

TERMS, NOTICES, ETC.

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Terms of religious news from every quarter are always given in the 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 misapprehension and 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, AUG. 14, 1889.

—THE R. E. CHURCH. We are very glad to publish the letter from Rev. Mr. Hubly, correcting a misstatement about the growth of the Reformed Episcopal church. We did not chance to see the correction published in the *Globe* to which he refers, else we should have given it place in our columns.

—CONGRATULATIONS. The many friends of Rev. A. B. Boyer and wife will be glad with them that another little one has come to brighten their India home.

—LOST GRIP. Dr. Henson, referring to the charge sometimes made against the pulpit that it is losing its hold on the people, well says: "The pulpits that are losing their grip on the people are the pulpits that have lost their grip on the old gospel."

—WRITE OFTEN. We want news of ministers and churches and the work they are doing. We want such news every week, and all of it we can get. Denominational news is always of interest and is eagerly read. The brethren can do good by sending along the items. It is not well to wait till you have a large budget. Write often.

—PURPOSE TO GIVE. "Every man, according as he purposeth in his heart, so let him give," is the divine rule as set forth by Paul. On which the *Star* makes this appropriate comment:

It is just as much his duty to purpose what he will give, as to give what he has purposed. The amount and direction of all our contributions should be predetermined, not capricious.

—CHRISTLIKENESS. Religion and christianity are not synonyms. One may be much devoted to religion and yet be very unchristian. To be a christian is to be Christ-like in the spirit and purpose and practices of life.

—THE ONE AIM. The mission of the christian ministry is to bring lost men back to God. To this great work they are appointed by the Saviour of men. To faithfully and successfully accomplish it should be their one aim.

—THAT PETITION. The petition for a vote to repeal the C. T. Act in this city has been deposited in the Registrar's office. It contains about two hundred and sixty names. Later we may take occasion to classify them. Meantime we would suggest that it will be well to have the petition carefully examined and the names compared with those on the electoral list. They may all be right, but when dealing with rum men, too much care cannot be taken to make sure that no fraud is perpetrated.

The temperance people are getting ready for the campaign if a vote is brought on.

—S. S. WORK IN INDIA. Some interesting particulars regarding Sunday School work in India were given at the World's S. S. Convention. An address delivered by Rev. Mr. Pool pointed out that it is only seventeen years since a widespread appreciation of such work has been manifested in that country. At first it was sought to set a medium of religious in-

struction while giving secular teaching. Sunday-schools had now been started in almost every corner of the land with wonderful success. Little impression was being made upon adults, but on every hand it was acknowledged that the youth of the country was being impressed and deeply moved by the Gospel. The methods of work in India differed very much from those adopted in Europe. More attention was given to awards. The Eastern mind was very susceptible to presents, and this peculiarity has been taken advantage of in inducing children to attend Sunday-schools. There were 217,000 children in India in missionary day-schools, and 100,000 in the Sunday-schools.

—A TESTIMONY. In the Harper for August Mr. W. D. Howells, in the "Editor's Study" of that publication, after saying that "the Word as a rule of life has never yet governed the world that calls itself christian," adds this:

"At last men are longing to embody it in their social and political ideals, with an impulse that animates every humane thinker, whether he call himself Christian or not. One may refuse to recognize this impulse; one may deny that it is in any greater degree shaping life than ever before, but no one who has the current of literature under his eye can fail to note it there. People are thinking and feeling generously, if not living justly, in our time; it is the day of anxiety to be saved from the curse that is on selfishness, of eager question how others shall be helped," of bold denial that the conditions in which we would fain have rested are sacred or immutable. Especially in America, where the race has gained a height never reached before, the eminence enables more men than ever before to see how even here vast masses of men are sunk in misery that must grow every day more hopeless, or embroiled in a struggle for mere life that must end in enslaving and imbruing them."

This is a somewhat striking statement and testimony from a publication almost wholly secular.

The Christian Life.

As from God to us, Christ is more than the bearer of the divine message of love; He is "God manifest in the flesh," the visible embodiment of the divine character, the personal revelation of the infinite love. He is even more than this, for in taking our nature the divine life itself became incarnate as entering through him into our life. From this point of view the object of Christ's coming and death is this new life in us. The grace of God has in view far more than our deliverance from the penalty of sin; its object is our regeneration, our entrance into a new life. Hence the words of our Lord, spoken to Nicodemus in the silence of the night, but ringing still in the ears of the world, "Ye must be born again."

Life is not simply being; it is more than being born into existence; it is living and using the powers of our nature, and growing up into the fullness of their maturity and use. Christ's death was that we may thus live by His life given us. He rose again and we rise with Him because we are in Him.

This new life is radically different from the old life. It must be so because it is God's life in us. "Live," says Paul, "yet not I, but Christ liveth in me." It was his own life, and yet it was Christ's, for Christ lived in him; the indwelling power of Christ moved him, and the life of Christ was reproduced in his life. The object for which the divine life is given is to effect this radical change, that we may live, not to ourselves, but unto Him who died for us and rose again.

Its object is the overthrow, the practical destruction of the indwelling power of the old life. "Unto themselves" sums up the life of the world. In its best view, self-gratification is the great end of a worldly life. However it may widen out to a circle of friends, however it may grasp some great and worthy object, still it is confined to that in which we or ours are interested. But the view of the new life, the life in Christ, is this, "Not unto ourselves, but unto Him who died for us."

The new life is one of absolute surrender and consecration. It is not living for Christ as a servant for a master. It is not simply obedience to Christ's will, or doing Christ's work in the world as an obligation, or even as a return for His love. It is all this, but it is much more; it is living with Christ, our lives all tending to Him, conformed to and merged in Him. Christ becomes the thought, the motive, the end, and the power of the life. It is a life of oneness with Christ, so that we can say, and do gladly say, "It is no more I, but Christ that liveth in me." Such a life, though not altogether free from such struggles as must be incident to all human life, yet rises above the ordinary life, and passes into the regions of great peace.

Christian Interest in Children.

It is possible to dream of great deeds, while we let opportunities slip by of doing little things from which the greatest results may follow. That which appears to be paramount may be of slight importance compared with an act of service that at the time appears insignificant, but proves to be a seed thought or influence that develops as an everacting force in some immortal soul. The Saviour taught the disciples this lesson when he rebuked them for keeping back the little children from his presence. He gave them to understand that it was far more important that he should notice and bless these little ones than that he should spend all his time in answering their questions.

It might be well for some who are inclined to speak slightly of efforts for the spiritual good of very young children, and also of those who think their work in this direction comparatively insignificant in its influence to again read and ponder this incident in the life and teachings of Jesus.

Individual experience will recall the lasting impression made upon the mind in childhood by words and actions of older people. Many of the most fruitful sources of good in our lives can be traced back to a thought of love in hearts that little realize the blessing that would flow from their act of recognition and kindly notice. Only a proud and haughty spirit, that in its selfishness has lost the real spiritual worth and significance of personal influence, will disparage the value of any service that proves a blessing and inspiration in the life that will soon pass out of childhood into maturity of character.

Some people have a natural love and sympathy for the young that enables them to win an easy entrance both to their attention and good-will. Among those possessing this gift we shall find the names of many standing high in the ranks of genius and power, who have found the most unalloyed happiness in their thought and interest for children. But like other talents, while some have it in larger measure than others, it is not wanting in any heart that will use it.

Notice, then, the little folks as far as possible wherever you meet them. They love the sunshine, and will quickly respond to the influence of those who meet them with cheerful smiles and pleasant words. Do not think it will be a lost service if you drop a serious thought into the mind of the boy or girl who seem to think of nothing but play and present happiness.

Of all seed sown by the wayside there is none more likely to take root and ripen for the harvest as that which is done in the spirit of the Master for the little ones.

C. F. P.

India Letter.

DEAR INTELLIGENCER:—The event of the past month has been the arrival in our home of another little daughter—another little missionary, we hope. She came on the 10th of June 1889 amidst a shower of rain and up to the present seems perfectly well and hearty. During the month Bessie has had a severe attack of fever, but is now better. The rest of us are well and trying to do our several duties.

There is now a great deal of distress being felt in many parts of this province, on account of failure of the crops. Government has opened relief works for those who are able to work, and subscriptions have been raised to provide alms for the sick and helpless. A few weeks ago I visited Bhogral, one of these famine stricken districts about thirty miles from Balasore. The crops there on which thirty thousand people depend for their food have failed or nearly so for three years, sometimes from too much rain and sometimes from too little. The outlook for a good crop even this season is not very encouraging.

In spite of the distress among the people we sold two hundred and thirty tracts and books at the three markets we attended. They tried very hard at first to get them without pay but we persistently refused, and, on hearing something of what the books contained, they were very eager to buy them. Nearly all of these books were on the Bible, there being only a few about Hinduism.

The people seemed very glad to listen to us, invited us to come again, and asked that a native Christian might come and live with them and teach them more about Christianity. I have considered the matter and decided to send a Bible teacher there after the present rainy season is over. It is a testimony to the faithful work of the early Free Baptist missionaries that they are well known all over that district, and are spoken of in highest terms by the people.

The Balasore District Quarterly Meeting was held at this place on the

7th, 8th, and 9th of this month. The session was a good one throughout. The sermons and discussions seemed to have the right spirit and must be of great benefit both to the church worshipping here and to the delegates. I have never noticed such a missionary spirit among the preachers and delegates as now. The enthusiasm displayed at the missionary meeting on Saturday evening was such as I have seldom seen at a District Meeting in New Brunswick. I believe that when Christianity is fairly established in this country the Indian Christians will in many ways set examples worthy to be followed by their European or American brethren. The Quarterly Meeting collection, which amounted to twenty-five rupees or about eight dollars and thirty three cents was sent, by vote of the delegates, to the sufferers in China.

A. B. BOYER.

Balasore, 27 June, 1889.

Union Baptist Seminary.

The work of providing a staff of instruction, securing students, and gathering subscriptions goes on well, and on September 12th the Institute will open under favorable conditions. Intending students should write the Principal at once and secure rooms. Subscribers to stock should remember that now is a time of pressing need and remit what they can. Everywhere the Principal in his canvass is met with kind words and acts, and the entire wiping out of the debt is now only a question of time. The Institution will probably be filled with students this year, and that means paying its current expenses, thus leaving every dime and dollar collected to lessen the debt that amount. Hearty cooperation by all the friends of the Seminary will realize the cherished hopes of its founders and make it a means to promote the coming of Christ's kingdom. "Come let us build up the wall of Jerusalem that we be no more a reproach."

J. E. HOPPER, Principal.

The Reformed Episcopal Church.

TO THE EDITOR OF THE RELIGIOUS INTELLIGENCER:—Dear Sir: I noticed in your paper some weeks ago an article copied from the *St. John Globe*, which placed the Reformed Episcopal Church in rather a false position. I sent to the *Globe* an article, which the Editor kindly published, which so far as its circulation was concerned set the matter right. I did not write to you, being fully persuaded that as you had copied the misstatement you would be glad to copy the correction. I was led to expect that such would be the case, because of your interest in Evangelical Religion, and the relation the Reformed Episcopal Church sustains to all Evangelical denominations.

The Reformed Episcopal Church holds that the true Church of God, consists of all who are joined to Christ by a living faith, and which under varying forms of organization, is yet one in Christ Jesus; it holds to the Episcopacy, not as a divine right, but simply as a very ancient and desirable form of church polity. This Church does not turn away from non-episcopal Churches; but while holding the historic Episcopate as its birth-right—seeks the fellowship of all Protestant Evangelical Churches, exchanges pulpits with their ministers, and partakes with them at the Lord's Table.

The right it claims for existence, is that Evangelical truth may be upheld in an Episcopal form for the benefit of Episcopalians, and that there may be no schism between Evangelical believers—be they episcopal or non-episcopal. Thus you will see that the Reformed Episcopal Church looks for increase from a small portion of the already organized Christian Churches; and in view of this fact I know you will be pleased to state that our growth for the past two years in the United States and Canada was 1092 instead of 192. We are yet in our infancy as a Church—only fifteen years old. We number 106 parishes, 104 ministers, and 9341 communicants.

We have a Theological Seminary equal as a school of the prophets to any on the continent.

The Church in the United States and Canada holds property for the maintenance and furtherance of her principles as follows: Real estate \$1,325,747; Endowments \$95,000; Trust funds \$353,000; A total of \$1,773,747. These are the figures reported at the last general council, held in Boston in May last; since then a gift of \$75,000 has been received toward remodeling Bishop Nicholson's Church in Philadelphia.

If you will kindly give this plain statement of facts the publicity that you gave to the misleading statement as above alluded to you will oblige yours fraternally,

A. M. HUBLY.

Sussex, July 30th, 1889.

Mission News and Notes.

—"A million for missions" is the watchword this year in the American Presbyterian church. This is over and above the \$800,000 for home missions.

—Narayan Sheshadri is one of the college converts in India; and he has been the means of bringing a thousand heathens into the Christian fold.

—The *Missionary Review* says that "the Romish Church is pushing for the regions of the Upper Congo. From twenty to thirty Jesuit priests have recently gone there."

—Two members of the Y. W. C. A. at Dundee set aside 3d. a day, and another 1d. a day for foreign missions; at the end of the year they handed in £3 in aid of Miss Leitch's mission in Ceylon.

—Chan Chu Sing, a converted Chinaman, has been licensed as a local preacher in the Methodist Episcopal Church, and will engage in mission work among his own people in Los Angeles, Cal.

—Miss Jay, who has been evangelizing the Moorish troops in Algeria, says that what seemed to astonish them most was the fact that if they believed in Jesus they must leave their sins. One of the soldiers said, "Truly your religion is better than ours; for we can have our prophet and our sins too."

—Mr. Lamb, a native of Glasgow, has returned from Algeria for the first time during five or six years, in order to leave three out of his six children at school; he and his wife return in the autumn. He hopes to be able to build a mission station in a native village; it would cost about £500, and he is appealing to the public for this sum.

—Dr. Herrick, a missionary in Turkey, says:—"I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

—In 1859 the first missionary of the Presbyterian Church in the United States to Brazil landed in Rio de Janeiro. Thirty years have passed since then, and the work has so far prospered that there are now 3 presbyteries, 31 ordained ministers, and 2,947 communicants. Until recently the Brazilian Presbyterians regarded themselves as belonging to two Churches in the American Union; but they have now set up for themselves, and we have before us at this moment a loyal, farewell letter addressed to the mother Churches, and signed by the Moderator (A. L. Blackford) of their own independent Synod.

—Rev. Dr. Ashmore, a returned Baptist missionary, in a great missionary meeting said recently, addressing representatives of his own church, "There are three factors in our missionary work—the field, the means, and the men. God has opened to us the field. God's Spirit is moving in the hearts of our young men. The question, brethren, is, 'Will you send them?' If we intend to carry on missions, let us do it in the name of the Lord of hosts; if not, let us say so, and let somebody else step in and do it." These manly words may have a very wide application to the churches and people of our times.

—In a recent sermon the Archbishop of Canterbury well said: "Over all the world, men are waiting for light. They do not long for angels; they long for men. They do not wait for visions; they wait for kindly human words. The Christian who is not a propagandist is not a Christian at all." Very interesting was his remark on Peter's words, "I perceive that God is no respecter of persons." This is one of the texts that lie imbedded like diamonds in the rock of the old Book of Deuteronomy. Peter had read it often, heard it often, but had scarcely perceived its meaning. Now, when the purport of the vision dawns upon his mind, he exclaims in the old familiar words, "I catch that God is no respecter of persons."

—WHOSE FAULT?—In a famous ecclesiastical trial in Virginia, a number of years ago, it was said by some one that the preaching of the party on trial "had no more effect than pouring water on a duck's back." Quick as a flash the reply came, "Is that the fault of the water or the duck?" There is food for thought in that home thrust; and so let us all go to church next Sunday praying for the preacher, and asking God to "open our hearts," as he did the heart of Lydia, that we may "attend unto the things that are spoken."—*Central Presbyterian.*

DENOMINATIONAL NEWS.

REV. J. I. PORTER.—We much regret to learn that Rev. J. I. Porter continues very ill, and is thought to be sinking quite rapidly.

REV. C. B. ATWOOD, for two years pastor of the Free Baptist Church, at Cape Island, has accepted a call from the Free Baptist Church, at Johnsbury, Vt.

MONCTON.—Rev. T. O. DeWitt writes that the services of the church are seasons of comfort and love. At the last communion one member was received, making eighteen since Bro. D. took charge of the church. At the last business meeting of the church a unanimous call was given Bro. D. to remain pastor next year.

FROM BRO. G. M. WILSON.—I am always anxious to hear denominational news, so feel under obligation to write a few words concerning this portion of our field. About three years ago myself and family left Halifax for Lewiston, Me., where I entered the Latin and Divinity schools, which afford the highest privileges, both in educational and spiritual attainments, to one fitting himself for the ministry of the gospel. During the school period I have received many invitations to return home, when opportunity offered, and labor there. This earnest entreaty came from our beloved brethren, Revs. L. A. Lang and Edwin Crowell. Consequently we took train for Boston, on June 28th, where we made a short visit, leaving the next week for Yarmouth, N. S. On arrival at Yarmouth, we were delighted to greet the smiling faces of Bros. Lang, Parker and Cook, whose welcome was all that could be desired, and also to make the acquaintance of Rev. Mr. Cooper. In behalf of our denomination I extend to this brother a hearty welcome. It was not long before I learned that Rev. L. A. Lang had well "held the fort," and in a great measure stemmed the tide of proselyting Christians to heresy. I trust that every effort may be put forth to secure this valuable brother in the N. S. Free B. Conference. After accepting the call to pastorate No. 7 and renting a vacant house at Short Beach, we wondered where the needful would be procured to furnish our new home. This state of mind did not last long, for according to our faith, so was it unto us. In a few days our desires were granted, and now we are comfortably settled. Mrs. Wilson and myself take this opportunity of expressing our heartfelt thanks to all friends who have assisted us at this time. Truly the people of Yarmouth County have well sustained their reputation of hospitality. I ask your prayers that God will strengthen me to deal wisely and lovingly in this very perplexing circuit. God willing I purpose returning to school (Lewiston, Maine), with a view of completing my course of study.

G. M. WILSON.

July 31st.

FROM REV. J. NOBLE.—According to promise I take my pen again. After the Fifth District Meeting, I remained at the Narrows over Sunday. Monday I went to the head of the lake to see some old friends, and visited amongst those whom I had not previously visited, getting back to the Narrows that night. The next morning I left and drove through to Bellisle Creek to see old Brother Carmel Secord; I found him and his companion enjoying very good health; although past four score he was in the field mowing; I had a good visit with the old brother, talking of past times and present enjoyments. The next morning I drove through to Millstream to brother Good Musgroves. After dinner with them he took me down to see old brother Robert McLeod and the late Seth McLeod's family; but I missed brother Seth as well as brother Robert's wife, who have gone to rest since I was there last. The next morning I left for Smith's Creek, arriving at brother John Gosline's to dinner; had a short visit with them and left for Cornhill to be at the meeting of the Sixth District. I went to see my old friend and brother Duncan McLeod; found him in very poor health, but received the same cordial welcome from him and the family as ever. I passed the night with them and, the next day went to Brother W. O. Dunfield's where a home was provided for me during the meeting. I found Bro. D. very poorly and suffering much pain at times, but strong in faith. As I had organized the church and had been its pastor for some years, Brother Thompson, the present pastor, wished me to lead the first meeting of the session. I did so, much to my own comfort and, I trust, to the satisfaction of all. The pleasure expressed by many in seeing me once more added much to my enjoyment; when the meeting closed many met me to shake hands, and when I had asked their names they