

## 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 those for insertion should be written separately. Observance of this rule will prevent much copying and save much 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 18, 1888.

—EASILY SATISFIED. How true it is, that "he who is perfectly satisfied with himself gives very clear evidence that it does not take much to satisfy him." It is a pity that so many are so easily satisfied.

—CHRISTIAN FAMILIES. Unhappy homes are made happy, and happy homes are made happier by the presence and blessing of Christ. The love of husband and wife and children is made more true and pure and tender when each one loves Christ supremely.

—REIGNING LOVE. What would be wanting to make the world a paradise, if that tender, profound and sympathizing love practised and recommended by Jesus were reigning in every heart? The loftiest and most glorious idea of human society would then be realized.

—GLADSTONE'S OPINION. Gladstone regards the drink usages and traffic a colossal calamity. He says the evils of intemperance in the United Kingdom are equal to the combined calamities of war, pestilence, and famine; and this is the measure of the nation's discredit and disgrace.

—GROW. Dr. Cuyler puts a truth in his usual effective way when he says a clock would be of little value which should only strike "one." There is but little more of value in the spiritual experience and influence of those who make a public profession of Christ, and then cease to grow.

—A DELUSION. It is well said by a christian writer that "a religion that does not make a man honest and kindly, and fill his heart with noble aims to help others, is not worth having; it is a delusion, and, if not trying to deceive others, he is at least deceived himself."

—MR. FOSTER'S SPEECH. On the first page we publish the fullest and most accurate report we have seen of the speech of Hon. Geo. E. Foster at the Montreal Prohibition Convention. It is a sound utterance, worthy the man and the occasion. Every intelligent prohibitionist of cool judgment can hardly fail to approve and endorse the position taken by Mr. Foster.

—BOTH PRESBYTERIANS. The Democratic and Republican candidates for the Presidency are not only both the sons of ministers, but both are Presbyterians. The latter is quite happy over the fact, which is very natural and not at all improper, and vents its good feelings by shouting, "Hurrah for the shorter Catechism!" The only regrettable thing in the case is that the Democratic candidate had not paid more attention to the Catechism.

—SPURGEON'S SECESSION. Mr. Spurgeon, in the *Sword & Trowel* for June, referring to his secession from the Baptist Union and his future movements, says:

"The instinct of the gracious life is to seek congenial communion and hence the necessity of some form of fellowship for ourselves and our churches will suggest itself to those who came forth from the old camp. \* \* \* I do not move in this direction till I hear from other brethren of like mind that they desire to do so. \* \* \* Utterly isolated church life would have its evils and in true union there will not be strength but joy. This will

come in due time, if it be the Lord's will.

The Christian Inquirer thinks this looks like a move to organize a new Baptist body in England.

## The Missionary Conference.

Reports of the great world's Missionary Conference held in London are beginning to appear. Very little concerning the doings of the Conference were transmitted by telegraph during the session. If Sullivan or some other human brute had been making a tour of the country, having an occasional fight with some other animal, every morning's paper would have had a lengthy dispatch of the important affair. But a Conference of christian works is so insignificant a thing, that the more momentous messages of the cable cannot be interfered with by it.

The Conference was in session thirteen days. There were in attendance at it representatives of missionary societies from all parts of the world. The delegates numbered about fourteen hundred, all of them deeply interested in the work in hand, and each able to contribute something of thought and suggestion to it.

The reports from the field were of a cheering character. Never before has such a mass of information about the work been brought together; never did the greatness of the undertaking appear more clearly; never were the successes more apparent; never were the needs of the field so plainly set forth; and never was there a more deliberate expression of an enlightened christian determination to possess the whole earth for Christ.

The spirit of brotherly love which seems to have characterized the Conference throughout was most blessed and assuring. Missionaries and those who have the management of missionary undertakings have learned to think little of their theological differences, and much of the need of the perishing, and are able with little or no friction to work together for their salvation.

As one of the speakers expressed it, object-lessons in Christianity, rather than systems of dogmatic theology are seen to be the supreme need. The "Christian" says,—"Again and again the conviction universally felt, that we have arrived at a great crisis, 'the crisis of missions,' found intense and eloquent expression. Not, indeed, the conversion, but the evangelization of the world is in our power, and this has been proclaimed, not as a vision of the future, nor as a mere present possibility, but as the exalted privilege and bounden duty of this generation.

