

TERMS, NOTICES, ETC.

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Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor.

WEDNESDAY, JUNE 5, 1889.

A GOOD MOTTO. "Everybody gives something every year to every interest represented by the church," is the motto of the Methodist Episcopal church of the United States. By "everybody" is meant every man, woman and child in the churches and Sabbath Schools of the denomination. Why not? It is certainly the Christian duty of everyone to do so. What an impetus would be given to all Christian activities if this were done; with what power the work of God would go forward; and what a rich blessing would come to the souls of the people.

A METHODIST OPINION. The Northwestern Advocate is a Methodist paper. And this is what it says:

"There is no room for doubt that some of the special holiness papers have spread more vinegar over these lands than oil of tender brotherliness.

And another paper of the same denomination—the organ of New England Methodism—quotes the statement with evident approval.

Not a few people in all the denominations in this country can testify the same regrettable fact.

NOT FOR ANNEXATION. The editor of Zion's Herald, one of whose references to Canada we quoted last week, has made another discovery by mingling with Canadians. He says:

From conversation with prominent business men in Canada, we are led to believe that union or annexation with the United States finds very little favor with representative men in the Dominion. The love of the English and the Scotch for the mother land is very strong. A prominent Methodist layman of Montreal said to us: "You do not as a nation present any advantages to us that we desire. We are as free as you are. Our form of government is as representative. We are governed through a cabinet responsible to the people. Our cabinet officers must appear in our parliament and be catechised relative to their policy and acts, while your cabinet is out of reach and irresponsible. Our President, like our Governor General, is simply an executive. The Queen appoints him, and it would be much better for you Americans if your President was selected or appointed for you. Your presidential elections, so frequent, convulse and paralyze your business interests and disturb everything. We do not want such an experience once in four years, and wonder that your people submit to it." That was frank talk, but it gave us much to think about.

There are a good many United States editors who would get some much needed information on this and several other points by visiting this country and mingling with its people. They would find here a country of immense resources which are being rapidly and profitably developed, and a self-reliant people who appreciate their liberties and are satisfied that their form of Government is quite as good if not much better than that of their neighbours. Desire for annexation is not troubling Canada.

TRAIN THEM. The way to have the children of our homes and the young members of our churches interested in mission work is to begin to train them to it from the very first. The history of the Moravians illustrates the worth of such training. Every Moravian is taught from youth to give to the cause. And the result is that the history of their missionary labors and successes is among the marvels in the history of Christianity. For 15 years they labored in Greenland with-

out a single convert. To-day it is said there is not a single heathen. Their zeal is well worthy of imitation.

PASTORAL WORK. We recently quoted Dr. John Hall on preaching. He is also a most successful pastor, and here is what he says about pastoral duties: "I call on my people twice a year at their homes. I do not like preaching to people unknown to me. They, moreover, will not get so much good from my sermons as if they knew me. I am not a good preacher, and know it; but my people know and love me, therefore they profit by hearing me. If a man comes out here and does something abnormal, or says something outrageous, it gets into the papers, and he becomes notorious; but not if he goes his way calmly preaching the Gospel."

HIS "SECOND COMING." The World's Crisis, one of whose hobbies is the soon coming of Christ, is a good deal troubled with the question, "Whether all the saints on earth will see Christ at the same moment of time on his return from heaven, or whether they must await the ordinary revolution of earth, and thus allow some to behold him several hours before others?"

The "Register" very well suggests that the better way is to learn to see Christ as he daily comes to judge the world through his precepts and example. As President Lincoln said, "Why teach men of his second coming who have not yet learned of his first?"

District Meetings.

The time is near when the first of the series of District Meetings will convene. The notices on the next page give the dates and places.

These are meetings of much importance. Rightly conducted they may give much help to the churches and a decided impetus to the cause generally.

