

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.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JULY 31, 1889.

S. S. CONVENTION. The World's Sunday School Convention in London was largely attended. There were five hundred foreign delegates present. The reports showed that a great work is being done in Sabbath Schools. We hope to have fuller particulars to publish later.

DISGRACEFUL. Notwithstanding the great wealth of the established church in England, it is a fact, not generally known we think, that no suitable provision is made for those ministers who, worn out in the service, are no longer able to command salaries. The case is given of one who since his retirement from active work has become so reduced in circumstances that he was recently compelled to apply to the Poor Law authorities for relief, and was admitted to the Workhouse.

MUCH A MEMBER. It is stated that the Evangelical Alliance in Philadelphia recently discovered a woman who was a member of thirteen churches. Her manifold membership is accounted for by the fact that she was receiving aid from the whole thirteen churches. She evidently found it profitable. But that she could carry out her scheme does not speak very well for the carefulness of the churches.

CHRISTIANITY AND CIVILIZATION. Christianity, says Cheuevix, is the summary of all civilization. It contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the religion of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian.

TOO FAMILIAR. Robert Hall, criticizing the habit of a lady addicted to easy, and over-familiar talk of the Divine Being, once remarked: "It is a great mistake to affect this kind of familiarity with the King of kings, and speak of him as though he were a next-door neighbor, from the pretense of love." Her mistake was one that sundry good people still fall into, both in worship and conversation.

Tobacco Using. Commenting on the use of tobacco by ministers, a Presbyterian paper says: The minister of the Gospel is to be a pattern for boys and young men. If his example preaches in favor of tobacco, no preaching in words can wholly counteract the evil influence. Therefore, tobacco using is a real misfortune and drawback to a pastor. We would not for a moment deny that there are now, as there have been in the past, good men and men who do great good and yet use tobacco; but because we feel that it is a pity to mar the good in any measure, or to mix any measure of evil with it, we would, if we could, persuade all our brethren to emancipate themselves from the slavery of this indulgence. For it cannot be denied that, more and more, tobacco-using is a reproach and a hindrance to a Gospel minister.

DEAF-MUTE WORSHIPPERS. This account of the worship of a congregation of deaf mutes in Chicago on a recent Sabbath is interesting and pathetic. It was a strange spectacle. While

the minister with uplifted arms and swiftly moving fingers was solemnly reading the Lord's Prayer in concert with the little bunch of silent worshippers, a janitor in the gallery was noisily sweeping. It was all one to the band at the chancel, however, whether it was a noise in the gallery or a cannonading in the street. They arose together and sat down together, and said "Amen" with their fingers. When a new-comer tip-toed up the aisle in squeaky shoes, no one looked around to see what she had on. They didn't know she was coming until she sat down in their midst. But how they did rivet their gaze on the surprised figure in front. Not a move escaped them, for every move meant something. It was a peculiar manner in which they prayed. They didn't sit with bowed heads, they sat upright and watched the minister's hands. His was the only head bowed.

"Holiness Associations." The impression has been sought to be given in these Provinces that the Methodist Episcopal church is in hearty sympathy with "Holiness Associations," as they are called, while the fact is that the church as a whole has little or no sympathy with them, indeed regards them as a menace to the best Christian work. Here is an extract from a California Methodist paper, which very well expresses the views of the Methodist press generally on the subject:

"There has been of late considerable discussion concerning 'holiness associations.' We have held only one opinion about them for several years past. Out here they have broken up into fragments, and many that entered them are out of the church. The members of the several churches that went into them could have done far more good if they had remained faithful to their own churches and pastors. They have spent their time and money and influence, and have nothing to show for it that we can see. Besides that, if they are living pure lives and giving faithful testimony, that is just what the church needs. When they went off they injured God's church and dissipated their own influence. We have constantly endeavored to advise them, as we believed, according to the truth."

THE RUM PETITION. The rum men of this city have presumably succeeded in getting the requisite number of signatures to the petition to bring on another vote for the repeal of the C. T. Act. They give notice by their solicitor, E. B. Winslow, that the petition will be deposited in the office of the Registrar of Deeds on Thursday, Aug. 8th to remain there ten days for examination by any who wish to see it.

If the petition turns out to be all right the date of voting will probably be fixed at as early a time as possible. It is now the duty of the Temperance people of the community to organize to resist the attempt to legalize the rum trade here. There is no time to be lost. The petition ought to be defeated in a decisive way, and it can be if the opponents of the rum traffic stand well together and do as energetic work as they have shown themselves capable of in former contests. Let the forces be marshaled at once. There must be neither over-confidence nor the weakness of fear in the presence of any enemy as unscrupulous and desperate as the rum-sellers. They will leave no bad means unused to accomplish their wicked purpose; and temperance people and good citizens generally must, in the use of every honorable effort, meet and defeat them. "There is no discharge in this war." The fight must be to the death.

