

TERMS NOTICES

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 needless 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 28th, 1890.

—EXPEDIENCY. "The Gospel of expediency brings triumph for today, defeat for tomorrow."

—BETTER. We are very glad to hear that the health of Rev. Dr. Penney is much improved. He has been in California for two or three years. He is coming east soon.

—LONG PASTORATE. Rev. Dr. Brownlee, of Port Richmond, N. Y., has just relinquished the pastorate of the Reformed Presbyterian church there, after having served fifty-four years and nine months. The church voted him a generous allowance to be paid during the remainder of his life.

—TRY IT. There are, perhaps, churches that need this suggestion from "Zion's Herald." That church will secure the best service of its pastor in loving him much and in exacting little. There is no such leverage to lift the minister into the glow of enthusiastic labor as a loving people.

—SOMEWHAT NARROW. The episcopal bishop of Missouri is a broad man. He is not able to recognize any building as a church that has not received the episcopal stamp and benediction. In his journeyings through the state, churches of his own are so scarce that he has sometimes to seek permission to use the churches of other denominations. But he has a small way of acknowledging the courtesies extended to him. In his report, mentioning his use of Presbyterian, Baptist or Methodist places of worship, he is careful in every case to refer to them as "houses," not churches. It is a wonder the great and good man ever entered them. But, possibly, he fancied that this presence in them gave them, for the time being, the necessary sacredness.

A GOOD EXAMPLE. Who that has witnessed the crowds of young and old going to Catholic churches in the early Sunday morning, but has felt that they set an example, in this respect at least, which the members of other churches might well imitate. Long before the majority of Protestants have arisen from bed, Catholics have attended and returned from the first service of the day.

—THE COLLECTION. There are some people—a very few, and the number is diminishing, we hope—who have a horror of a collection in the church. They think it interferes with the spirit of devotion. They are very good people, perhaps, but they are under influence of a wrong and foolish notion. The spirit of devotion may find quite as suitable expression in gifts to the Lord's treasury as in dressiness or showings. The Christian who has not learned to honour the Lord with his substance has yet to learn a very important lesson in Christian love and service.

Then, there are those who are quite willing for collections to be taken on ordinary occasions, but think an appeal for aid to missions or other Christian enterprises should never be made during a revival. Well they need not be unnecessarily forced into a revival, but they should not be deferred on account of it. The revival that won't stand a mission collection is not very

deep or strong, and its good effects are not likely to be very enduring. There need be no fear at any time of the collection that is for the kingdom's sake.

—A SCANDALOUS TRAFFIC. The rum traffic is a scandalous thing anywhere. But it seems especially monstrous as carried on amongst heathen and barbarous peoples whom Christians are trying to civilize and convert. The awful evil is more and more engaging the attention of the leading men of all Christian bodies. In England an association exists to endeavour to induce governments which have to do with the trade of the world to remove from themselves the responsibility of demoralizing the countries, with which they come into contact. At a recent meeting of the association Cardinal Manning was one of the speakers, and said nothing could be more depressing and humiliating than the fact that those who sent the Gospel to native tribes sent with it a bigger evil than any they had known before. The Bishop of London spoke of the disgrace it was to the nation that its commerce should ruin rather than benefit the less civilized nations and degrade them below the level of the beasts. It was, he thought, better that people should be uncivilized as long as the world lasts, rather than be ruined and degraded by means that even our own people, with their fuller development, were not able to withstand. What the society seeks to effect is, prohibition of the traffic where possible, and where impracticable, restrictions by extremely high licenses, by an International Convention—a combination between Governments—similar to that which has been signed for the North Sea Fisheries.

The District Meetings.

The time of holding the first of the District Meetings is near. The first meeting to be held is that of the Second District, which will meet at Seventh Tier, C. Co., on Saturday, June 21st. The Fifth, Sixth and First follow quickly in the order named. Three others—the Seventh, Fourth and Third, hold their annual meetings a few weeks later.