They should be made representative of the churches in the best sense. This can be done by a judicious selection of delegates. Every man who is a good Christian and a good church-member may not be the best man for a delegate either to District Meeting or General Conference. Of course delegates should be good Christians and good, earnest and active church members, but it is quite important also that they be men who can do their part in such business as demands attention in the meeting to which they are appointed. They do not need to be great talkers. If they can speak clearly and with force, very well; but it is more important that they be workers. There is never any lack of talkers; but there is sometimes lack of interested and diligent workers. Delegates should be men with deep interest in the cause at large. They will, naturally, have a first and chief interest in the churches they represent, and of them and their needs have more intimate knowledge; but to do the best work they should have intelligent concern for the whole body, and be ready to help make and cooperate in carrying out plans designed to effect the remotest interests in our charge.

In the choice of delegates it is well always to select some young men. They will soon have to bear the responsibilities now borne by their seniors. And the sooner they are initiated the better for them and the cause. The best way to get them deeply interested in the work is to send them where it is done to help do it. Churches sending two delegates may find it good to send an older and a younger man. The older brethren in the churches have done good work, and are doing good work still, and we trust may for many years. The younger brethren have zeal and courage, and are full of promise of usefulness. These two classes need to be yoked not only in the local work, but in the wider work of the denomination as well. The suggestion about having both represented in District Meetings may help in this, we think.

One of the mistakes sometimes, indeed quite often, made by District Meetings is in not devoting time enough to their work. Work hurriedly done is not often, if ever, as well done as it might be. The interests dealt with in a District Meeting are far too important to be rushed through. And yet frequently half the time their proper consideration demands is not devoted to them. To hear the reports, to appoint delegates and do the other routine is not enough. The condition of the churches should be carefully looked into, their needs discovered, and where weakness or defects of any kind exist the remedies be applied. A District Meeting fails in one of its most important duties when it fails in this. It is better far to spend an extra day in the work than to adjourn with the work half done. Let the ministers and delegates arrange to spend all the time that careful attention to their

duties demands. The time and their labour will not be spent in vain.

Home and Foreign Mission interests should receive consideration in all the District Meetings. The action of Conference at the last session puts a responsibility on the D. Meetings which we have no doubt they will gladly discharge. And whatever can be done to increase the interest of the churches in the great work ought to be done. Like effort needs to be made in behalf of Home Missions. Just now it is, we think, particularly important that there be a revival of Home Mission interest amongst us. The D. Meetings may contribute much to this. We trust they will.

Amidst all the work of the meetings, the devotional services should not be neglected in any degree. Besides the Sabbath and other preaching services, there needs to be much prayer. Each meeting should be a blessing, not only to the church where it is held, but also to all the churches represented, by reason of the spiritual quickening received by the delegates. We trust the Lord's presence may be in all the meetings, and great blessing be on them and by them.

The Martyr of Molokai.

Much, but not too much, has been written about Father Damien. He sacrificed his life in loving service for the poor lepers of Molokai. It is well that the lesson of such a life be emphasized. By his heroic devotion and self-sacrifice he blessed not only the community of lepers for whom he lived and died, but his example must be a blessing in some degree to all who know of it: It is true, that the Divine model he set before him is honoured by creeds and formal worship in nearly all of the civilized world. But what is more wanted is the living realization of the sacrifice of Calvary as a predominant motive for subordinating the whole of human life to the reign of Divine love.

One reason, perhaps—says the "Christian World"—why Christianity has taken refuge in forms and creeds is that He, whose name it bears, too often appears to be infinitely beyond the range of human imitation. For those who set themselves to the contemplation of CHRIST, are painfully aware of a measureless distance between the serenity of His selfless devotion and the struggle of worldly motives which ever disturb their own peace. That One, tempted in all points like as we are, should have lived through a career of toil and suffering without betraying by any passing shadow of self-seeking the slightest interest in anything except the redemption of the race which He loved, is so far beyond our experience of moral possibilities that it baffles us, and sometimes almost paralyzes us with a sense of despair. We say of it as the Psalmist said of the Divine Omnipotence, "It is too wonderful for me; it is so high I cannot attain unto it." Now the blessing conferred upon us by Father Damien is the proof he has given that in our day and under conditions of modern life, the example of Christ's sacrifice may be, and is, a living power. Nay, he has done more than this. He has shown that the spirit of Jesus is still almighty to subordinate all selfish desire and to transform His followers into His own image. The story of Father Damien is best summed up in the words of St. Paul: "We with open face beholding as in a glass the glory of the Lord, are changed into the same image 'from glory to glory, even as by the Spirit 'of the Lord.'" He descended from the outer world upon the miserable island of Molokai, as the spirit of Christ descended from the mysteries of eternity to this sin-stricken world. He faced the loathsome impurities of a foul disease. He bore with the vicious tendencies and mental disorders it creates. He touched the vilest of the place with a gleam of heavenly light; and at the touch virtue and kindly affections, and patience, and order, and peace sprang up.

