washington Territory, with great interest and success. Between seventy-five and one hundred conversions are reported.

—At a mission-meeting in Chicago a lady said, "I thank God that I can serve Him twenty-four hours every day. How? While I am asleep I have my representative on the other side."

—There is a great movement in the Punjab mission of the Church of Scotland. New villages are receiving the gospel and new churches being formed. The strength of the missionaries is taxed to the utmost by the demands of the work.

—A missionary in China says, "What the Church in America needs is for the fact of heathenism to be brought vividly to its apprehension. There is not a Christian who would not be turned into a new man by a visit to this country."

—It is stated that the Maharajah of Darbhanga, of Bengal, has given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully \$1,700,000.

—Moravians have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," \$300,000 have been expended yearly, and nine vessels have been kept busy in the interests of missions. This small band of disciples may well put us all to the blush by their sanctified liberality and self-consecration.—*Missionary Review*.

—The *Chinese Recorder* reports the following statistics for missions in China, December, 1877; Missionaries, 489 (320 married); single women, 231; native ordained ministers, 175; unordained helpers, 1,316; communicants, 32,260; pupils in school, 13,777; contributions by native Christians, \$83,236.70.

—The British and Foreign Bible Society was organized in 1804. The American Bible Society came into existence in 1816. The issues of these two great Bible societies, one in England and one in America, whose average age is seventy-eight years, have now reached the enormous amount of 166,289,142 copies, all sizes. Their moneyed receipts have been over \$75,000,000. For the last four years these two societies have averaged an issue of nearly 18,000 copies daily. The last year they have averaged over 18,000 copies each business day, calling ten hours a day's work. It is over 1,818 copies an hour, 30 copies a minute, or a copy every two seconds.