

TERMS, NOTICES, ETC.

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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, Oct. 8th, 1890.

"However things may seem, no evil thing is success, and no good thing is a failure."

"Do not talk about the lantern that holds the lamp; but make haste, uncover the light, and let it shine."

Says Ruskin, "It is not written, Blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money."

SERVED HIM RIGHT. A prominent member of a Methodist church in Michigan was expelled from the church for going on the bond of a rumrunner. He desired expulsion. No man who joins hands with the rum traffic has any right to a place in the church of Christ.

How Do You STAND? The date on the address label of each subscriber show the time to which his subscription is paid. Just look at it; and if your subscription has expired or is about expiring, please remit enough to keep paid in advance.

THE WAY TO HEAVEN. It is related of a little child, who strayed into a Sunday School, that she asked the Superintendent, "Is this the way to heaven?" Sunday schools might as well not be, if they do not teach the children the way to heaven. Superintendents and teachers cannot be too careful, not only as to what they teach but as to the example they show.

THE CONVERSATION OF CHRISTIANS. How few Christians talk to each other familiarly of the things of the kingdom, especially their own experiences in the divine life. Why is it? The editor of Zion's Herald relates a pleasing and instructive incident. He sat beside a gentleman in a Boston street car, who turned to an old friend at his side, whom he had just met, and asked, "How have you prospered in your Christian life?" This opened a conversation which was carried on during a ride of a half-hour, in which these two men talked only of their religious life and experience. There was no thought of display, nor the slightest indication that they spoke to be heard of men. "They had their conversation in heaven," and one other soul at least was comforted. People will talk anywhere about that which is really dearest to them; and yet how rarely does any person ever hear such language in the ordinary experiences of life!

FAITH HEALING. Spurgeon does not seem to take kindly to the faith-healing philosophy of the day. He does not doubt that God hears prayer for the sick, and sometimes answers with healing, but for the professional faith-healers who travel about with bottles of oil and a delusive theory he has no approval. He says their theory assumes that health is preferable to blessing, but he ranks sickness among the greatest of earthly blessings. And he ought to know for he suffers enough. He thinks that if some men whom he knows could only be favored with a month of rheumatism, it would mellow them marvelously by God's grace. They require something better to preach about than they now give their

people, and possibly they would learn it in the chamber of suffering. He would not wish any man a long time of sickness and pain, but a twist now and then, he thinks, one might kindly ask the Lord for him.

THEIR MONEY. The love of money, what a passion it is! Great grace is needed to enable the average Christian to regard it as held in trust, and to use it according to the Divine Will. The editor of the Advocate expresses the conviction that no part of one's possessions holds out against the effects of divine grace so stubbornly as his money. Men will consecrate their learning, their intellectual talents, their influence to the service of God with comparative readiness; but their money they often wish to keep. There is no surer evidence of the genuineness of a work of grace in the heart than the fact that it reaches the treasures which have been locked up and sends them out to do good. It is said of a certain convert to the Christian faith, who was about to be immersed in the river, that when a friend asked him to leave his pocket-book in safe hands on shore, so that it might not get wet, he replied: "O no; I want my pocket-book baptized too." If all the Christian pocket-books were baptized in the right sense, there would be no more begging for money to run churches, colleges, and missionary societies.

SYSTEMATIC GIVING. It is a gratifying and promising fact that systematic giving is unquestionably making great advance among church members of all evangelical denominations. The Baptist Missionary Magazine points out that the responsibility of carrying on the Lord's work in the world and of giving regularly and according to ability is resting upon Christians as never before. All religious enterprises are feeling the impulse of the increased interest and support. "The Brotherhood of the Tenth" and other movements are significant indications of the spread of the spirit of giving to the Lord. There are many thousands of Christians throughout the country who are receiving the blessings promised to those who bring all the tithes into the storehouse of the Lord, and the number is growing of those who share in the mysterious prosperity mentioned in Prov. xi. 24: "There is that scattereth and yet increaseth." Let those who have tried the other part of the verse, "There is that withholdeth more than is meet, and it tendeth to poverty," now try and see if the promises of God to those who give liberally are worth anything. If they will accept the testimony of those who have tried them, they must believe that they are sure to all them that trust him.

Conference.