We trust that no one of whatever school of thought would think for a moment of belittling this glorious life, because of the expectations of everlasting bliss by which it was sustained. Let it be borne in mind that Father Damien belonged to a great world-wide and powerful Church, which affords endless opportunities of a distinguished spiritual career amidst the comforts and even splendours of life. As a priest in a wealthy capital, perhaps as a bishop, or even as a cardinal, he could have earned his heaven while making sure of this world. In other words, it was open to him to 'make the best of both worlds.' That he should prefer to take his passage to heaven through the gloomy horrors of Molokai, was not the result of any calculation on a heavenly reward, but was the direct outcome of a fuller inspiration than usual from the Spirit of Christ. He was a Belgian by birth, and from almost his earliest days gave proofs of

extraordinary determination and even self-will. He had qualities which would have enabled him to carve his way to fortune. An elder brother had entered the priesthood before him, and his parents expected the second son to abide with them. But without consulting any one, he took occasion, when visiting his brother, to form an instantaneous decision from which nothing would induce him to recoil, and which he never regretted. He entered on training for the priesthood, and after ordination chose the mission in the South Seas as his field of labour. Here, again, he acted with unusual independence, and even contrary to ecclesiastical discipline, for he offered himself without consulting his superior. He obtained his wish, however; and after working for some years on various islands in the Pacific he became deeply moved by what he heard of the sufferings and degradation of the lepers who, for the safety of other inhabitants of the Sandwich Islands, are relegated to the little island of Molokai. As soon as he understood their needs he determined to sacrifice his life to their service. When he first arrived in 1873 there was no church, there were no decent houses, and he had to take up his abode for some time under a palm-tree. The miserable people in their despair had given way to vicious passions and indulgences. But his deep sympathy and keen pure feeling soon began to work a transformation. In the sixteen years that he was permitted to labour there three churches were built, well-ordered villages were erected, healthful modes of employment were found, innocent amusements were provided, and the wretched settlement was transformed almost into a threshold of heaven; for, indeed, under his religious influence the people were taught to regard their sojourn there as only a stage on their way to eternal bliss. The sphere of work was not a large one; but it was full of tragedy, and well fitted to bring out Christian heroism.

A great deal has been said and written about Father Damien; but never have we observed that one word or doubt has been expressed as to the loftiness of his Christian devotion on account of his Roman Catholic beliefs. Let there be no mistake about the strength of his devotion to the Papacy. He believed in Papal infallibility. He regarded the Roman communion as the only true Church. Transubstantiation was for him essential to the reality of the Eucharist. There was not a particular sacerdotal or ritualistic observance of Rome which was not to him sacred and divine. But what Protestant thinks of all this when he reads the story of that pathetic career? All these ideas we regard as intellectual errors; but we feel that they no more touch the man's religion than a chasuble regulates the beating of a priest's heart. Here is food for reflection. If the spirit of Christ can be so purely and nobly realised by a man devoted heart and soul to erroneous and baseless superstition, is it not equally possible that the same spirit of Christ may also be realised by those who err in an opposite direction, and whose intellectual beliefs have shrunk too far? In this respect also Father Damien, though all unconsciously to himself, has conferred a blessing upon the world. For he has taught us afresh that the religion of Christ is not a thing dependent upon either forms or creeds, but on the loyalty of the soul to a Divine ideal.

Boston's Desecration of the Sabbath.