The possibility and privilege of immediately preaching the Gospel of the Kingdom in all the world for a witness unto all the nations, grew upon the minds and hearts of the assemblies, as the Missionary Enterprise was spoken of from day to day, until all were brought face to face with the ultimate material difficulty, the need of funds; and a new light was thrown upon the inspired assertion that "covetousness is idolatry" and "the love of money is a root of all evil." Hundreds of vessels are ready every day to sail to distant ports, but they cannot move until the tide comes in to bear them away. Hundreds of young men and women in England and America are ready to go forth to Popish, Mohammedan and heathen lands; they wait only for the tide; and if there were as great a readiness in those who tarry by the stuff to give the means, as there is in those who go to the battle to give themselves, the problem of missions would be solved at once.

When fuller details have come to hand we hope to lay some of them before our readers. Meantime, in the words of Dr. Pierson, let there be everywhere an insistence upon the principle of missions. The people of God must learn the great truth that the whole philosophy of missions is the philosophy of impartation, diffusion. Propagation is the watchword of the church. By two methods—the seed is the Word of God; the good seed are the children of the kingdom, (Matt. xiii.) Seed sown is seed grown. We must plant the world-wide field with both sorts of seed, the Word of God and christian lives; the Word written and the word made flesh and dwelling among men in disciples. Every child of God must consider himself the seed of God, to be sown in waste places for a harvest of souls.

## District Meetings.

## THE FIFTH.

To get from the Second to the Fifth District Meeting required a return to Fredericton, (where a half-day was spent in office work, of which there had accumulated a good deal in the four days of our absence), and then a trip by Steamer to Oak Point, the place of meeting. It was good to get the chance of a day on the river, especially such a day as Wednesday of last week. It was bright, breezy,

beautiful, just such as one could not fail to enjoy. And what a grand river the St. John is! One never tires of the intervals, the islands, the gently sloping hill-sides, strong and stately trees, the waving grass, the well-tilled fields, the grazing herds, the commodious barns, the neat and comfortable looking residences, and the broad, strong, steady, resistless flow of the majestic river, as it goes on and on, unceasingly, to the sea. Do you want a day of rest and delight? Spend it on the St. John river.

The country all along the river is looking well, and so far as one can judge who sees it from the deck of the steamer, there is promise that the harvest time will give the farmers enough and to spare. On inquiry we learned that the hay on the uplands will be light, owing to "winter kill." On the islands and intervals the yield will be average, while the crops generally are promising well.

It was three o'clock when we reached Oak Point. We had missed the morning meeting, which the brethren told us was a season of much spiritual enjoyment. The reports were being read when we arrived. The church was filled with an interested congregation. Rev. T. W. Carpenter was presiding. The other ministers present during the session were Revs. Messrs. McKenzie, Noble, Mott, Nobles, Barnes, Swim, Phillips and McLeod. Of the sixteen churches in the District, fifteen were reported, one of them verbally. The increase of membership by baptism was eighty-one. Some of the churches have been without pastoral oversight, and are, therefore, weak. The reports, however, expressed a hopeful spirit, and the feeling of the ministers and delegates was that, with much to thank God for, they must and would prosecute the work with increased faith and zeal. A summary of the reports, prepared by a committee, brought out quite clearly both the pleasant and the unpleasant facts in the condition of the churches. It is always well to look at all sides of any work; in nothing is this more important and profitable than in christian work. Seeing where the failures are and why, intelligent christians set themselves to remedy what is wrong.