The Free Baptist Conference of 1890—the fifty-eighth annual session of the body is now in session. The place of meeting is Millstream, Kings Co., where several times during its existence the General Conference has been held. It is old Free Baptist ground, some of the pioneers, both ministers and laymen, having had their homes here. In the grave yard, not far from the church, lies the dust of some whose lives of love and self-sacrifice will be held in loving reverence so long as the Christian body with which they were identified and for which they prayed so fervently and toiled so untiringly has an existence. Father Shaw, who suffered whipping and other indignities for his love for Jesus and his faithfulness, found a resting place here for his body. Rev. Edward Weyman, one of the heroic men of the early and trying days, rests in the same burial place. Of lay brethren and devout women, a number whose names, were they mentioned, would be recognized throughout the denomination, lived here, and here sleep in death. They rest from their labours, but they live, and will continue to live, in the work they did, the example of Christian devotion they gave, and the influences set in motion by their godly lives.

It is good to come again, in General Meeting, to the scene of so much pious living, the centre from which went so much Christian activity, to be quickened, humbled and moved to deeper consecration by the memories awakened.

Fifteen years have passed since the Conference was last here. Since then several of the veterans have gone to their reward. Other changes have taken place. But amidst all the denotation has held on its way, making progress in many of the things which are essential to the best and most permanent success. We all need to pray that we may be fully endued with "power from on high" as were the fathers. They were mighty in word and deed, because God was with them. And not less for us who succeed them is the secret of success in the closeness of our walk with God, our complete consecration to His service.

Today (Friday) is an almost perfect day. We hope all the days of the session may be equally pleasant. At 10 a. m. the Ministers' Conference began. There were some absentees at the first roll call; perhaps most of them will be present before the session closes. Moderator Rev. J. N. Barnes occupied the chair. After singing, "And are we yet alive" &c., Rev. Jos. Noble led the Conference in thanksgiving and prayer. After roll call and reading minutes of last meeting, the election of Moderator for the current year took place. Rev. E. B. Grey was the choice of the meeting, with Rev. H. Hartt as assistant. Both the retiring Moderator and the newly elected made appropriate remarks. Letters were received from Revs. S. W. Shaw, J. H. Erb and E. Garrity explaining their non-attendance. They were accepted as satisfactory.

The Executive of the Ministers' Conference was chosen; it consists of the Moderator—Rev. E. B. Grey, the Secretary—Rev. J. T. Parsons, and Revs. J. Noble, J. Perry and T. S. Vanwart. Two matters were referred to the executive for treatment during the year. Some consideration was given to doctrinal questions, and it was voted that the Conference is "in harmony in doctrine and practice." Rev. G. A. Hartley was appointed to prepare a paper on 1 John 3:9 for consideration at the next annual session.

The day was pleasantly occupied in considering matters of interest especially to the ministers.

At 7.30 p. m. there was preaching by Licentiate McNinch. A number spoke after the preaching, and a good meeting was had.

Tomorrow the General Conference opens; but we fear we will not be able to report anything beyond today till the session is closed.

Millstream, K. Co., Friday night.

The Free Baptist India Mission.

The Report of the Free Baptist Mission in Southern Bengal, India, has just been received. It is a pamphlet of fifty-two pages, and gives account of the work for the year ended March 31st last.

A study of the details of the work at the ten stations in the field is interesting. It would be well if the report could be read more generally. A better idea of the character of the work the methods employed, the difficulties that beset the workers, the results, the prospects &c., would be had.

Referring to the field as a whole the report says:

After reading the reports, the most appropriate expression is that of the Psalmist, Praise the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord, O my soul; and forget not all His benefits.

"The hand of the Lord has been good upon us. There has been a healthy growth in nearly all the churches. Many of the native brethren have found a new meaning to the Christian life, and are entering into more joyous and efficient service. The year has brought us sorrow in the loss of our sister, Ida Phillips, but we believe that heaven is richer because of our loss. We have been strengthened by the addition to our force of brethren M. C. Miner of Ohio, and Geo. Ager of Outback, Orissa, who with their wives, are entering heartily into their work. A new church has been established at Bhudruk. (Bro. Ager went to Bhudruk to take charge April 1, 1890.) The American General Baptists have pledged his salary.

"For some time the native churches have been considering the matter of the support of a home missionary. They began to collect money, and to pray God to raise up a man for the work. This he has done in one of our native preachers. This brother had often told me before the movement among the churches began, that he felt that the Lord was calling him to be an evangelist, and now he has resigned his salary under the Mission Board and becomes the evangelist of the churches on one-half his former salary. Wherever he has visited the churches they have received a blessing. This is one of the most encouraging things in connection with the year's work. India is to be evangelized by native agents, and it is a joy to see them rising to meet the needs of their fellow-countrymen.

"Not least among our reasons for thankfulness is the increasing interest of the home churches in the work here. We feel the inspiration of their sympathy and prayers. God hasten the day when individual churches in America shall have branch churches in India.

Our readers are probably chiefly interested in the work of the missionaries of the New Brunswick Conference we give some extracts from the report of Rev. A. B. Boyer, whose station is Balasore. He says:

I have been interested during the past year in a low caste people called *khandaras*. The people of this caste are chiefly day labourers and farmers. Many of them are very poor, and nearly all are ignorant and degraded. Not a few of our Christians came from this caste, and their present superiority is indeed a proof of the power of the Gospel to elevate and civilize.

In a village near here, called Balia (Bah-le-ah), I have for nearly three years held weekly services among these people. Sometimes the outlook is very encouraging and sometimes it is

positively discouraging. But their vacillating faith is like the fall and rise of ocean waves at flood tide; they recede, it is true, but they rise higher and higher at each advance. About a month ago the men of this village met together and promised in each other's presence to be Christians, but for fear of their friends in other villages they are putting the matter off. The fact that the head man of this village is the most inclined to Christianity encourages me very much in my work there. I have asked God for all the *khandaras* in the village, and I believe He has heard my prayers.

There are near here a dozen other villages of this caste in which I am interested. When one village has come, all the others are likely to follow.

Our daily bazar preaching has been continued as usual except on such days as we were on country tours. The bazar work if full of interest and is certainly giving the masses a general idea of Christianity. Everywhere I go I find people who have heard our bazar preaching here. A few days ago, while at Midnapore, 75 miles away, an Oriya on the street took the pains to tell me that he had heard our preaching at the well in the Balasore district."

He reports also encouragement in Sunday School work, the schools of which he has charge having two hundred and fifty names enrolled.

The Bible School at Midnapore is one of the most important branches of the work, as in it native Christians are prepared for work amongst their fellow countrymen. Dr. Bachelor, known to many of our readers, is the Principal. The students are employed as much as possible, consistent with their studies in evangelistic work. And under the directions of Dr. Bachelor they are doing much good.

Twenty-five missionaries, besides a number of native preachers and teachers, are in charge of the mission field. The report makes it clear that they are abundant in labours and self-denials. But the field is very large and there is great need of more workers. "Pray ye therefore, the Lord of the harvest that He will send forth more labourers."

Dr. Barnardo's Work.

The report for 1889 of Dr. Barnardo's English institutions for destitute children is just out, and a copy of it has reached us. It is pleasing to note that this beneficent work is being carried on with increasing success. Notwithstanding he has been harassed by vexatious lawsuits, prompted by sectarian jealousy, Dr. Barnardo shows no signs slackening in his work. Last year 7,142 fresh cases of waif children were dealt with. The average number of children in residence in the forty-one homes of various kinds, from the Babies' Castle at Hawkhurst, Kent, to the three emigration centres in Canada, was 2,896. On 31st December the number was 3,259. 1,893 fresh cases were admitted during the year, 780 being children rescued literally from the streets, or from the custody of thieves and other vile persons; 66 were incurable cripples; and 1,037 were orphans or quite destitute. The annual report gives in epitome the terrible life history of some of these abused miles of humanity. No statistics can tell how much misery has been ended and prevented, how many lives have been saved, how many criminal careers have been cut short in the bud, and converted to the promise of useful and happy lives by Dr. Barnardo's work. It is beyond human calculation.

"I myself proved," says the Doctor, "over and over again, that a new and healthy environment is more powerful to transform and renovate than even heredity has been in implanting taint. Purify the surroundings early enough, and the taint will rapidly disappear." There is no sectarianism in the work, but there is careful religious teaching, for the very sufficient reason that the founder is well assured that the religion of our Lord Jesus Christ has done and can do more for the children of the slums than any other influence. Where it otherwise, indeed, there would be no reason why that religion should continue to exist.

Moral Tendency of the Theatre.

Some time ago the Brooklyn 'Times' wrote to several prominent clergymen and asked them to give their opinion of the theatre. The replies were singular and significant. Cardinal Gibbons, of the Romish Church, was constrained to admit his fear that "the great majority of theatrical productions are highly pernicious and even demoralizing." Bishop Foster, of the Methodist Church, was convinced that "every true Christian will find that he or she obtains spiritual comfort and strength by abstaining from all such doubtful forms of so-called amusement." Dr. Armitage wrote guardedly and thought the whole question of theatre-going must be thrown back upon the individual conscience. Dr. Theodore L. Cuyler, however, comes out in a ringing letter in denunciation of the theatre. His long experience, his wide observation, his sound judgment and pure heart give great weight

to his words. He says the "pictorial representations, some of them so disgustingly indecent that the law should suppress them, are flaunted on walls and in store windows within full view of our church doors," and asks with great force, "What must be the character of performers and performances when their pictures are so shameless?"

The danger that the appetite for theatricals will become an absorbing passion, that young men who attend will be led to drink, that vice will be promoted wherever a theatre is opened are all points well made by the venerable clergyman, who winds up a stirring and effective letter by saying:

"We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre goer is on the scent for sensual excitements; but the stage is to be estimated as a totality, and the whole trend of the average American stage is hostile to heart purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indecency from the stage ended in pecuniary failure. The stage must be taken as it is. It is an institution for which the Christian becomes morally responsible if he patronizes it, as much as if he were to patronize a public library or a public drinking saloon. As an institution it unsexes woman by parading her in man's attire. Too often it exposes her in such scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Will you, then, pay your money to have somebody else's sisters and daughters violate womanly delicacy for your entertainment? If the Christian becomes a patron of the theatre he goes into moral partnership with the theatre. He cannot evade before God his accountability for the theatre if he habitually supports it."

The "Christian Inquirer" quotes the foregoing passage and adds: "We sincerely believe that the view of Dr. Cuyler on the theatre is the one to be taken by all Christians. Theatre-going on the part of church members cannot fail to be destructive to spirituality, and whatever lowers spirituality should be condemned. For the effect on others, for the safety to weaker people, for the sake of example, we would advise church members to shun the playhouse, which has well been designated 'the devil's sanctuary.'"

Plain Preaching.

"Speak unto us soft words," is the demand made on the pulpit in these days. And the pulpit is, in too many instances, guilty of yielding to the demand. On this subject the *Telegraph* says: "It is the bad man that objects to having his vile acts called by their proper, plain, Anglo-Saxon names. He much prefers that, if they are named at all, soft, smooth, sugar-coated terms be used, for they would not so shock his moral (?) sensibilities. Nevertheless, it is proper that in pointing out dishonourable acts the plainest and most forcible terms be used; and if this were done both by the pulpit and the religious press, vice would not be so bold and impudent as it is, and deception and dishonesty would not, under the garb of piety, be so unblushing in all their attempts at misleading the people, and, withal, brazenly claim the right to be ranked with the true and the good. One of the chief excellencies of the Bible as a moral instructor is its plainness of speech and its directness. 'Thou art the man,' said Nathan to David. Christ said to the scribes and Pharisees in the eighth chapter of St. John, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.' * * * If I should say I know him not I should be a liar like unto you." Plain words these. Peter, in Acts 2:23, speaking to the Jews of Christ's death, tells them plainly, 'Ye have taken [him] and by wicked hands have crucified and slain'; and in Acts 3:14, 15, he says, 'But ye denied the holy one and the Just, and desired a murderer to be granted unto you, and killed the Prince of life.' In Acts 5:3, he said to Ananias, 'Why hath Satan filled thy heart to lie to the Holy Ghost?' And in Acts 13:10, the sweet-spirited Paul, addressing Elymas, says, 'Oh, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord.' These are plain words, used by the two model preachers of apostolic times, but they exactly fitted the cases. Let us have from the pulpit and press more plain rebuking of iniquity in high as well as in low places, and a less frequent use of those mild, sugar-coated expressions that

make deceivers, falsifiers, hypocrites, libertines, and perjurers think that they are, withal, middling respectable fellows. Daniel Webster is reported as saying that he liked that kind of preaching that drove him into the corner of his pew and made him feel as if the devil were after him.