While the thousands of church attendants are listening to the exposition of the gospel, and singing praises to the risen Christ, thousands more are seeking amusement, plotting anarchy against the government, or trying to undermine the social welfare of the people. This, and all this in the city of Boston.

The pleasures and amusements of the Sabbath day necessitate the labor of thousands of people, who ought to be at rest, to carry on the business which is so profitable to the railroad and steamboat companies of Boston and vicinity. Each Sunday during the summer months, hosts of people rush to the beaches and spend the day in bathing, feasting and a general jollification wholly displeasing to the God of the Sabbath. Last season I chanced to visit Crescent Beach, one Sabbath evening, to see only such scenes of wickedness as would cause the Devil to laugh and justify the Creator in renewing the judgment of Sodom with double vengeance. The beach was lighted far out into the water by electricity where a number of unquestionable characters of both sexes were bathing in the water and paddling together in sight of a multitude of spectators of the "baser sort." The band played popular airs on the square to enliven the step of those who promenade the walks and facili-

tate the flirtation conducted in a manner highly improper and decidedly antagonistic to social concord. The beach was swarmed with restaurants and crinking places which did the crowning business of the week on the day of rest, and the time for devotions of the noblest character.

The horse-cars too do the largest business of the week on the seventh day. Special cars are run to the City Point, a new and popular sea shore resort, where an immense pier, a half mile in length has been built out from the shore, where people may refresh themselves by the cool breezes from the Atlantic. Here too, the hotels serve beer on tables with lunch in such a way as to evade the letter of the law and yet violate the intent, so that many thousands of glasses of beer are sold in this manner on the Sabbath in the face of the law. Horse-cars are run to the suburban resorts and parks regardless of the sacredness of the day and the significance of the hours.

During the summer months, the city provides at its expense, a band concert on the common from four to six o'clock each Sunday afternoon to discourse classical airs to an assemblage of about ten thousand people, many of whom congregate there for purposes which seriously endanger the social and domestic welfare of society and home. And yet while Massachusetts was the portico of the Pilgrim Fathers for religious liberty and devout worship in America; the city of Boston today, does not allow a portion of the time allotted for the Sunday afternoon concert, to be devoted to sacred music. Such ideas of government are certainly alien to the pious principles of the Pilgrim Fathers.

While not a single letter of the vast mail of England is handled on the Sabbath day, the United States keeps the employees of the Boston Post Office at work collecting and assorting mail for the night trains which leave for New York and the West at a late hour. Such a condition of national affairs ought not to exist when the largest city of the world dispenses with her mail service, without hindrance to commerce. Surely a city of one sixth the inhabitation can not do amiss to follow her example. In this way not a few of our noblest citizens are deprived of their needed rest. It is to be said, however, that a movement is already on foot to do away with practically what may be termed "a national sin". In fact a bill has already been introduced into Congress, which really does away with all Sunday traffic. Great impetus has already been given to its progress by the support of that part of the bill which relates to railroad traffic, by Jay Gould, who has signified his intention of not allowing a wheel to move over any road belonging to him.

The Jews have always been noted for their observance of the Sabbath. But this can no longer besaid of them, since a large proportion of them no longer keep the sacredness of the old Sabbath or the intent of the new. The desire for gain and usury is so potent in their very natures, that their doors are now, in many cases, open on Saturdays as on other days. Our Sabbath then is made a holiday by them, and used for secular purposes.

One of the most disgusting sights on the Sabbath day is the hundreds of news boys selling the Boston Sunday newspapers until noon, when the arrival of the New York papers occupy their time the remainder of the day, which should be devoted to the observance of the day of rest. Thus it is that the devices of men, debar the pleasures of the Sabbath from the youth of the city who if not cared for in season will develop into the vicious characters which cause so much trouble and anxiety to the authorities of the large cities.

The theatres are not even content with the receipts of the six days set aside for work, so have managed by craft to obtain permission from the city government to conduct so called "sacred concerts," as undeserving of the name as the Roman Catholic Church would be of the name of the "true apostolic church." It is a place where the Devil shouts his hallelujahs and sets up a pandemonium to defy the sacredness of the Sabbath. Occasionally Robert Ingersoll charges a dollar admittance to the Boston Theatre on Sunday evening to hear him harangue before the people on the "mistakes of the Bible," or some such topic.

The American people of this age, standing upon the rounded hill top of their existence, remembering the pious teachings of their forefathers, and looking forward to the glowing prospects of the highest civilization of the coming century, the bugle notes of which are already sounding in our ears, must preserve the Sabbath or we will be cast into the chaos of lost nations. The Sabbath ignored, the beacon light of the nations prosperity

and greatness will sink into oblivion. The nation bowing before God's throne in weekly supplication and praise, his infinite arm of protection will ever rest about the ship of state, and guard the happiness of home and fireside.

Why am I a Free Baptist.

It is well to understand the ground of our religious belief.

We do not want all doctrine in our preaching and teaching. But we do want enough of doctrine in our preaching and teaching that the members of our churches, the members of our Sunday Schools and of our home circles shall know what we believe as Free Baptists, and also why we believe as we do.

I am a Free Baptist because I accept the Free Baptist interpretation and explanation of divine truth. When I cease to accept that interpretation and explanation, I cease to be a Free Baptist.

Briefly, because I am in accord with the Free Baptist statement of the teachings of the Old and New Testament. I have studied those teachings and the Free Baptist explanation of those teachings since very early in life. I read the Morning Star as it came weekly to the home it has visited every year but one since it was first published; I read Buzzle's Life of Randall, Marks' Autobiography and the Life of John Colby over and over again in the early years of my life. Thirty-seven years ago, a boy of twelve years, I was converted, baptised and received into the membership of a Free Baptist church.

As the years have passed my faith in Jesus the Christ has grown stronger and stronger. I have witnessed religious rites of pagan worshippers, I have listened to the sophistries of infidels and atheists, and yet the religion of Jesus the Christ is the one I want to live by and die by. I have read many of the arguments (some of them seemed to be only sophistries) of leading minds of different denominations, and yet the Free Baptist statement of doctrine seems dearer than ever before.

Geo. E. Sturgis.

Religious News and Notes.

Mr. Moody's college conference opens at Northfield Mass., June 29th and closes July 10th. Then a general conference for Christian workers will be held, beginning August 1st.

President Harrison has taken the ground that he will have no conversation on Sundays with office-seekers and politicians about political matters. The President is to be heartily commended for adopting this course.

According to the statistics of the United Presbyterian Church the average salary of its ministers is \$998. The highest average attained was in 1875 when it was \$1,012. In 1880 it was \$896, since when it has been gradually rising. Last year it was \$940.

The Russian church in San Francisco was burned recently and Bishop Vladimir narrowly escaped the same fate. The fire is supposed to have been of incendiary origin. It is stated that the church has been in reality a detective agency for the Czar's government, and important records obtained in this way were destroyed in the fire.

A new religion has sprung up in Toungu, Burmah—a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. The initiatory rite is a handful of rice from the hand of Koh Pai Sah, for which Rs. 30 is exacted from a man, Rs. 20 from a woman, and Rs. 15 from a child. The new disciples keep the Christian Sabbath and abstain from strong drink. The adherents number several thousand.

The London Missionary Society has news from Samoa of the invasion of that troubled kingdom by a band of Mormon missionaries. Six of them have appeared and six more are on the way from Utah, and they say they are going to carry on a vigorous campaign in every village in the group. They appear to have plenty of financial support. The natives receive them coldly, but they have made an impression on European traders.

MORMONS IN CANADA.—Concerning the settlement of some Mormons in the North West, the Minister of Agriculture said, in a recent interview: "The Mormons have bought large districts of land in the Northwest from speculative companies, and are coming in as any other immigrants would. The constitution of Canada knows nothing of religious differences. Our duty is to encourage immigration and get the country settled. These people are coming in on land bought by them, and they distinctly understand that they have to conform to the laws of the Dominion, especially as regards polygamy. Should they transgress, then they will be immediately prosecuted."