The brethren of this District Meeting, while having much reason to thank God for the successes of the year, evidently felt determined, under God, to make the next year a better one. The Lord grant them the desire and the good purpose of their hearts. The annual sermon was preached Wednesday evening by Rev. C. T. Phillips, and was much enjoyed by the large congregation. The pointed, practical truths he uttered are not likely to be forgotten. At 8 a. m. Thursday the other business of the District was taken up. Rev. J. G. McKenzie was elected chairman. Visiting ministers and Rev. Mr. Lewis (Baptist) were invited to seats in the meeting. A committee was appointed to visit Henderson Settlement church and settle a difficulty. An appeal from a member of Jerusalem church was referred to the D. M. Executive. Delegates to Conference were appointed. There was some discussion of the needs of the District—the regular pastoral care of all the churches, more aggressive work, more interest in and larger contributions to Home and Foreign Missions. Good will, we think, result from the discussion. Rev. Jos. McLeod was appointed to preach the next annual sermon, with Rev. G. A. Hartley as his substitute. The next meeting is to be held with the Second Johnston church (Narrows). The W. F. M. Society had a business meeting. They have not yet ventured to hold a public meeting, but hope to do so next year. We learned from the Secretary, Miss Carpenter, that though all the returns were not yet in, the interest in the work is growing, and the receipts this year will exceed those of last year.

The members and others who attended the meeting were well cared for by the kind people of the Oak Point congregation, and a very hearty vote of thanks was passed. Of this meeting, as of District meetings generally it is true that not enough time is given to the business. The sessions are too short; some things are hurriedly done, and others receive no attention at all. The meetings are held but once a year, and it is a mistake to hurry them. The matters to be considered are of highest importance, and need cool, careful, prayerful treatment. Two days are little enough time; and if more is required it should be cheerfully given. It is the Lord's work, entrusted to us, and we cannot expect it to prosper as it should if we deal with it as though the time devoted to it were so much taken from what they seem to regard as more important duties.

## THE FIRST.

The First District Meeting was held at Bath, C. Co. It began Saturday 7th

inst. There was a good attendance of ministers, delegates and others interested in the work of the denomination. The ministers present were,—Revs. Messrs. Noble, Perry, Parsons, Grey, Gravinor, Rideout, Phillips, Clark, Hartt, Barnes, Foster and McLeod, and Licentiate McNinch. We were too late for the first meeting, but learned that it was a season of considerable interest. The District is not in as good condition as is desirable. Many of the churches have had very little, and several of them no ministerial labour the last year, and some of them have had none for two or three or more years. As one result of this, nine of them made no report, and were unrepresented in the meeting. Reports were received from eight churches; they reported fifty-nine additions by baptism. Six of them have had more or less pastoral care, hence their fair state of health and their readiness to report themselves. Three ministers, Brethren Grey, Rideout and J. J. Barnes, are now labouring in the District, Brethren Grey and Rideout having the care of one church each, and Bro. Barnes having care of four churches. Bro. Parsons did considerable missionary work in Perth during the winter, with good results, as reported from time to time in these columns. Sunday was a very fine day, clear and cool. The congregations were large and attentive. There was an early morning prayer meeting, which was an excellent preparation for the other services of the day. The preaching was at 10.30 by Rev. J. T. Parsons, at 3 p. m. by Rev. John Perry, and at 7 p. m. by Jos. McLeod. The Sabbath School at 1.45 p. m. was taken charge of by Mr. S. J. Parsons, the well-known and efficient Sabbath School worker. He made the hour one of much interest not only to the children and teachers of the school, but to the large congregation as well.

There was preaching during the day also at Bumfrah, Bristol and Wicklow by Brethren Clark, Barnes, Hartt and Phillips. It was a good day, and will bear fruit. The Monday business meeting was only fairly attended, but those present were evidently in great earnest to improve the condition of the churches and forward the work in every part of the District. The state of the work was fully discussed by brethren Hartt, Parsons, Phillips, Barnes, Rideout, Stickney, Clark, McLeod and others. It was resolved to hold through the year a series of protracted meetings in the weak churches and other places. The committee in charge of this work is composed of Revs. E. B. Grey, C. F. Rideout and Bro. Samuel Barker. It is hoped that many meetings may be held, and that much good will result. Rev. E. B. Grey was elected chairman of the District, and discharged his duties very efficiently. Brethren J. D. Giberson and Stephen Barker were elected delegates to Conference. A resolution commendatory of the INTELLIGENCER was passed, and many brethren spoke very earnest and cheering words of the paper, for which we are deeply thankful. The W. F. M. Society of the District held both a business meeting and a public meeting. The public meeting Saturday evening was well attended. The President, Mrs. Stephen Barker, presided. After singing, a prayer by Rev. Jos. Noble, a well written paper on mission work, especially on women's part and privilege in it, was read by Miss Nina Bloodworth. There were also addresses by Messrs. McLeod, Clark and Phillips. The sisters are carrying on their work quietly, but with good effect. The contributions from all the local societies were not in, but there is no diminution of interest in the work, and the amount raised in the year will be as large as, and probably larger than last year. The members of the D. Meeting and others were very kindly received and entertained by the good people of Bath, in recognition of which a hearty vote of thanks was passed. The next meeting is to be held with the church at Lower Perth, V. Co.

