

TERMS NOTICES ETC.

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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 waste of time and confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAR. 26th, 1890.

TO WHOM IT MAY CONCERN.

The many subscribers who have been prompt to renew their subscriptions for 1890 have our hearty thanks.

There remain several hundreds from whom we have not yet heard. We assume that they are intending to renew, but have delayed doing so thinking it makes no difference.

To all these we wish to say that we need their payments at the earliest possible date. We trust they will not delay longer. They can help us very much by at once forwarding their subscriptions. Before the end of this month we should receive hundreds of subscriptions. Kindly send them along at once.

—NOVEL ORDINATION. In a Unitarian church in Chicago, lately, a man and his wife—Mr. and Mrs. Sprague—were both ordained to the ministry.

—BISMARCK. The chief surprise of last week was the resignation of Bismarck. Conjectures as to the cause are numerous, but it is quite probable that the reason he states—his advanced years and poor health—is the real reason. He has done great things for Germany.

—THEIR FIRST. The Universalists have sent out their first foreign missionary. They are, evidently, highly pleased with themselves. Their missionary has not gone to some out-of-the-way and uncared-for place, but to Japan, and will there co-operate with the one or more Unitarian missionaries. It has been suggested that their "missionary" work will be chiefly to persuade the Japanese not to be too much Christian.

—GONE TO ROME. Within the last year several ministers of the established church in England have gone over to the Roman Catholic fold. Several laymen, also, have gone over. They all belonged to the wing of the English church which is only a slight remove from the Papal.

—THE SALARY. The prompt payment of the pastor's salary is more of a help to him than the people know. He cannot do his work as heartily as he might if he is left empty-handed and compelled to contract debts for the necessities of life. The churches that are careless about the payment of salaries do their pastors great injustice and cripple their usefulness.

—HIS FATHER'S SON. The well-known Dr. John Hall of New York has a son in the ministry. He is pastor of a church in Chicago. His father visited him lately. At a meeting during his visit, one of the speakers remarked of the son that he is "a chip of the old block." Referring to this remark Dr. Hall took occasion to say that it did not make any difference what block the young man was of if his congregation did not stand by him and help him in his work. "A young minister might be descended from Abraham, or Paul, or John Knox, but if his lot were cast among a lot of unprogressive, quarrelsome, cranky people his family connection would do him little good."

—WRONG COVERED. It is related of Evangelist "Sam" Jones that in a recent meeting he held up before the large audience a piece of paper on which was written in large letters the word WRONG. He then put over the word a bank-note. Then holding up the paper with the bank-note over it, he asked, "Do you see any wrong now?" He did not need to make any application. The illustration pointed the truth he wished to impress on them, viz., that money is made to cover much and grievous wrong from the sight of men. But it does not blind God. He sees and remembers, and will cause the wrong to be brought to judgment.

—A UNION CONFERENCE. There is to be a Conference in Dayton, Ohio, in May, of those who desire "a real and visible union of all true followers of Christ." The call issued says that the object of the proposed conference is to give expression to "the growing conviction that the existing divisions into sects and denominations is contrary to the spirit and letter of the Gospel, the primitive order of the church and the prayer of Christ himself, and is a great hindrance to the world's conversion."

—HASTENING. The student of missions cannot fail to be impressed by the fact that the work of giving the gospel to every creature is being carried forward with wonderful energy and success. The triumph of the gospel is hastening. And the results of early toils, sacrifices and martyrdoms now stand out clearly. The work of earlier days was largely the tunneling, ploughing, and sowing, preparatory to the grand uplift, the toppling of walls, and the reaping of harvests. There were fourteen years of work in Tahiti before there was a convert, and now the Tahitians are the leaders in the Polynesian mission movement, which is evangelizing the islands of the South Seas. There were many years of fruitless toil among the Telugus; later, Dr. Clough baptized ten thousand in three months. Johnson saw Sierra Leone transformed into a Christian state in seven years. In Fiji, a thousand spires took the place of twelve hundred cannibal ovens in fifty years; at the beginning of that time there was not a single Christian, at the close not a single professed heathen. There are discouraging facts in places abroad, as well as at home; but a fair mind must be awed by the multiplied miracles of missionary work by which God is testifying to his presence with his people in these wonderful years.

—READING FOR THE YOUNG. The reading of young people will surely have an influence on their lives. Joseph Cook, answering the question, "What books should the young read?" says,—"my impression is that intelligent young people ought to read early what they will never outgrow. The great classics of English literature are capable of being made very interesting to young persons. It is an immense gain to form the very best acquaintances and friendships with books very early. Let boys read Plutarch's Lives, Bunyan's Pilgrim's Progress, the foremost books of travel and adventure and biography, the great standard histories, like Gibbon's, Hume's, Macaulay's, and Bancroft's, with the supreme works in literature, such as Shakespeare, Milton, Tennyson, Longfellow, Whit-tier, and the rest. Young people should begin early to familiarize themselves with the very greatest names in biography, history, and literature, and not feed themselves too exclusively on books prepared especially for the young, and which will soon be outgrown by the improvement of the reader's taste. It is a great advantage to young people to be taught to read early what they will not outgrow."

Christian Laymen.

The world needs Christian men. The call for ministers is loud and oft repeated. They are necessary to the edification of the churches and the good of society in general. Everything that can be done should be done to encourage the many young men, who are called of God, to enter the sacred work of the ministry of the Gospel. But in otherspheres than the ministry Christian men are needed. Religion requires other servants than those who occupy pulpits; and its interests may be greatly forwarded by those not suited for, and never called to, the office of the ministry. Religion is not a thing for the pulpit alone. Religious service is not exclusively the duty and privilege of those who have chosen the pulpit as the place where they can do the most good. Yet the casual observer would almost think so. Or if he thought that any others did acknowledge any religious obligations, or were at all interested in religious concerns, he would suppose they looked upon these as a Sunday matter; as some-

thing like a Sunday suit of clothes, which are put on Sunday morning and taken off in the evening to be put carefully away, remaining untouched and unthought of for the next six days. This habit is becoming quite prevalent. Many men who appear very devout worshippers on the Sabbath, apparently ignore—at least treat lightly—in their every day life the simplest restraints of religion, as though religion were a thing which did not properly belong to their business and domestic life. How much of good the church and the world is losing, and of how much honor God is robbed by such a course. If religion is of any worth it is to all men, in every avocation and every day. One of the greatest wants of the day is Christian men who will carry their Christian fidelity and earnestness into the ordinary secular spheres. While the preaching of the word is a necessity, being ordained of God as a means for the conversion of men, the preaching of the faithful lives of all the followers of Christ is not less powerful.

The sermons which have most powerful effect are, often, those preached by the lives of disciples as they go quietly about their every day work. The Bible that is read with the most careful eye and teaches the most effective lessons, is not unfrequently that living epistle seen in the man or woman who puts conscience and love into common duties. The "Sunday discourse may, perchance, fall on dull ears and forgetful minds, and the Bible on the centre table may be like a sealed book, but the religious fidelity that incarnates itself in every day deeds which show at once the majesty of justice and the beauty of love—this is something that can never lack power or fail to effect. It is not hard to behave fairly well on Sunday in the cushioned pew, while the hush of a solemn stillness is in the air, or the singers' trained voices are pouring the melody of grand old hymns into ear and soul, or a prayerful of trust and yearning is lifting the heavy heart towards heaven, or the sermon draws strong or tender emotions from the chords of sensibility as the organist draws divine harmonies from the metallic pipes of his instrument. The surroundings almost force one into both propriety of conduct and a placid or elevated tone of feeling. Even an habitual blasphemer grows devout in such a position, and a moral saint saturates his handkerchief in keeping the moisture out of his eyes. But all that may be of little account. It is not how these people appear to hear on Sunday that we need so much to ask about. It is rather what they are in their secular spheres when the struggles of the mid-week are upon them. They may have seemed devout in the one place; if they really are true and faithful to righteousness and God in the other, they will prove the reality of their religion to make its testimony convincing.

In their secular spheres our trained young men may find grand opportunities as well as solemn trusts and fearful perils. Going there at the call of providence, and with a high aim and a Christian motive, they can serve their Master well and the world in large measure. We need their skilled brain and their true hearts in every honorable place of toil. Their culture and their religion are all called for in the lawyer's office and in the arena of the court-house; in the sick room where physician goes to meet the eyes that look upon him as God's messenger bearing the word of life or death on his lips; in the teacher's chair toward which the face of reverent pupils turn without misgiving; in the merchant's counting room so that the ledger may testify for rectitude; in the hall of legislation so that God's justice may be framed into the State's statutes; in the scholar's library; in the editor's sanctum; in the studio of the artist; in the shop; behind the counter; following the plough; tracking out the forest with the feet of a pioneer; treading the vessel's deck with trumpet in hand, or springing into her rigging to snatch her canvas out of the grasp of the tempest; in all these spheres religion may find a home, a task, a trust, an opportunity.

And to these spheres God is really calling his disciples and servants. Here he has lessons for their instruction and sacred work which may make their lives fruitful in honor and blessing. If the call be heeded and the task performed, there are no lives but may be made both useful and sublime. They will carry power and diffuse it. They will not be barren of either joy or profit. They will add something real to the grand harvest of the earth. They will hasten the coming of that triumphant hour which hears the great voice saying, "The kingdoms of this world are become the kingdoms of our Lord and

of His Christ!" And a life which does that will not miss the highest sanctities, and has no need to fear a failure.

Religious Miscellany.

—A great revival is reported in West Cork, Ireland.

—A gentleman in Victoria has given \$95,000 to the Melbourne and Sydney Young Men's Christian Associations.

—Dr. Munhall has begun a series of meetings in Brooklyn with promise of great ingathering in conversions.

—So far behind is Austria in her ideas of religious liberty that in Bohemia the adherents of the New Reformed Church are not allowed to meet for worship, even in private dwellings.

—The Rev. Moses D. Hoge, D. D., last year completed the forty-fifth year of his service as pastor of the second Presbyterian Church of Richmond, Va. This is his first pastorate, and he is the only pastor that the church has ever had. It is seldom that any pastor or any church can show such a record. The record is creditable alike to both.

—A race in the extreme south of India, in the Madura, Tinnevely, Rannad and Sivaganga districts, who differ from neighboring races in personal appearance, language, and customs. They worship local deities. They are a robust, hardy, dark-skinned, stalwart race, athletic, with well-developed muscles, active, of moderate height, the cranium rounded, narrow in front, forehead low, eyes large and full, wear their hair long, and arranged like the women of the Dekhan.

—The New York Times has been summing up the results of the voting of the presbyteries for and against revision. The vote displays an interesting geographical feature. Fifty-one of the 211 presbyteries have voted. Only fifteen voted against revision, and of these ten are in Pennsylvania. Thirteen presbyteries in New York have voted, and all but one in favor of revision. It is observed that the decisions against a change were chiefly among the earliest that have been made, and that where there has been more of deliberation the revisionists have been more successful. This argues for a still greater proportion of affirmative votes from this time forward. The membership of the presbyteries that have voted to revise is 200,000, and that of the fifteen opposed, 112,000.

Prison Treatment.

Notwithstanding all that has been done in the way of prison reform there are still dreadful things done in the prisons of some countries. In a lecture Charles Cook made the following statements:

"We never put a man in a dark cell in England for longer than seven days; in France they confine a man for thirty-one days in total darkness. We never keep a man in solitary confinement in England longer than nine months; in France they keep a man in solitary confinement for ten years. I said to the officials, 'What is the effect of this?' 'Oh sir,' they said, 'it has but one effect: it just drives him mad.' That is one of the faults of the system which I pray God may soon be remedied. The nine wretched prisons in Paris, in the course of two years, were visited, and in no instance was I stopped from distributing the Word of God. No Gospel preaching is ever heard in those prisons, no call to repentance, no uplifting of Christ; and yet by the goodness of our God, I have had the joy of leaving in those prison cells the blessed Word of God that can set the prisoner free."