The District Meetings are, in some respects, more important than the General Conference. They are more nearly related to the churches, and deal more directly with the internal affairs of the churches. They hear, in detail, reports from the churches, not only statistics showing increase or decrease, financial statements and the like, but other facts about their work and condition. At least this is what they should hear. The churches have not done their whole duty in reporting when they have filled up the blanks in the Report forms. Facts about their spiritual life, their activities, and the progress they are making, or the contrary, should be carefully set forth. The "general remarks" in reports, aside from the figures which are taken from the records, sometimes appear to be more the personal views and experiences of the clerks than statements of the condition of the churches. If the clerk is in a very good state of mind his "remarks" convey the impression that everything is about as it ought to be; if he is not very well, either in body or mind, his "remarks" are likely to give the impression that the church is not in a prosperous state and the outlook not very promising. The impression made in either case may be the right one, but it is quite as likely to be the wrong one. The "general remarks" ought always to be carefully prepared, and should set forth, not the views or feelings of any individual, but the facts as they are understood by the church as such. This must not be regarded as a reflection on any of the clerks, for we are sure that, as a rule, they do their work very faithfully; our only object in these suggestions is to help the churches to be careful to make full reports of everything that concerns them and affects their life. Plain, full and accurate reports are needed.

Every church should send its full number of delegates to District Meeting. Each church is entitled to appoint "two delegates for the first hundred resident church members, or under; and one additional delegate for every additional hundred or fraction of a hundred resident members." No brother should be appointed out of compliment, without reference to his ability or willingness to serve. Only those who can attend, are willing to do so, and who will be present from the beginning to the end of the session whether it requires two days or four, and who will take their full share in the business and the devotions of the session, should be chosen. As we have suggested in other years it will, we believe, be found a good plan for every church that can do so to send a young brother with an older one. The older brethren have know-

ledge and experience which can not be dispensed with, the meetings would be badly off without their presence and counsel; the younger brethren have the zeal and energy characteristic of youth, they need to have their interest deepened and broadened by coming in contact with the work in a larger way than in the local church, they will soon have to bear the responsibilities of the fathers, and it is well to initiate them.

A good deal depends on the devotional spirit of the meetings. Besides the preaching on the Sabbath there should be frequent services for prayer, praise, exhortation and testimony. These services need never be long, and one may often be for a half hour, more or less, in the midst of a business meeting. Instead of retarding business they will facilitate it, to say nothing of the spiritual stimulus they will give to those present, and, by them, to others.

The purpose of a District Meeting is not merely to hear reports. If that were all the reports might as well be sent by mail to the District Clerks, or for publication in the INTELLIGENCER. The meeting of ministers and delegates might, in that case, be very well dispensed with. But there is much more to do than listen to reports; the facts set forth in them are to be considered, with a view to give help wherever and in whatever it is needed. A District Meeting fails to do its duty when it does not instruct, correct, encourage, stimulate as the condition of the Churches requires. Every part of the work should be looked into—the public service, the pastoral care, the observance of the ordinances, the Sabbath School, the attention given to Home and Foreign Missions and Education, the business methods etc. All this will require time and patience, but the good results will, we think, more than compensate for the most careful attention.

The promotion of revival should engage attention. And why not begin in the churches with which the District Meetings are held? If the brethren, ministers and laymen, meet in the spirit of devotion and with the purpose to help the churches where they meet they will surely see the quickening, saving power of God. With a revival begun at each D. Meeting, the work will spread through the Districts, blessing all the churches. Arrangements might be made for united and protracted effort in the sections of the field needing such help. Something has been done in this direction by some of the Districts in the last year or two, but we are hoping that much more of the same kind of work will be arranged for this year.

Many, doubtless, are looking forward to the District Meetings with a good deal of interest. That they may be seasons of the divine presence and power there should be much prayer. The ministers can help in this by talking about them to their people in the churches and homes, and encouraging special prayer for them. The brethren who are to attend should seek special preparation of heart and mind for participation in the work and worship.