Some Things Encouraging.

We have recently attended four District Meetings—the Second, Fifth, First and Sixth, in the order mentioned. They include the churches in five Counties—Carleton, Queens, Victoria, Kings and Westmoreland. The number of churches enrolled in these Districts is eighty-five. Their membership is, in round numbers, about six thousand. We are glad to be able to repeat the statement made in our letters that all these meetings were unusually good and encouraging. We do not put it too strongly when we say that they were in many important respects better and more encouraging than for several years. This is not only our own opinion, but the same opinion has been expressed to us by scores of brethren, ministers and laymen, who were anxiously and carefully watching everything in connection with them. Some, even, who were not expecting the meetings to be of much interest and strength, readily acknowledged that they were agreeably surprised by their character.

We wish in this article to point out some of the encouraging signs which were so evident that none who were present could fail to notice them.

The attendance was large. It had been supposed by some that there might be a noticeable decrease in the number present at the meetings. In-

stead, there was an increase. We have never attended the meetings of these Districts when there was a fuller representation of the churches than this year. It is a good sign when the churches are fully represented, and when the people not only in the immediate vicinity but those also from distant parts of a District show an eagerness to be present.

The interest of the members, not only in the immediate proceedings but in the effect of those proceedings on the work of the year, was very marked. And not only the members, but the great body of the other attendants seemed equally interested.

The devotional meetings were seasons of blessing. The Divine presence was with the worshippers. The testimonies which were numerous and hearty, were by men and women who knew whereof they spoke, who had clear understanding of the truth and deep experience of the saving power of the Gospel, and who were confident and glad therein. We do not recall a single dull or uninteresting meeting.

Unity of spirit was very manifest. There was no jarring, no friction. Love abounded; and all felt that it was indeed "good and pleasant for brethren to dwell together in unity." There was great unanimity of action. There was no indication of the existence of sectional, party or personal schemes or interests. The interests of the cause of Christ had the chief place in thought and feeling; how best to promote the Christian work committed to the denomination was the chief anxiety of every one; and there was a heartiness of cooperation which was truly refreshing and stimulating.

Loyalty to the denomination's teachings of truth and methods of work was a pleasing feature of all the meetings. It was not shown so much in talk about it as in the hearty interest taken in everything designed for the strength and continued prosperity of the denomination. There was an evident appreciation of the fact that Free Baptists have an important work intrusted to them, that they stand for much of sound Christian doctrine, and that in faithfulness to God they must, without unnecessary interference with other Christian bodies, carry on their mission with increasing vigour.

The reports of the churches show many encouraging things. The number of churches having regular pastoral oversight seems to be increasing each year. And there is a manifest anxiety to have the regular ministry of the word and the watchful care of faithful pastors.

Prayer-meetings are generally sustained. Not only the prayer-meetings on the Sabbaths when the pastor is not present, but mid-week meetings also. There are comparatively few churches that do not observe the mid-week time for prayer and Christian testimony. It is noticeable, too, that the ordinance of the Lord's Supper is more generally and regularly observed. The financial statements of the reports are better than they used to be. There is more liberal support of the ministry and more general contributions to the general branches of denominational work. The churches are evidently coming to better understand that there is something for them to do besides endeavoring to support local interests, and are realizing more the importance and blessing of participation in the undertakings of the body designed to promote the Kingdom of Christ at large.

The systematic apportionment to the District and by them to the churches of the amount needed for Foreign Missions is having good effect. Quite general attention is being given to the matter, and we feel sure that the results next year will be even better than this year. We have noticed that where the pastors, or, in the absence of pastors, the other officers of the churches interest themselves in this there is very little difficulty in raising the amount required.

The sisters of the W. F. Mission Society are faithfully and successfully prosecuting their work all over the field. In the District where some falling off this year was anticipated by many, there was a substantial increase in the amount contributed, indeed the contributions reached a higher mark than ever before. And not only was more money raised, but the ladies report an increase of local societies and a very marked and promising increase of devotion to the cause.

Sabbath schools never received more attention than now. The churches seem fully alive to the importance of the careful religious teaching of the young, and much consecrated energy is devoted to this branch of the work. No Christian effort yields larger returns.

Other points might be mentioned, but the foregoing will suffice to show the brethren generally and all inter-

ested in the work of the denomination that there is much reason to "thank God and take courage." We have not for several years attended District Meetings so good throughout. The ministers, old and young, are in good heart, and the laity are under the influence of revived hope and quickened courage.

