

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 circulation 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, MAY 8, 1889.

—STATEMENTS. During the past week statements of account have been sent from this office to subscribers in arrears.

We hope there will be a prompt response to them all. Our friends cannot do us a greater favour just now than to answer with remittances.

If, in the rapid handling of so many, a statement has, by accident, gone where none should have gone, or any other mistake has been made, we will be glad to be informed, that we may make correction.

Will those subscribers, also, whose subscriptions have just expired or are on the eve of expiring, do us and the work in which we are engaged the kindness to renew now? Do.

—HINDERERS. How true it is, and how much to be regretted, that there are everywhere and always people "who are more ready to act as brakes on the wheels, but who are not ready to get in the traces and help pull the load."

—HOMELESS. A careful estimate says that in London 32,000 families are literally homeless through intemperance. How many other families have been robbed of everything that makes home, who can tell? The vast and indescribable evils which are directly chargeable to the rum curse God alone knows. No man can estimate them.

—CONVERTED CATHOLICS. This week, commencing to-morrow, 7th inst., a Convention of converted Catholics is to be held in Boston. Among those announced to be present are a number of distinguished men, formerly Roman Catholics but now engaged in the ministry and other christian work in Protestant denominations.

—DRINK. In connection with the centennial celebration in New York of Washington's inauguration there was a ball. New York papers report that it became a huge drunken revelry, participated in by men and women alike.

—F. M. NEEDS. The Treasurer of the Foreign Mission Executive, on the next page, tells that the treasury needs \$160 to enable him to make the next quarterly remittance to the missionaries, which should be made in a few days. Will the Churches and friends generally of the cause see that the money is forth-coming at once? There should be no lack of funds for this important work, and there need not be if the matter is given proper attention. Do not allow any deficit, brethren.

—IT TAKES MONEY. Referring to the suspension of publication of a well-conducted and vigorous Prohibition paper in Chicago, the Standard, speaking from an experience common to all publishers of the class to which it belongs, says,—"It is one of the most difficult things in the world to establish on a paying basis any newspaper which appeals to the moral side of humanity. As a rule religious newspapers sink one or two small fortunes before they come to be self-supporting. Some of the good brethren who have the editorial bee buzzing in their bonnets will be stung one of these days."

—ABOLISHED. For many years a Sunday morning inspection of the United States Army and Navy, and a Sunday evening parade, have been the rule. President Harrison has, by special order, abolished this rule. He thinks it an unnecessary trenching on the sanctity of the Sabbath. In this he has done well.

—A TEMPERANCE MAYOR. The present Lord Mayor of London has strong convictions on the temperance question, and he is not afraid to make them known. His own children being abstainers, and himself believing that all children ought to be, he, with the consent of the authorities of the Blue Coat School, decided to discontinue the old custom of giving the boys on Easter Tuesday a glass of wine and a bun, with the new sixpence they receive at the Mansion House. Lemonade will be substituted for the wine, and the Lord Mayor will make up the difference in value by giving the lads an additional money present. The lads will probably give the Lord Mayor an extra cheer for his sensible decision. Some of the Aldermen will doubtless drop tears over this revolutionary attack on hoary custom.

—MAKING PROSELYTES. An important truth is thus well stated by Lyman Abbott:

"There is an immeasurable difference, an absolute and irreconcilable antagonism between making proselytes and preaching the Gospel, between winning members to a church, creed or party, and winning souls to Christ; between trying to make men join your church and telling men the good news that irradiates life."

And yet some men, who think they are advancing the kingdom of Christ by so doing, will go to any lengths to make a proselyte and win a member from another church to theirs, apparently indifferent to the uncared for about them. Just think of a minister saying to members of other churches such things as these,—"They can't hold you in your church after that testimony;" "This is the place for you to make your home;" "you may as well come now as any time;" "The Lord is bringing you with us," &c. &c. Such a minister has either not learned or has sadly departed from the truth and spirit of the Gospel. There is not only a lack of christian spirit in such a course, but it is impossible to conceive of a manly man, not a christian, being guilty of things so essentially mean. The knowledge that they are done, and done under the guise of peculiar sanctity, makes one sad for poor, weak, sinful and deceived human nature. Of course they, sooner or later, react against the guilty ones; but meantime honest souls are being hurt, and Christ's cause is put to shame in the presence of His enemies.