Let these things be true of each District Meeting this year:—

Every church fully and accurately reported; every church represented by its full number of delegates; every delegate prepared to remain till the work is all done, and well done; every minister in the District in attendance from beginning to end; careful attention to everything that concerns the life and growth of the churches, and to every denominational interest; a revival where the meeting is held, and the promotion of revival in every church.

That all these things may be, together with every other good which God would bestow upon us, let there be earnest prayer.

Two Common Objections.

Dr. J. L. Phillips, writing in the "Star," says the removal of many of the old-time objections to missions is cause for hearty thanksgiving. He finds, however, that two or three are still lurking in some Christian communities. During a recent trip in the South in the interests of missions he found them doing service. It is possible they may be entertained by some in this part of the world, and so we will let Dr. Phillips deal with them. He says: An old one, dressed up in new words, was brought out at a Kentucky meeting the other day, e. g. We have heathen enough at home, hence why send men and money to pagan lands? I cordially admit the statement before answering the query. There are heathen enough at home, in every part of this land, and no one need to travel far to find some far worse off in point of hardness of heart and a cor-

rupt life than any Hindu or Hottentot, bushman or cannibal. Some of these American heathen (not Apaches or Modocs) were out hunting on Sabbath morning, and the rabbits they were after fled for refuge under the house where I was preaching, under my very pulpit, and so escaped. Our cities, and the country too, abound with such heathen.

The answer to the question is plain. These American heathen have had a chance, whereas millions of those in pagan lands have never yet heard the name of Jesus. I should far rather stand in the judgment day with these ignorant heathen of Asia and Africa than with the Gospel-hardened heathen of America and Europe. I find men and women everywhere in this Christian country who have heard the sweet message of salvation from earliest infancy, who were born under the shadow of our church steeples and always heard the blessed invitation of our church bells, and yet are deliberately going down to destruction. Because these heathen will not heed the Gospel, we cannot turn away from publishing it to the millions who are still without its precious blessings. The "heathen" of the Gospel message, embraces all mankind. Whether men receive or reject this message we must bear it to them faithfully, leaving the issues of the momentous question with a just God.

A good brother's letter revived another specious objection the other day, e. g. "Why not let the heathen alone, we but add to their responsibility by preaching the Gospel to them." It was a shallow quibbler of this sort who came with such a question to the Duke of Wellington. The Iron Duke put his finger on the words of the Great Commission recorded in the fifteenth verse of the last chapter of Mark, and answered sternly, "Look to your marching orders." No grander reply could have been made by prelate or pope. That last command of our Lord settles the whole question. Our sinful race was put under added responsibility when God sent His Son into the world, but He sent Him. Light and knowledge put men under increased obligation, it is true, but this is God's way of reaching and saving men, a plan more perfect than our best reasoning can devise. Let us accept it. Let us obey the command right loyalty and cheerfully. Can one be a Christian who disregards this great commission of our risen Lord? Can one claim the golden promise, "Lo I am with you always," until he cordially keeps the command?

The Prisoners.

And now the report is going the rounds about the band playing on the 24th, in front of the jail, for the benefit of the rum-sellers there. The band it is said, was engaged by "a special committee." It would be interesting to know who composed that "special committee." They are careful to conceal their names; their modesty is so great! Probably if the truth were known the bills were paid by Edwards and his fellows. If any others had a share in the matter they are ashamed to be known which is the only creditable feature of their conduct.

This band affair is part of the game the rum gang is playing, the purpose of which is so transparent that people here are laughing at the more than folly of the play. Bad and foolish as they were known to be, it was not before thought they were such phenomenal fools as they are now showing themselves.

It is said that at least one of the hotel men is not feeling so well about closing his house as he did. It appears that one of the houses is really owned by another than the nominal proprietor. The man who has the money at stake in the concern has been anxious to unload. He thought, so the story goes, he saw a good chance when the managers were about going to jail. It occurred to his very wise head that if the houses were closed the temperance people would want at once to open a house, and if one of the hotels were in the market they would be likely to buy it. He, therefore, persuaded the other hotel man into an agreement to close both houses.