The session was, the brethren all thought, a very satisfactory one, not in the reported present condition of the work, but in the manifest desire and determination to improve it. We trust that during the present year every church in the District may be reached and helped, and that they all may see the need of securing pastoral care. There is no hope for them, nor for churches anywhere, but in the regular ministry of the word and careful pastoral oversight and instruction.

## Awakened Public Conscience.

Under this heading the *Western Christian Advocate* takes note of the world's progress in important particulars.

"There is evil enough in the world, and the forms it assumes are Protean. So stubborn is its resistance to better influence, that good men and women

are often tempted to despair and lay down their weapons of warfare. It is encouraging, however, to study the present in the light of the past. By thus doing we shall find that certain wrongs have almost totally disappeared, while others are chiefly confined to those who make no profession of virtue. The Church especially is now almost free from certain sins it once tolerated, while it was never more awake to the necessity of spreading a healthful influence far beyond its borders.

"Looking back no more than seventy years we shall find slavery existing in many of the nations of Christendom, deemed a political mistake, and on the whole an evil, but not one of those sins *per se* in which no Christian could participate. It flourishes only in regions dominated by Mohammedanism and heathenism. Stupid and hardened indeed must be the heart that fails to rejoice at the change.

"The moral sense of Christendom revolts at the avarice which would poison the natives of Africa for the sake of the profit on cargoes of the vilest kinds of spirits. Already the British Niger Company, a great commercial organization, has instituted prohibition at all its depots; and the king of Belgium has devised a very rigid system of restriction for the African Free State. The best public sentiment on both sides of the Atlantic has justified and largely induced these steps. Yet the African rum-trade is nothing new. It has been carried on for nearly two centuries. The grandsons of the fathers of New England commenced distilling rum from molasses about the beginning of the last century, and the Boston distiller who last year sent 7350 gallons of rum in pint-flasks to Africa only did what men of repute for piety were doing a hundred years earlier."

## Let Those Who Need, Heed.

The *Brooklyn Eagle* justly rebukes sensational titles for sermon advertisements: "Clergymen sometimes select odd texts on which to hang their sermons. Here are a few which were chosen by different divines of the city within the past few Sundays: 'Boy-cotting the Dead,' 'Straight from the Shoulder,' 'The Great Oil,' 'Hell, and the People who are Going There,' 'Taken by the throat,' 'Use Your Eyes, Beware,' 'The Girdle of the Grandest Guild,' 'Turning the World Upside down.' One clergyman's text for his morning's discourse last Sunday was 'Go;' in the evening it was 'Come.' But still more curious are, 'Off Goes the Roof,' and 'Up Comes the Man.' And yet clergymen decry sensationalism in the secular press."

All of the above are objectionable, except "Turning the World Upside down," which is plainly taken from a passage of Scripture used in its proper sense. It is strange that any person could imagine that permanent influence could be built up or good done by such advertisements. In a great city a crowd may be drawn, but when the love of the comical draws people to the church, the minister is handicapped from the beginning. If the idea of the sermon appeal to sense, piety, love of humanity, faith, hope, love, or human nature, if stated in strong, simple words, it will draw men and women of sense and religious inclination. If the preacher be an eloquent man, and the power of divine truth be felt in the church, the worthless and the ungodly will go out of a far greater curiosity; and as they stand upon the very edges of the kingdom of Christ, beholding the wonderful work of God, they will be drawn in toward the center and awakened and saved.

Said a minister to a man whom he greatly respected:

"I have not seen you at church for several Sundays."

"No, sir. When you have finished degrading the Gospel to the level of Negro minstrelsy, I shall resume. But your very titles belong to a lower order of language than I permit my children to hear."