All this would not be so noticeable nor so worthy of mention but that there has been some fear of the effects of the action of Conference at its last session in the disfellowship of several brethren for teaching doctrines not in accordance with the denominational standards. The friends of the disfellowshipped have claimed that the churches would be divided and the work, generally, paralyzed. And even some who knew that the Conference could not do other than it did, had more or less fear that the influence of the schism would quite seriously weaken our work.

There is, however, no longer reason for such fear. The churches in general have demonstrated their loyalty to the doctrines and methods of the denomination. The separation instead of causing weakness has resulted in real strength. Immediately on the removal of the cause of difference, which was surely working weakness, a process of solidifying began and has been steadily going on, till there is today a real unity of the body which was unknown for three or four years. The Lord has surely set the seal of His approval on the course pursued for the preservation of the interests He has put in our keeping and the propagation of the doctrines for which we stand.

The International Missionary Union Convention.

HARRISBURG, Penn., July 19, '89. Dear Intelligencer: So many times while attending the delightful meetings of the International Missionary Union at Binghamton, N. Y., last week, did I think of my dear N. B. and N. S. friends, and wish they could be with us. The pastors and all others interested in missions would have learned much, and what is quite as important, would have imbibed enthusiasm for future work.

The churches of Bridgeton, N. J., received such refreshing from the annual convention of our I. M. U. last year that it was heartily invited to come to Binghamton this year. Indeed the how and the why of this are so interesting, I'll venture to take a line or two in telling your readers. A lady from Binghamton, N. Y., was visiting her mother at Bridgeton, N. J., during session of the I. M. U. last summer. She came home with such glowing accounts of the missionary meeting that the pastors and people of this New York city, so very pleasantly located at the confluence of the Susquehanna and the Chawango, sent us an earnest invitation to their homes and churches. How this illustrates personal interest and influence. One woman introduced our Lord to Samaria, and what a blessing followed! And what may not one disciple of His, be he ever so humble, accomplish for the Master if but guided and guarded by Him.

The Missionary Convention occupied a full week. On the Sabbath the pulpits of from a dozen to a score of churches were supplied by missionaries from many lands. Forty-six of these toilers from far away fields were present, viz., from Africa 1, Bulgaria 1, Burmah 4, China 13, India 11, Japan, 2, Persia 6, Siam 1, Singapore 1, Turkey 4, and West Indies 2. These men and women represented nine missionary societies and I don't know how many sects. But there was no telling to what church one belonged, such was the blessed harmony and Christian fellowship of those delightful days. We all were of the "one church" and of the "one faith."

Each day there were three sessions of the convention. The first was from 9 a. m. till noon. The opening hour was always one of devotional exercises and everybody seemed to think it was the most precious hour of the day. It brought out so many striking illustrations of God's goodness and guidance amid trials in pagan lands. The remainder of the forenoon was devoted to business and to letters and papers from our "Outlook Committee" in distant and different parts of the world. Some of these admirable communications will probably appear in the I. M. U. Department of the Missionary Review, where I hope not a few of your readers may peruse them.

The afternoon sessions from 3 to 5 p. m. were given up to spirited discussions of missionary themes, to planning work for future meetings, and to the consideration of individual fields, e. g., Persia, Trinidad. The evenings were occupied with public meetings and platform addresses. One evening the ladies conducted the exercises and spirited addresses were made by Mrs. Quinton of Philadelphia, Miss West of

Turkey and Mrs. Morton of the Canadian Presbyterian Mission in Trinidad.

How I wish that all our pastors and people could have attended this delightful convention with us. We were looking for other Canadian missionaries, but had only four this year, the Mortons of N. S., whom we all greatly enjoyed, and who told us much that was interesting of their work in the West Indies, and the Hallams of Ontario, who had labored in India. One of our Canadian brethren suggested that the next Convention be held in Hamilton, Ont., but it is more probable that the Executive Committee will select a more central place. This body of returned missionaries in America, so many of whom for one reason or another, are not able to resume labor abroad, should accomplish a great work in the home churches. Some of them possibly can serve the missionary cause better at home than on foreign shores, but I have yet to find the first missionary who doesn't long to go back to his station and devote the rest of life to toil for the evangelization of benighted millions.

J. L. P.

Mission Work News.

A spiritual awakening has visited the churches of Madagascar. Sixty persons in Betsileo were converted, and the work has spread to Autananarivo.

The ratio of the gain in converts in all the Protestant missions in China during the last decade is about 140 per cent; and in Japan it is over three hundred per cent.

Missionary work in the Samoan Islands, of which so much has been said politically of late, has been carried on for more than fifty years by the London Missionary Society. The number of church members is given as 3,714 and adherents, 15,734.

The Moravians began their missionary work among the heathen of the high latitudes 156 years ago, and the people of the west coast of Greenland are practically a Christian people. The work of this noble pioneer missionary church is now meeting with gratifying success in Alaska.—Golden Censer.

Dr. Abel Stevens, writing from Yokohama, says, "I have been inspecting the great Asiatic battle-field, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, China, and Japan; that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization."

When we consider how much prayer and persuasion it takes to furnish even a small number of missionaries for foreign lands, it seems doubly distressing that so many rumsellers and dishonest general traders are quite willing to go and settle in the same spot. The devil finds so many base souls, eager to get anywhere in his service. . . . And yet these creatures pass among the ignorant nations as representatives of a Christian civilization.—Interior.

What the gospel can do in the way of civilizing savages is thus told by The Church of to-day: "Twelve years ago the Modoc Indians were uncivilized heathens. Now they are a community of industrious farmers, with half their number professing Christians. It cost the United States government \$1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years \$120,000, a saving of \$1,728,000."

When the present king of Siam, some years since, by a sad accident lost his wife, his brother came to the missionaries for a copy of the New Testament, giving as a reason for the request that he had lost faith in his own religion; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion, yet the bereaved monarch turns to the Christian's Bible for the solace that his Pagan creed cannot supply.—Missionary Review.

No trait in childhood is more lovable than that of generosity and consideration for others. A beautiful incident illustrating this fact occurred not far from Albany recently. A little child was given permission to hold a party for some of her friends and enjoyed the occasion with extraordinary zest. At its close she went to the place where she kept her little savings bank, and, taking it to her mother with beaming face, said: "Mamma, I have had such a very, very delightful time and enjoyed my party so much that I want you to take twenty-five cents out of my bank and give it to the missionary fund."—Albany Journal.

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl children, they are dispo-

ed of in the following way: "At regular times an officer goes through a village and collects from parents all the girl children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole, and slung over his shoulder. Six little girl babies are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who want to raise wives for their sons, buy such as they select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are all taken in; if not, they are drowned." Will not the little girls who read about this, save their pennies to send the gospel to China? Jesus died for the fathers and mothers and children in China, as well as for us.

It is often thought that the days when missionaries might be called upon to lay down their lives as martyrs were at an end. But such is far from being the case in Africa. When the Arabs rose in insurrection last fall against Kiwewa, the new king of Uganda, because he had chosen Christians as his officers, the English and French missionaries barely escaped with their lives. Two weeks ago news came that the Arab slave traders had captured the German mission at Tugu, Zanzibar, and had killed four of the missionaries, one of them a woman. Three other missionaries were taken prisoners and held for ransom. They will only be released when the Germans evacuate Dar-es-Salam, an important post of the German East Africa Company. Last week's dispatches tell of the murder of an English missionary named Brooks together with sixteen of his followers, near Saadani in the same country. Doubtless these events cannot properly be termed persecution, because Zanzibar has, since the revolt against the Germans in September, been in a state of chaos. Nevertheless, the natives are spurred on to greater ferocity by fanatical Mohammedan traders.

General Religious News.

An anonymous gift of £1,000 has been made by 'Two Friends,' to the London Society for Promoting Christianity amongst the Jews.

The tract depot has been opened at the Paris Exhibition, and in the first five days 10,000 tracts were distributed, only five of which were rejected.

The English Baptist Year-Book states that denomination has 5,515 churches and chapels, with 324,498 members, in the British Isles.

Although the printing presses at Beirut are working night and day they cannot supply the demand for the Arabic Bible.

The Rev. J. Hewlett, M. A. of the London Missionary Society, recently received ninety-six lepers into church fellowship from a leper settlement in the Himalayas, who has been under the instructions of Rev. John Henry Budden.

The 'King's Daughters' movement in America is only three years and a half old, and has now enrolled 97,000 members, who have vowed 'to let the light of their loving, helpful countenance shine continually.' The annual meeting was held on May 29, in the Broadway Tabernacle, New York.

The largest pastoral charge in European Russia is that one in the province of Ciscaucasia, where one pastor has to minister unto 13,500 members living in seventy-four different villages. The pastor has for years asked for an assistant, but none will come.

The Chinese Evangelist, of this city, gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific Coast, in connection with which there are 217 Christians. In schools in this city and Brooklyn there are thirty-five schools, with an average attendance of 700, of whom sixty-four are Christians.

It is said that the Jesuits in Fernando Po are exhibiting unusual activity. A huge missionary and health establishment is being erected on the northwest side of the island, in addition to the one already there. The expense, however, is being borne by the Spanish Government. Recently they opened their new college in Santa Isabel.

Protestantism in Venice, Italy, is represented by four congregations—belonging respectively to the Waldensian, the Free Italian Church, the American Methodist Episcopal, and the American Baptists. The adherents of all of these together do not number more than 700; but of the remaining 135,000, while the poorest and most ignorant are entirely under the influence of the Church of Rome, a very large proportion are being stirred by a spirit of inquiry.