Revival Among Indians.

Rev. A. J. Essex, writing to the Chicago Standard from Indian Territory, tells of an extensive revival amongst the Delaware Indians there. He says:

They occupy a beautiful section of country in the northwestern part of the nation. For many years there has been a large Baptist church among them. For some years this church has been in a declining state, the membership was much scattered and their beloved elder has passed his three-score and ten years of earthly pilgrimage. But it pleased God to revive them recently.

A husband and wife who were evangelists came to them and they began a series of meetings in the church, and afterward at an outstation. The Spirit of the Lord came upon the people and there was a great awakening. Backsliders were reclaimed, sinners were awakened and many persons professed faith in Christ; a large number of the converts were men and women in mature life. The results so far have been ninety-eight additions to the church. Sixty-three of the ninety-eight have been baptized, and of these more than a dozen were above fifty years of age. It was an impressive sight when the aged elder, assisted by another minister, led these neighbors and relatives and life-long friends into the baptismal waters. Whoever comes into this orderly community and sees the thrift of the farmers and the homes of the people and remembers that all this is the fruit of the gospel, will never call in question the power of the gospel over the red man or the usefulness of Indian missions.

There was an incident, however, of this revival that needs special mention because of the profound impression it made. Many years ago a brother of the now aged elder and ex-chief, was killed by a citizen of the community. This homicide caused great grief and commotion, and many persons prophesied retaliation, but it did not come; the transgressor lived without molestation. During the revival this man was converted to God, and the first man to extend the hand of fellowship was the elder and brother of the man who was killed, and soon after the elder led the new convert into the water and buried him in baptism. Remembering that the idea of retaliation has a stronger hold upon the red man than with us, it was a striking exemplification of the power of the gospel, and has made a deep impression upon the people.

Religious Miscellany.

It is estimated that about 1000 conversions resulted from meetings held in Richmond, Va., by evangelist "Sam" Jones.

It is announced that a portable cathedral has arrived in Tonquin. It was imported from the town of Kesub, and is of iron. It arrived in 834 packages, and is to be 180 feet long, 65 feet broad, and 50 feet high. It is said that a native convert is bearing the whole expense of the edifice.

Mrs. Elizabeth Balthude, a regular travelling minister in the Primitive Methodist connection in England, but whose ministry closed twenty eight years ago, died recently. No women are now admitted into the Primitive Methodist ministry, and Mrs. Balthude was the last of her race.

Mrs. Bennett, of Greenville, Ala., one of the few persons who has lived to be more than a hundred years old, did not unite with any church until she was one hundred and twelve, when she was immersed by a Baptist minister of twenty-two. She is now said to be one hundred and fifteen. She is in excellent health, walks three miles to church, and reads the hymns without glasses.

Rev. Thomas Craven, of the Methodist Episcopal Church, who has been for nearly twenty years a devoted missionary in India, has recently given 1,100 Dakota acres, valued at about \$4,000, to Bishop Thoburn for use at his discretion. Mr. Craven, who has been visiting America for his health, returns to India this month.

The largest salary paid to any Congregational minister is \$16,000 to Dr. W. M. Taylor of New York. Three ministers in Brooklyn have a salary of \$10,000 each—Drs. Storrs, Lyman Abbott and Behrends. Of Boston ministers, Rev. George A. Gordon, of the Old South, has \$8,000, and Dr. Gregg, of Park Street, has \$7,000. The average salary of the Congregational minister is, as far as is reported, \$1,047.

DENOMINATIONAL NEWS.

MARYSVILLE.—A sociable was held in the church at Marysville on Monday evening of last week. Two hours were spent very pleasantly. At the close, Rev. Wm. Downey, on behalf of those present, presented Rev. Jos. McLeod with \$25.00, saying it was in recognition of his participation in special services in the church with the pastor last spring, and an expression of their regard. The recipient, of course, expressed his appreciation of the unex-

pected kindness that he had received from the people, that \$50.00, a large reward with Bro. McLeod, esteemed

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