The pastor was grieved, reflected, changed his course, and the next year had the greatest revival the church had ever known.—*N. Y. Advocate.*

## Facts About Missions.

Many of the Brahmins of India are studying the Bible secretly.

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

It is a shame for a rich christian man to be like a Christmas box that receives all and nothing can be gotten out of it till it is broken in pieces.—*Dr. John Hall.*

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not.—*Dr. T. Chalmers.*

The South Sea Islanders, at their last missionary meeting, raised \$1,910 for a new yacht to carry the Gospel to New Guinea.

It is reported that all the American missions in Burma have incorporated total abstinence in their work.

Mr. Diaz has baptized in Havana 1,100 out of 8,000 who have sought baptism. He aims at having the people before their baptism become, as they say, "new mens and new womens."

Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than \$4,000,000 for the spread of the gospel during the last ten years.

"The *Missionary Review* says: 'There are no Protestant missionaries in Beloochistan, Afghanistan, in the French possessions of Annam and Tonquin, or in Siberia and the adjoining countries under Russian rule.'

At the age of sixty-seven years Bishop William Taylor says he would rather spend the next twenty years in Africa, among the savages, than in heaven, among the angels, so strong is his desire that the sable sons of Africa should be saved.

The fact that the number of converts in China has more than doubled within ten years, and now exceeds thirty thousand, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labors.

A converted Hindoo is reported to have said at a public meeting in India: "The very lowest caste in India is the cobblers' caste, and it is remarkable that a cobbler from England, Wm. Carey should bring them the first tidings of the gospel."

Already 40,000 lives have been sacrificed in the attempt to build the Panama Canal. If they had been lost in missions to the heathen what an ado some would make about it! But they were lost in the execution of an ambitious prospect for worldly gain.

Population in India, according to the principal religions: Hindus, 187,937,438; Mohammedans, 50,121,598; Aborigines, 6,426,511; Buddhists, 3,418,895; Christians, 1,862,626; Sikhs, 1,853,426; Jains, 1,221,855; Parsis, 85,397; Jews, 12,009; others, 952,066; total, 253,891,821.

A missionary declined to receive from a Karen a rupee for a whole year, instead of the piece a week which the other native Christians were giving. To be sure, fifty-two pieces would not make a rupee, and the treasury would be fuller if the rupee were accepted; but the donor would not be as much blessed. "Don't you know," said the missionary, "that a door-hinge if opened only once a year soon comes to creaking? Open often, no creaking; give often, no creaking."—*The Kingdom.*

In their interpretations of Scripture the Chinese native Christians are apt to be literalists. One of the Bible-women, Gueh Eng, lately met with a rude reception from the head of a house to which she went to teach the women. "And what did you do about it?" she was asked. "Oh," she said, "I turned around at the door and shook every particle of dust off my shoes, and told him that was what the Scripture tells us to do when those to whom we go refuse to hear us. I left it as a testimony against him; and afterward he sent for me to go back and tell him more about what my Scripture said."

The translation of the whole Bible into a new tongue is an achievement which should be recognized with thanksgiving to God. Such an achievement has now been accomplished in Japan. In this year of our Lord 1888 the subjects of that empire are able, for the first time, to read in their own language and their own syllabary the entire Scriptures of the Old and the New Testaments; and, as the *Missionary Herald* observes: "It is a singular fact, illustrating the marvellous progress of Christianity in Japan, that there should be nearly twenty thousand members of churches in the empire before the whole Bible is given to the people in their native tongue."

Tung, the eloquent Chinese preacher, who assists Dr. Hartwell in San Francisco, was once a teacher in a Catholic school near Canton. After conversion he was anxious to study and consulted one of the missionaries who could not help him directly, but told him there was one way which he hesitated to propose, but if he was willing to take the place of table-liner at his house he could have his support and opportunity to study. It was an easy thing for a grown man and teacher to take such a place, and he fully as hard for his employer to do him there, but he accepted the offer and attended all the family devotions, used every spare moment for study, and before many months was a valuable helper in the employ of the mission.

A writer on the spiritual needs of the Mexicans has summed up the things they are in want of thus: