

## TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and a great deal of 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, JUNE 26, 1889.

—SERMON IN GETHSEMANE. Bishop Fowler of the M. E. church, spending a Sabbath in Jerusalem recently, held a religious service and preached in the Garden of Gethsemane. "The Problems of Gethsemane" was his subject.

—S. S. CONVENTION. The World's Convention of Sabbath School workers is near at hand. It will be held in London July 2-6. It is likely to be largely attended. The reports will be looked for with much interest. This Province is to be represented by Mr. S. J. Parsons and some others.

—GRADUATION ESSAY. On our first page we print the essay of Mr. F. C. Hartley (son of Rev. G. A. Hartley) delivered on his graduation from Acadia College on the 6th inst. We listened to it with much pleasure, and requested it for publication.

—DEFEATED. The Prohibition Amendment to the constitution of Pennsylvania, on which a vote was taken on Wednesday last, was defeated. The Prohibitionists made a plucky fight, and are not dismayed by the defeat. They propose at once to organize a new campaign, the basis of which will be not to vote for any man for office from town constable to president of the United States who is not openly pledged in advance to prohibition.

—TOBACCO. We have received "Prize Essays on Tobacco." They are in a pamphlet of 74 pages, published under the auspices of the Anti-Tobacco Association of St. John. The writers of the essays are R. A. H. Morrow, Rev. Dr. Wilson and Miss Laura Bigney. The introduction is by Rev. A. J. McFarlane. The Society offered a prize for the best essay on the subject. Six were written; Mr. Morrow was awarded first prize, and this with the two others which received favourable mention have been printed. The writers differ in their manner of treating the subject, but they agree as to the badness of the weed and the many evil effects of its use. The essays will certainly repay reading, and we trust they may do much to strengthen the feeling against what is now very generally regarded as a hurtful and pernicious habit.

Christian men and women are invited to cooperate in circulating the pamphlet. Its sole object is to do good, not to make money. Its price is low, 15 cents per copy, or a dozen copies to one address for \$1.00. Orders should be addressed to R. A. H. Morrow, St. John. If placed in the homes generally and in District and S. S. Libraries it may keep a good many boys from forming the tobacco habit. We hope it may have wide circulation and careful reading.

—"RICKETS." Talmage does not have much faith in the sermons that are born Saturday nights or Sunday mornings. He thinks they "are apt to have the rickets."

—MISS HOOPER. There has been considerable uneasiness among the friends of Miss Hooper concerning her health. Some have feared that she would completely break down. The letter from her, which we print in another column will be read with interest. That she has improved as much as she tells us is encouraging.

And yet her condition is not as assuring as we could wish. From many hundreds of loving hearts fervent prayer will be offered for her full restoration, and her preservation through yet many years to work for Him whom she loves.

—SHAME! SHAME! Last week two little boys, aged respectively 10 and 12 years, were sent to the Penitentiary from Charlotte Co., having been convicted of breaking into a store on Grand Manan. They were sentenced to two years each in the Penitentiary.

It is putting it mildly to say that it is a shame to send children to such a place. After spending two years among hardened criminals boys cannot be expected to ever be anything else than criminals. It is a discredit to the Province that it has no Reformatory for such lads. And it is equally a disgrace that the laws permit their incarceration in the Penitentiary. The law may not give the Judge any discretion in the matter of sentence, of that we do not know; if it does not it ought to; and in its absence he would have been justified in assuming it. It is putting it mildly to say that it is a shame to send children, however erring, to lives of disgrace and crime. It is a crime against childhood to brand them with the Penitentiary mark and crush to death the good impulses and bright hopes that are in every child-heart however neglected and sinned against, without making an effort to turn them into right ways. It makes one blush for his country that such things are possible. Those children should be released at once, and something more human and christian done with them.

## Denominational Meetings.

June is the month of many denominational meetings. From our United States exchanges we learn of Anniversaries, Conferences, Conventions, Assemblies and the like either just held, now in session or soon to convene. The reports, though of work in another country and for the most part by people of whom we have no knowledge except what we glean from the papers, are of no little interest. They relate to the great kingdom of Christ—the "kingdom which ruleth over all," they tell of His power and of the increase of His gracious sway, and are, therefore, things in which all who are His must rejoice. It is gratifying to know—and this fact is made very clear in the carefully prepared statistical and other reports, that increasing activity is marking the several branches of the church, and that their activities are blessed with increased success. Steadily the work of the Lord goes on.

Coming nearer home, we have been interested in the proceedings of Canadian religious bodies, of which the papers have been giving quite full reports. It may be remarked, in passing, that the space which the secular papers of the present time give to reports of proceedings of religious bodies is significant of the increasing interest of the reading public in such matters. The reports are published, not because the secular papers are particularly anxious to create a taste for that kind of reading—though we believe some of them would like to do so—but because there is a demand for it. And the demand for it is one of the good signs of the times.

The Presbyterian General Assembly met in Toronto. It was in session several days, closing last Thursday. It is composed of representatives of Presbyteries all over Canada, and is a large and influential body. Judging from the reports the session just closed was fully up to the average in interest and importance; in some respects, probably, it was of more than ordinary interest and moment.

The statistical record makes the best showing of any ever submitted. It shows an increase in families of over 1,000. Communicants is increased nearly 7,000. Increased Sabbath school attendance 7,000. There are 356 missionary associations and 462 women's foreign missionary societies. Sixty churches and 33 mansees were built this year. There were contributed to the schemes of the church \$273,000; increase over previous year \$46,000. Received for all purposes, \$10,984,000; increase \$212,400—an increase of over \$4,000,000 since the union.

Home Mission work, Foreign Mission work and Educational work are all reported in a healthy and prosperous condition. While at some points there is weakness, at others there is great strength, so that taken all round these several forms of christian enterprise are prosperous and promising.

The Jesuits' Estates matter came before the Assembly, and evoked a vigorous discussion and protest. Resolutions were passed, of which this is the substance:

"That the Jesuit society exerts an influence hurtful to the public welfare, and dangerous to public peace. That the recognition of the authority of the Pope and the consequent invasion of the supremacy of the Queen in this country is regarded as dangerous. That the moderator shall sign a petition on behalf of the assembly to the governor general in council for the disallowance of the Jesuits act. That legal and constitutional advice should be procured to test the constitutionality of the act, and the incorporation of the society. Attention is called to the aggressive spirit and aim of ultramontaniam towards ascendancy in this country. A committee of assembly should be appointed to guard the interests of Protestantism, and of civil and religious liberty.

The case known as the "Galt Heresy Case" occupied a good deal of time and received very careful attention. In one of the Presbyterian churches in Galt, Ont., certain members came under the influence of the instantaneous, entire sanctification theories. They became troublesome in their church, antagonizing its work, opposing its pastor and their fellow members, and sitting in harsh judgment on christians generally, the pastor characterizing their course as "spiteful, domineering and malignant." They were borne with, laboured with and sought to be reconciled to their church, but all in vain. They would have their own way regardless of everybody and everything. At last the church was compelled in self-defence to discipline them, and they were suspended. They appealed, on technical grounds, from the action of the church to the Presbytery. The church was sustained. The case was then appealed to the Assembly, and there, too, after most careful consideration, the action of the church was sustained, and the suspension of the disaffected members confirmed. Whether they will submit or form a separate organization remains to be seen.

The discussion of the report on temperance was one of great interest, and the adoption of the report shows the long strides forward which the Presbyterian body is taking on this momentous question. The following is the deliverance adopted by the Assembly:

1. That we again declare our conviction that the traffic in intoxicating liquor is contrary to the Word of God, that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the State is the proper goal of all true temperance legislation, and is one of the worthiest aims of an enlightened Christian philanthropy; and that sympathy with prohibitory legislation should be deemed an essential qualification in those who represent us in the Parliaments of our country.

2. That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make us a temperate and prosperous people; and we would therefore express our gratitude to God that in combating the evils of intemperance, the Church has kept Christ and his gospel so conspicuously in the foreground as the sole refuge of perishing men, and the sovereign remedy for every ill.

3. That this Assembly recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office bearers of our Church the importance of taking a leading part in so moulding public sentiment and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic.

4. In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the sessions of our Church the duty of securing as far as possible the pure "fruit of the vine" for use in the Sacrament of the Supper.

5. That we express cordial approval of the provision made in so many provinces of our Dominion for public school instruction in scientific temperance; our extreme satisfaction with the recent action of the New Brunswick Board of Education touching this matter; our grateful acknowledgment of the further advancement made in Ontario, in allowing value for this subject at the entrance examinations; and our hope that in all our Provinces this subject will soon be inserted in the curriculum of the schools, and placed in every respect on an equal footing with other important branches of study.

6. That, while repudiating any sympathy whatever with the license systems, and guarding against any word or action that might be construed into willing tolerance or approval thereof; yet, seeing the larger part of our Dominion is at present under license, this Assembly would urge and encourage the members and adherents of our Church to take the fullest advantage of each and every prohibitory feature of the License Acts—such as reducing the hours in which liquor can be sold; banishing it entirely from any given locality; and generally, in so hedging in the traffic as to greatly promote public morality and domestic peace.

7. That we record our appreciation of services rendered to the cause by many of our most prominent public journals; by various temperance societies; and especially by the Women's Christian Temperance Unions throughout the land.

8. That we renew the recommendation of past years to form temperance societies, and bands of hope in our congregations under the supervision of sessions and Sabbath-school teachers; and that the Assembly's Committee on Temperance be requested to draft a suitable constitution for

such societies and submit it to next Assembly.

That the Committee be again authorized to carry out, as soon as practicable, the instructions of last Assembly as to petitioning the Dominion Parliament.

Several ministers were received into the denomination, among them Rev. Jos. Barker, for many years the pastor of the Congregational church at Sheffield in this Province.

The Methodist of Ontario and Quebec have just closed their Conferences, of which there are six. The *Guardian* is nearly filled with reports of their doings. There has been substantial increase of membership in them all: Toronto, 1693; Montreal, 2116; London, 910; Guelph, 944; Niagara, 560; Bay of Quinte, 251; a total of 6,474.

The Jesuit question and Temperance received attention, and, as was to be expected, no uncertain sound was given. The Educational work of the denomination has caused the chief agitation of the past year. A section of the church is opposed to the policy of College Federation resolved upon by the last General Conference, and has sought—with more vigour than christian wisdom, we think—to thwart the plans adopted by the Conference. The agitation has been a weakness to the church in many ways, but the policy of the Conference is sure to triumph.

The Methodist Conference of N. B. and P. E. I., and that of Nova Scotia which assembled last Wednesday, are still in session at the time of this writing. The brethren seem to have had a very good year, and are getting along very well in their annual sessions. In the N. B. Conference there was a little breeze over action taken by the Preachers' Meeting in St. John in the matter of the appointment of the Police Magistrate of the new city, which goes to confirm the belief that political feeling is a disturbing element, and should not be allowed place in a religious conference.

An increase in Mission contributions is reported, and the several departments of the denomination's work are being vigorously prosecuted.

The Congregational Union of Ontario and Quebec held its annual meeting recently. Several ministers were received. This body does not make much, if any, gain in Canada, at least not in the Maritime Provinces. In the United States it is stronger and more prosperous.

At the recent meeting of the American Home Missionary society (Congregational) at Saratoga, the reports showed that the demands for the opening of new fields were greater than the means at the disposal of the society. Calls were made for more men and money. Nearly \$600,000 were spent on the home missionary work in the United States. A question of great importance arose in reference to a proper adjustment of the work of the society and that of the American Missionary Association (also Congregational), which collects and disburses upwards of \$300,000 annually, mainly in the evangelization of the freedmen of the Southern States. The difficulty had its origin in Georgia, where about fifty Congregational Methodist churches, composed of white people, had joined with several Congregational churches to form an association, while some of the Congregational churches adhered to the original Congregational association. The color question was the main cause of the dispute. The difficulty was somewhat of a complicated nature and led to a heated discussion, but an agreement was reached satisfactory to the representatives of all the parties interested. Upwards of two hundred Congregational Methodist churches in Alabama, Tennessee, etc., are negotiating for union with the Congregational association, and the agreement reached will in all probability be a solution of the obstacles which have hindered the union of the two bodies.

There are now 38 churches in connexion with the Congregational association in Florida. Six years ago there were only five in the state.

All these meetings, in their reports from all parts of the field occupied by them, show how God's work is prospering; and, in their new, enlarged and more vigorous plans of work, they show the purpose and power and courage with which God endows His people; and these two—what has been done, and what is proposed to be done, show how God is working for the conquest of the world. "Thy kingdom come."

Though not a denominational gathering, the W. C. T. Union may, without impropriety, be mentioned in this connection. The Canadian Convention of this organization was held in Toronto a few days ago. The attendance was large, and there was

much enthusiasm. The Union is pushing its work with great diligence, and a large degree of success is crowning its efforts. The convention resolved to circulate petitions asking the Government to introduce a Prohibitory Law. New Brunswick was represented in the Convention by several ladies, among them Mrs. Steadman and Mrs. Randolph of this city. The next meeting will be held in Montreal some time in 1890. The Union is doing a great and good work.

## The Moral Consideration in Horse Raising.

A good deal has been done in recent years, both by private enterprise and Government importations, notably the latter, to improve the stock of the country, and with excellent effect. There are some features of the plan, however, which are of doubtful wisdom. The Windsor *Tribune*, referring to what has been done in Nova Scotia, says some things which apply with equal force to this Province. Alluding to the raising of first-class carriage horses, it says:

There are some moral considerations too, in connection with the rearing and training of carriage horses which should not be too lightly passed over. The legitimate use of a horse is to be a servant to man's needs and innocent pleasures and not a minister to his vicious propensities. It is very evident, however, that horses are being bred for use upon the race course rather than for service upon the road. The horse that can trot a mile in 2.20 or under, is not likely to be the horse that would be the most valuable for carriage service. But the aim seems to be almost entirely for the fastest trotter. We do not object to a horse because he is capable of great speed. Deacons, and even ministers will acknowledge a weakness for a horse that will go a little better than their neighbours.

Our objection to the fast trotting horse is not then to the horse in himself considered, though, in the development of the trotting horse, as has been said, elements essential in the ideal carriage horse are being sacrificed to the demand for great speed for a short distance. But the great objection to this style of horse is that he is a continual temptation to many evil things. The presence of the fast trotting horse suggests the race course and the race course demands the fast horse. The desire for the unwholesome and immoral excitement of gambling suggests the race-course and the race-course promotes the vice of gambling. The saloon and the race-course go hand in hand in their evil way, and are a constant menace to the virtue of young men, and the best interests of the country. They promote idleness, they discourage industry and contentment with the returns of honest toil, they prompt to unwholesome excitement and prompt men to the attempt to possess themselves of the results of the labor of others by the perilous shortcuts of the gaming table. And so the noble horse, instead of being what his nature fits him to be, one of the best friends and servants which man has among the animals, becomes, in the case of the race horse, prostituted to base and immoral purposes and the unconscious minister to a great deal that is evil.

For these reasons we are led to believe that, much as we admire the trotting speed of more than a mile in three minutes it is a temptation and a snare to quite a large class of persons, and the result is of the nature of a curse rather than a blessing.

If the government, therefore, while engaged in the praiseworthy endeavour to promote the breeding of superior carriage horses can so discriminate as not, at the same time, to encourage the race course and its affiliated iniquities, it will be well.

Testimonies to Missions.

The veteran missionary, the Rev. James Chalmers, said recently in an address in London: "I have had twenty-one years' experience among natives; I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I know all the islands of the Society group; I have lived ten years in the Hervey group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized." Testimony such as this is worth volumes of theory. A remarkable testimony to the work of the American missionaries in China comes from the pen of Col. Charles Denby, the American Minister at Peking. After visiting every mission in the open ports, he says: "It is idle for any man to decry missionaries or their works. . . . I am not particularly promissory, but as a man I can not but admire and respect them. I do not address myself to the churches; I, as a man of the world, talking to sinners like myself, I say that it is difficult to say too much good of missionary work in China."

Yours in Christ,  
JESSIE B. HOOPER.

Chandipore, May 4, '89.

## Religious News and Notes.

—North Carolina has 130,000 white Baptists.

—There are 812 vacant pulpits in the Presbyterian Church of the Northern Assembly.

—The Baptists of Buffalo have decided to devote \$15,000 this year to missionary work in that city.

—Rev. Dr. George F. Pentecost of Brooklyn has been offered the pastorate of Clermont Presbyterian Church, Glasgow, Scotland, with a salary of \$5,000.

—It is calculated that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as missionaries, being one out of every hundred, while Protestant Christendom has sent forth but one out of every 500.

## Letter From Miss Hooper.

Dear Bro. McLeod:—Just a few words to tell you I am better than I have been for weeks. For more than seven weeks I have been laid aside from work. Broth and milk have kept me looking pretty well but I have felt quite prostrated with weakness till I got out here on Wednesday evening. As I got out of the garrie and stepped into the drifting sand and heard the roar of the sea, hope and courage came back; I thought of dear old New Brunswick and the drifting snow; the roar of the sea seemed as the wind blowing among the pines. I am going to get well, for the discouraged feeling has all gone. But I haven't told you where I am. This is Chandipore, nine miles from Balasore; and here I can lie all day and look at the white capped waves and be lulled to sleep by the roaring of the sea. I would not have had energy enough myself to have got here though; so I feel very grateful to brother and sister Griffin for planning the trip and bringing me here. Bro. and sister Boyer and dear little Bessie were here the day before, so Bro. Griffin brought me down in his phaeton. Dr. Harry Bachelor and family came yesterday; Mr. Griffin and his family come next week. We feel as if we were in a sort of a Paradise. We live in a most primitive style. Goats seem to feel as much at home on the verandah as we do. An old goat and her kids have just walked through my room. I don't mind them, for the milk they give is my chief food. Heaps of sand and shells are all around us, and the children are playing as happy as they can be all day long. Bessie has just come and sat by me with a little kid in her lap. She prefers it to a doll, and the kid takes kindly to the situation. All our food and water for cooking has to be brought from Balasore. My boy has just brought supplies and the dear old INTELLIGENCER. Thank you; I should not like to get beyond its reach.

LATER.—I have been resting, and will add a few words more. Life is so uncertain especially in this climate that I feel I should write freely while I can. My friends seem to think my case serious. One told me not long since, that "if she was as I am she would not stay two months in India." Her husband died of the disease; he lingered for two years, well one day and down the next as I am. The work never seemed so precious to me as since I have been laid aside. And yet these years in India seem so empty of results. One thought gives me comfort—I have never doubted the Master's call in coming both times to India. I had rather die than disobey my Saviour's call. This last year has been one of especial hardships, causing my present suffering. Yet if by this the way may be made smoother for those who may come after I shall feel that my life has not been all in vain. I may live many years yet, and I may not live one. Suffering has made me sometimes long for rest; and yet if it be His will that I should suffer on He will give me strength according to my day. Heaven and Jesus are beautiful realities to me. My precious Saviour, "the same yesterday, today and forever." It is all the same whether I go to be with Him or whether He stays with me here.

Many kind letters from dear friends in the homeland have cheered and comforted me. They all say, "tell us your needs, we are ready to do anything for you." Will you please say to them through the INTELLIGENCER that my greatest need just now is prayer that I may be well soon if it is best, and for the Spirit's power to rest upon the Bible women as they go into the homes. They often tell me how gladly the people listen, and I feel the Lord's Spirit goes before them. Pray that this people may quickly yield to Jesus.

I will write you as often as I can, and hope soon to be able to say that I am quite well again.

Yours in Christ,  
JESSIE B. HOOPER.

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