—A SILENT SUPERINTENDENT. The average S. S. Superintendent is an earnest, patient, hardworking christian. He generally has many burdens to bear and much perplexity growing out of his anxiety for the success of the work in which he is the leader. His errors in management may very well be overlooked, when his devotion to the work is considered. "Dr. Phillets Dobbs," who has a way of hitting defects wherever he sees them, has a hit at the too-talkative Superintendent, in this fanciful story he tells about what he saw, or dreamed he saw, in some far-away place. He says: "The superintendent tapped a bell, without uttering a word, the chorister arose and a hymn was sung; another tap of the bell brought another to his feet to read a chapter, a third tap and a prayer was offered, and so it went on to the close of the school, the superintendent never uttering a single word. Dr. Dobbs being very much impressed with the clock-work procedure said to one of the teachers: "Things seem to move on here very quietly. I noticed that you got to work at the lesson in a very short time." The teacher replied, "That is what we came here for." "I noticed, too," said Dr. Dobbs, "that the superintendent did not say a word." "Can't," replied the teacher. "Why not?" "Dumb!" "How in the world did you happen to elect a dumb man?" "Did it a purpose; school had been talked to death, and so elected a man that couldn't talk. Have had time for lessons ever since. Never had before."

Those for whom this is intended are not numerous, we think. Most Superintendents do not err in this direction.

Christian Workers Institute.

The Institute for training christian workers recently opened in Chicago by Mr. Moody is attracting attention. Mr. Moody has had so much experience and been so successful in christian work that whatever he sets his hand to not only receives respectful consideration, but is expected to be a success. His idea is that the regular ministry cannot do all that is required to reach the unchurched masses; and that one of the needs, especially in cities, is a class of workers who can do a large work between that of the minister and the laymen, who will be co-workers with pastors, holding cottage prayer-meetings, visiting the people, and in other ways following up the work of

the Sabbath. To train such workers is the object of the Institute. Several well known christian workers, as Dr. Meredith and Dr. Edward Judson, have delivered lectures and done other work in the Institute. There is regularly a large attendance of christian men and women evidently eager to be shown how and helped to do more and better christian service. In an account of a morning in the Institute we find a report of Dr. Judson's talk on the use of tracts in christian work. He has had large experience, especially in his New York work, and so speaks from knowledge of what can be done in this way.

1. Why use tracts? Because God has so graciously owned and blessed them in the past. This opened the way for the relation of some pertinent incidents which were given with excellent taste and skill. The references to the experience of the speaker's own father in his work in Burma were especially telling and impressive. In Dr. Judson's work, occurred numerous incidents, some of which he narrated and which convinced him of the efficacy of a wise tract distribution. "How a child may come to Christ," by John Todd; "What is it to Believe on Jesus?" by Marvin R. Vincent, and Frances Ridley Havergal's "Little Pillows" were alluded to as having been found particularly helpful in the work.

2. What kind of tracts should be used? Not all. There is much trash put out in the name of Christian literature and especially in the department of the tracts. Be discriminating. Here the doctor told of how little truth sometimes found its way into so-called gospel presentations. Mr. Moody interrupting him to say, "Skirmish a little more in that direction." Find, said the lecturer, the right tract and then use a great many of that one. It should have more than a faint smack of evangelical piety. It should tell clearly of salvation, should be interesting, and should translate religion into the common vernacular. A picture on the outside will help greatly to carry it to its destination, and act as a preservative after it gets there. People do not throw pictures away.

3. How use tracts? Carry them with you on your calls. Have something to leave behind you when you go to revivals of what has been said or done. Use them with the children and so win them. Leave them with the sick. In the inquiry-room, perhaps most of all, the little gospel leaflet may be used; and here Dr. Judson outlined that method of inquiry-room work which he has employed so successfully in New York and of which we have already taken occasion to speak with commendation. The address was made all the more profitable and entertaining by the choice illustrations interspersed. There can be no doubt that great good will be done by this school for training christian workers.

A Political Economist's View.

A great traveller, Mr. H. H. Johnston, has been writing of foreign missions in one of the English periodicals. He deals with the question of their success, but not from the christian's point of view. He frankly states that he has not looked particularly with the purely religious part of the work; he says, indeed, that he has but little interest in the religious aspect of the great undertaking. He has studied missions simply and only from the point of view of the political economist. And he has discovered in the results of the work what he regards of great practical value. Missionary enterprise, he says, has been one of the most potent factors in the extension of the British Empire in the present century. The missionary everywhere stands as the safeguard of the rights of the savage, and develops him into a being capable of taking advantage of the natural resources of his country. It is the missionary who has civilized the Pacific Islands, New Guinea and Madagascar. In Madagascar the missionaries fought the battle of civilization without costing any European government a penny or a drop of blood. It is British missions which put steamers on the great African lakes; it is missionaries who explore the rivers and country, abolish the awful fetich rites in the Niger delta, conquered Bechuanaland for the English, teach the savages of the Gold Coast useful trades, educate the Kruo boys, and develop husbandry in many parts of Africa. Mr. Johnston has a very unfavorable opinion of Mohammedanism as a civilizing agency.

The influence of Christian missions in Africa has had, he thinks, a "really remarkable effect in educating and humanizing cannibals and fetich worshippers." "Though the converted barbarians may afterward grow slack in observing the practices of religion, no one can deny that they have been very much benefited by their studies at the mission." He closes thus:

"The trader civilizes, but he does not go to savage countries for that purpose; he goes to trade. In like manner the bait which draws these good men and women of Roman Catholic and Protestant missions to Africa, Polynesia, North America, India, China and Persia, is the desire to instill into the minds of the backward races of these savage or semi-civilized lands their own views of Christian faith and hope; but they accompany their care for the spiritual well being of the pagan or Mohammedan with the very practical intention to improve his bodily life and to educate his mind, and in this they do, and have done in the past, an amount of good that has never as yet been sufficiently appreciated."

Insufficient Support.

That the support given ministers is, in the great majority of cases, altogether below what they should have will not be denied by many intelligent people, if any.

The Religious Telescope thinks the fact must be faced more directly than it has been; and then proceeds to face it in a vigorous article from which the following are extracts:

We urge our young men to educate themselves and fully prepare them selves for the ministry. Is the Church willing to pay for such a ministry? This is a vital question. If not, we must become willing, or quit asking our men to prepare for the ministry, or let our equipped men go where they can secure a living and support adequate to their wants.

We ask a young man called of God to the ministry to go to college and graduate there. * * * Then we send him on a charge that will pay \$250 or \$400 or \$600 salary. He has a family. He is in debt, or has used his father's money, for his education. How can he buy books, keep a family, buy what he must have in his home, and get out of debt? He has already spent years in preparation. How can he brook the poverty staring him in the face? It is a shame and a sin to ask him to do so.

Or take a man who had talent and courage and indomitable heroism to undertake the work without the college-course. He has given these years to study and toil. He has purchased books, and by push and drive and pull and struggle and consecration and prayer and mighty study equipped himself for efficient service. He has a family, to be fed and clothed and educated. He is beginning to break under the strain. How can he get along on three or four hundred dollars? * * * There may be some preachers whose love for money leads them to secular pursuits. But we know able, efficient men, who, sooner than go to other churches, or beg in our own, or go in want, turn to secular pursuits because they must; and they do it with sad hearts. They love to preach and toil for the church and the people; but they love their families, and their honor drives them to do something else.

To say that our preachers preach for money is a foul slander. We all know the doctrine of the Bible, "The laborer is worthy of his hire;" but nine out of ten of our pastors silently accept what is offered them as a support, and do the best they can, because God calls them to this work and because they love the Master and the Church. The Church owes it to its pastors and to itself to give them a better support, and to do it now. This question is a vital one. Something must be done.

No Amendment to the Commission.

Mr. Editor:—Your notes on "Reformed Baptists" in the Apr. 10th issue, seemed to me generous and candid, and I doubt not were appreciated by your many readers, as by myself. Still others like myself may not quite understand why they call themselves "Reformed Baptists." Do they assume the power of "constitutional amendment," and so venture to "reform" the ordinance of God's house, or to annul or make void what Christ established and commissioned His followers to perpetuate, and so venture to allow anything that Popes, Cardinals or Councils may call baptism, to pass as such and receive members without scriptural baptism?

An old Catholic said to me a few years since, "Mr. B. you are practicing a baptism that has been outlawed for centuries by the amendment of the holy church, which has made sprinkling the law; and as the amendment is now in force, you are an out-law to practice what has been annulled. Do 'Reformed Baptists' claim or admit such powers?"

Some of us see no way to have one become a Baptist without baptism. And if "Reformed Baptists" have invented a method, or have ventured to "reform" the old commission of "preach and baptize," I would like information.

If any Conference, or any church or council can by vote or in any other way make Baptists of those who refuse baptism, I would like to know how. Do "Reformed Baptists" venture any such pretence, and so receive members without baptism? If so, and they still insist on being called Baptist, it seems to me that "Mongrell Baptist" would be a name more suited to their practice.

Webster defines Reformed as "formed anew," and a reformer as "one who effects a reformation or amendment," and Reforming as "correcting what is wrong" or "amending."

Now if "Reformed Baptists," are correcting what is wrong in Baptist practice we should all fall in and help on. But if they are attempting any amendment, or are endorsing the amendments of Rome, in full or in part, so as to allow and accept the Romish amendment as valid baptism, we can hardly admit that their so called reform is rightly named. We think the old commission, "preach and baptize," good enough without amendment or "reform." If some "resist the counsel of God against themselves, not being baptized," the old commission is still in force, and will be till Jesus comes, and that without reform or amendment by those loyal to Him. JAS. BOYD.

Georgetown, Me., Apr. 22nd.

DENOMINATIONAL NEWS.

KESWICK:—Baptism was administered by Bro. Downey at Mouth of Keswick last Sabbath.

DEDICATION.—The new church at Norton, K. Co., is to be dedicated Sabbath next 12th inst. Rev. G. A. Hartley is to preach in the morning, and Rev. J. W. Clark in the evening.

ACKNOWLEDGEMENT.—I wish to acknowledge the receipt from friends at Bath, C. Co., \$26.60 the proceeds of a sociable, a collection of \$2.00 and \$1.00 and a set of reins from a brother; and from friends in Wicklow \$5.50. The donors have my thanks. J. NOBLE.

THE SUNNY-SIDE.—Rev. F. Babcock and wife take this method of acknowledging a donation made them by their friends at their residence North Head, Grand Manan, on the evening of April 16th. The donation amounted to \$37, half in cash. May the Lord bless the donors in all things, is the prayer of our hearts.

ROYALTON, C. Co.—C. A. West organized a F. C. Baptist Sabbath School at Royalton, recently, with 37 members. I. R. Miller was chosen superintendent, and W. L. Wead, secretary; time of meeting, 2.30, p. m. —Sentinel.

MILLSTREAM MOUNTAIN, K. Co.—I write you a few lines concerning the prosperity of our church at Millstream Mountain. Bro. A. Stults came here three weeks ago. The church was then in a low condition. He commenced holding meetings; an interest began at once, and has increased; the church has been strengthened and helped; sinners have been converted and wanderers have returned home. Last night Rev. W. DeWare came to his assistance, and today baptized seven converts, five of whom received the hand of fellowship at the water's edge. The work continues. J. S. GREGG.

REV. G. W. FOSTER made us a pleasant call this week. He is encouraged in his work at Fredericton Junction and Tracey Station. He finds the people very pleasant and helpful. The revival at the Junction was a good marked help to the church. He has been holding some meetings at Tracey, and there are signs of good. The work at Little Lake also is very encouraging.

HAMPSTEAD.—The Free Baptists are remodelling the inside of their church; the carpenter work is being done by Gilbert A. Williams of Georgetown, and the painting will be in charge of William Mercer of St. John. —Cor. Sun.

LUTZ MOUNTAIN, W. Co.—I have held a few meetings at Lutz Mountain and there is some prospect of good being effected. The people are being helped, the brethren are rallying and coming up "to the help of the Lord." The church is small and weak, and the people are scattered, but there is a fair prospect of good. Pray that God may be glorified and souls saved there. T. O. DEWITT.

FROM REV. J. NOBLE.—I have been holding some meetings in Lower Brighton on what is known as the Newburg Road, in a school house. The meetings have been a benefit to the people; one brother and his wife who have been inactive in the cause for some years, and others who have been weak have received much help. The work done has been attended with a good deal of blessing.

I am going now to Campbell Settlement and Southampton to spend a few days, perhaps two Sundays. After that I think I will go to Stanley and spend two weeks, and from that to Hampstead, getting there about the first of June. I have it in mind to visit Portage, Dutch Valley, Cornhill, Smith's Creek, North River and other places where I have laboured in years past. J. NOBLE.

FAREWELL SERMON.—Rev. C. B. Atwood, for three years pastor of the two Free Churches on Cape Island, having decided to return to his home in the United States, preached a valedictory sermon last Sunday, at Centre-

ville in the morning and at Clark's Harbor in the afternoon. At both places the congregation was exceptionally large, drawn together from all parts of the Island to listen for the last time to the parting words of the highly esteemed preacher who has so faithfully ministered to the spiritual needs of the flock under his care. He made touching reference to the associations of the past, and the happiness of which had been over-shadowed by the melancholy death of Mrs. Atwood, and many of his hearers were visibly affected by his discourse. Mr. Atwood's departure from this field of labor is universally regretted. Without a single exception, the people of the Island will hold in pleasant remembrance his untiring services as a preacher, his kindly counsel and practical benevolence as a friend and neighbor. —C. B. Advertiser.

HOME MISSION REPORT.—To Rev. J. T. Parsons, Cor. Sec. Home Mission Society.

Dear Brother:—I left home the 20th day of March for Beaver Harbour. Took the train at Bumfrah, came to St. John the same evening and took passage on the Grand Southern Railway the next morning for Pennfield and thence by stage to Beaver Harbour. I have been labouring here until the present. The church was quite low when I came, but the brethren received me very kindly as my missionary. We had some very good meetings, and the second Sabbath the spirit of revival seemed to be with us. On Monday evening we had a very blessed meeting and there were indications of sinners coming to Christ. We have had large gatherings. The church has been greatly encouraged, and I hope lasting impressions for good have been made on the hearts of sinners. Licentiate L. A. Cosman was with me two Sabbaths and during the week, and helped much in the meetings and in visiting from house to house.

One serious hindrance to the success we hoped for was that a number of the most efficient workers in the church were necessarily away from home, engaged in fishing, and those who were at home, through weakness and discouragement, could not be induced to take the advanced ground of loyalty, zealously, prayerfully standing up for Christ, that would ensure the building up of the church and the salvation of sinners.

On the afternoon of the third Sabbath the ordinance of the Lord's Supper was administered, and a most precious season was enjoyed. I have attended twenty-nine meetings, and have addressed the Sabbath School every Sabbath morning for four Sabbaths. I have visited all the families in Beaver Harbour except two and read the Bible and offered prayer with all but five. The church has a large and interesting Sabbath School with brother S. Roscoe Superintendent, and a number of faithful brethren and sisters as teachers. I shall always remember the kindness of the dear brethren and sisters of Beaver Harbour, especially Deacon Eldridge and family where I made my home. I have collected for the mission twelve dollars and seventy cents. I expect to leave for home today.

Yours &c.,
APR. 28. CHARLES F. RIDGOUT.

Temperance Notes.

—Melbourne, Australia, is to have a temperance hospital.

—The London Christian World says: "The annual liquor bill of the nations is estimated at 900 millions sterling."

—A law has been passed in Waldeck, in Germany, forbidding the granting of a marriage license to a person addicted to intemperance.

—More than \$6,000 worth of temperance literature has already been shipped to Paris for the W. C. T. U. exhibit at the World's Fair.

—"Down with the white-livered clergy and the Sunday-schools" was the complimentary motto posted on the wall at a recent brewers' meeting in Sandusky, Ohio.

—The bill prohibiting the sale of tobacco to minors under 17 without the written consent of their parents and guardians has passed to the order of third reading in the Michigan Legislature and will likely become a law. It will be followed by an iron-clad bill prohibiting the sale of cigarettes in any form.

—Judge Gildersleeve, in sentencing a prisoner recently, in the Court of General Sessions, New York city, said: "Your trouble is due to rum, and that is the cause of nine-tenths of all crimes. When we have prohibition, if we ever do, we shall have only one judge here and one district attorney, and probably only two or three assistants. These will be able to do all the work. That would be a saving to the county of \$75,000 to \$100,000 a year, and of millions of dollars to the people throughout the country, and it would make happy thousands of families who are now miserable."

S. A. SECEDEERS.—There is a large secession from the Salvation Army in Ontario. A meeting of over 2000 was held in Toronto Thursday evening. Ex-Officers of the Army made addresses, and the secession was warmly approved. It is proposed to organize to carry on their work independently of the Army.

PROF. KEIR is to deliver a memorial address at the University next week.

WEST. CO. of the Western Alliance week, Rev. elected President.

DEB AND of Canada de the last month venue over months end 000.

TO-DAY.—Law go into time the letter pay letters of drop letters delivery will be

HON DANIEL died at his home Mr. H. was been in public branches of years. He man, and ha

A SUCCESS Lewis, son of Moncton, p amination In the Lati third on the in political e third. He students in Mr. Lewis

SUNDRIES are preparing Pres low the m Sunday to b John Bright 250,000 Cook tak papers, and special valu Smith says the Bible re the late Jo hold.

TEMPER eveninig Churches, in the City his church ject was "it had refer was repeat T. Union. traffic is v legalized, himself, b their powe the C. T. audience doubt but

STARVAT ful investi concludes women in so low that charity o says the M in ill-gott men deni toil to wa the Cana must be the bottom Certainly of the ele away. I does no ate empl ford no they may in paying who mig But giv where different does not ing or gl less than represent condemn 5: 4

A G the Ang the fa This fa late W don. host, of Euro mainde These formed around their c commo subdu the m teriall The s man v univer chief accept of pop Veri of S reach unive