The latter is now understood to regret having made the agreement. Whether he will much longer be true to the agreement is not known. Nobody would be surprised should he break it, if he thinks his interests may be furthered by doing so.

But nobody particularly cares what is done in the matter. The hotel which is in the market is not likely to be sold except by auction, and the reputable hotel keepers of the city are having a very good and profitable time taking care of the people who formerly put up at the Barker and Queen.

Of several expressions of opinion on the same subject which have come to us, the following, from Rev. G. A. Hartley, is a good specimen:

"I greatly appreciate your articles in the INTELLIGENCER on the imprisonment of those rum-sellers. There are some things that stick to men; and attempted to fix it as they may they will learn that being jailed as criminals will stick like a coat of tar. It will neither wash nor wear off. Episcopal soap nor political whitewash will never remove it."

Our India Letter.

DEAR INTELLIGENCER:—Your readers have doubtless heard something of the High School for Native Christian boys which it is proposed to establish here. The facts are these:

The people of India have no common language. There are not only a dozen or more languages spoken but there are as many different sets of characters to represent them. Oriya, the language of this province, is positively unintelligible 200 miles south of here or 150 miles north.

Since the English became possessors of India many Gov't English Schools and not a few colleges and universities have been established, and English education has received such an impetus from these schools that now no man is considered educated who does not know English. And it is a fact that no man is educated without it. The vernaculars are without the literature and without the books.

The fact is that English is fast becoming the language of India, if, indeed, it may not now be called so, for English, and English only, is the only language that can be used in all parts of India. Years ago it was thought unwise to educate Native Christians in English because it made them proud and shiftless, but that time is past, and an era has come wherein the Native Christians will learn English whether we want them to or not. The fact is to-day that the boys of our best Christian families are in the Gov't English schools. There they are taught English by Hindu teachers, many of whom, in spite of their English, are superstitious and idolatrous. The head master, for instance, of the Gov't English school here, worships his idol, counts his beads, says his mantras, paints his body, and even keeps a hospital for old cows. Moreover he uses his influence against Christianity and holds the most precious Christian truths up to ridicule before our Christian boys. Now, we propose to educate these boys in English ourselves, and it is our wish to have a permanently and liberally endowed English school for them. We want our boys brought up with good Christian characters, and how can they be unless they have Christian teachers? Besides, they need daily to be brought in contact with western Christianity and to be fired with zeal and love for Christ and His work. It was for these reasons that the missionaries sent home a unanimous resolution to the American Board asking for an endowment of Thirty thousand Dollars (\$30,000.) for an English High School for Balasore. With that endowment we could afford to have an American head master, which we consider to be very necessary.

The Missionaries and Native Christians, to show their interest have nearly all paid a month's salary towards it. And in many instances this means self-sacrifice. It was really a beautiful sight to see the people come forward and give in this way.

If all the Free Baptists of America would give in the same proportion, enough money would be raised for a score of schools.

Already in India about Three Thousand Rupees have been pledged.

Last Sunday the new church at Bhadrak was dedicated to the Lord's service.

On the 30th of March last six people were baptized at the little branch church at Palasani. Five of these were from Hinduism.

A. B. BOYER,
Balasore, 19th Apr., 1890.

A Voice From Maine.

MR. EDITOR:—Your issue of May 14th, I have just laid down. The contents have been rapidly scanned, though not so hastily but that the article "Concerning the Prisoners" has been attentively perused.

"Bless the Lord! for such a victory as this," almost involuntarily issued from my lips as I concluded reading your editorial to my W. C. T. U. wife, who so ardently loves Christian triumph over all error. All honor to the wives and mothers of the beautiful capital city of our loved New Brunswick home, who have laboured and prayed for this blessed result. All over this continent has the busy press conveyed the tidings, from Atlantic to Pacific seaboard, that Fredericton, N. B. has led the van in this gigantic onslaught upon the powers that be. All honor, to the Editor of the RELIGIOUS INTELLIGENCER who has dared to maintain through all the years

a bold and daring opposition to this monster evil.

I had the privilege of hearing Dr. Leonard, from New York, at the late session of the East Maine Episcopal Methodist Conference which assembled in Dover, Maine, in the first week in May, in the Central Hall. He spoke to 1000 people burning words, a short extract concerning the "cause and cure of hard times" arrested my attention. Hard times! you always and everywhere hear this familiar cry. The western farmer puts his finger on the native's pulse, and his diagnosis is "over production." "Not so! not so! but this is the awful incubus, consumption. We raise immense crops of corn, and cannot sell it at a paying price. Let me tell you the reason, farmer. Step with me into one drunkard's home, and see the under consumption of all the necessities of life. Then let us follow the drunkard father or son into the saloon and see rapid consumption of the poison that blights and ruins the family peace, and shuts out effectually all home comforts; then multiply this one home by one hundred thousand and the question of the cause and cure of hard times is easily solved.

Here is a drunkard on Saturday night, standing in the street with \$15.00 in his right palm. He looks at it, and soliloquizes thus,—"With the help of God I will not go into the saloon this night. I have \$15.00; now what will I do with it? I will buy Mary—my good, kind, patient, much abused wife—a calico dress, roast beef, and lima beans, for dinner on Sunday, and wood and coal." One hundred thousand drunkards are thus talking to themselves on a Saturday night and lo! the magical wand is waved over a continent, and in one short week there is a boom in the calico market, a boom in the lima beans market, a boom in the beef market, and from Maine to California we hear the cry of good times, good times, business is brisk. A wondrous change passes through all society; the church bell calls well dressed people to the house of God, and prosperity on every hand tells of the marvellous cure of this awful national disease, the direct result of the one awful national curse.

God speed the Scott Act workers who dare to look up all the "respectable rum-sellers, who will persist in violating a righteous public sentiment. With a God-speed the right to all old friends in N. B. who recognize the signature to this epistle, we remain very truly yours in the bonds of Christ Jesus, our glorious deliverer.

J. H. BARKER.

Lubec, Maine.

DENOMINATIONAL NEWS.

REV. JACOB GUNTER has failed perceptibly lately. His speech is now much affected. He patiently and confidently awaits the end.

LICENTATE BONNELL has been very sick. He is now improving, and hopes to go to his appointments next Sabbath.

APPOHQUI, K. Co.—In a private note 19th (inst.) Rev. T. S. VanWart says: "I have been helping Bro. DeWare in some meetings here during the past week. The meetings will be continued this week. The indications are good. Last night was a season of special interest. It was communion.

FROM REV. S. W. SHAW.—I have taken a deep interest in the Denominational News, and would contribute a few words about my work. I have been sick most of the winter, which, with sickness in my family, has hindered me from holding special services. I have attended my appointments regularly and the meetings have been encouraging. Rev. Joseph Noble and I intend to exchange for two Sundays, he is to be at Somerville next Saturday and Sunday A. M., and at Victoria Corner, Sabbath evening. On the following Sunday he will be at Connell in the morning, Middle Simonds at 3 p. m., and at Victoria Corner in the evening. I was glad to hear that Bro. Reid's health is improving, and we hope he will soon be on his pastorate where he is much missed.

S. W. SHAW.

May 19th.

REV. B. H. NOBLES was quite ill last week, but is now better we are glad to hear.

REV. J. T. PARSONS was confined to his house again last week, but, when we heard, was hoping to be out in a few days.

LICENTATE F. C. HARTLEY is improved in health by his rest, and now at work again.

DEER ISLAND.—On the 13th inst., I left Dover to go to Deer Island. As I went along many good words were heard of the labors of Bro. Abram Perry and Rev. Thomas Vanwart, who have the pastoral charge of a number of churches in the Sixth District.

About four weeks from the church explaining the urging the in being there. ranged at the possible for m time Rev. G. and did a good Chocolate Co been inform 16inst., and ment for the time been 1 churches my ability. not very s think if a m time our in have made preached six here four S will return to land Co. who on this impor on the Island attempt to d

May 23rd.

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