I went from Egypt to Greece; and, excepting Morocco, Greece has the dirtiest prisons I know of. I could have scraped the dirt off the floors and stairs. It was more than a quarter of an inch thick on the stairs and the rooms where the men slept. I found ten men, sleeping and living, imprisoned in a room ten feet square; no ventilation but when the door was opened and shut. I found a second room nineteen feet square, with twenty men in it sleeping and living; no work to do and no books to read; and one poor man nearly dying, and with little or no food to eat. I could hardly ask them to except the Bible till I had ordered coffee all around—for coffee to a Greek is meat and drink; and when they saw that we cared for their bodies, they listened to us as we told them we had something for their souls. We gave away, unhindered, as many copies of modern Greek Gospels as there were prisoners in that prison of Athens.

DENOMINATIONAL NEWS.

REV. J. L. SMITH is on the Argyle and Pubnico pastorate.

REV. F. C. COOPER is to spend all his time with the F. B. Church in Yarmouth town, commencing the first of April.

KNOWLESVILLE, C. Co.—A correspondent in Knowlesville writes: Our Mission Band is doing nicely, meeting quarterly and paying dues. The winter has been so stormy, with bad roads, that our minister, Bro. A. McNinch, has not been able to attend his appointments for several weeks. La Grippe has visited us as others, but now seems to be losing its hold.

STANLEY, YORK Co.—I drop a line from this part of the field. There are signs of good times here as soon as the weather permits holding meetings. It is estimated that there is about five feet of snow here, which has hindered meetings being held. I have not been able to get to some of my appointments, but, thank God, through all the disadvantages His Spirit has been at work in the hearts of sinners and some have been enquiring the way to Christ. I shall begin holding special meetings as soon as possible, and I trust that they will not be in vain. My health of late has not been 'good, and I am far from well at present, but hope to be better soon. God bless our denomination and may it increase largely this year. Pray for me and the work in this section of the field, that good may be done to the honour of Christ our Lord.

R. W. CARPENTER.

TAYLOR VILLAGE, W. Co.—We have held meetings every night for the last two weeks here. The cause is revived, the church is awakened and a deep interest is felt. Six were baptized yesterday and added to the church. Three of these are promising young men. Thirty-two partook of the Lord's Supper yesterday. The work goes on, and the meetings continue. May God keep his people securely, and convict the unsaved. The people are very kind to me here. Praise the Lord for salvation. I wish to thank those who have sent me the required minutes.

A. H. McLEOD.

March 20th.

NOTES BY THE WAY. — Special services were continued two weeks at Fair Haven and two weeks at Chocolate Cove, Deer Island, although occasionally interrupted by storm, sickness and bad roads. At each of these churches we have active and energetic workers. To know them is to love them. It is quite remarkable that, under the circumstances, they have been able to accomplish so much. Their houses of worship are neat and commodious and are truly a credit to their liberality and enterprise. They have, doubtless, a bright future before them, full of promise. They have a great deal of home talent, and are continually moving onward up the highway of holiness that leads to the City of Zion, the "fair land of song."

That home, O how sweet,
It thrills with joy the heart;
Home where the loved ones meet,
And never, never part.

During the winter I have had a toil-some journey on Deer Island preaching for four churches. The work has been laborious in the extreme. A failure, too, in the fisheries made it still greater. However, we have much for which to be thankful, and rejoice in the assurance that all things work together for good to them that love God." My home has been chiefly with brother Silvanus C. Heney of Chocolate Cove. I regret very much that he has been suffering for some months with the dropsy. He, and his noble Christian wife are among those who have strewn my path with acts of kindness never to be forgotten. They have been excellent workers in the church, but are both now in poor health. I ask the prayers of a noble brotherhood for them, that their health may be restored, and that they may long live to be a blessing to the church and the world, and help lead the embattled host on to victory. May God nobly bless them forever.

Leaving Deer Island, March 4th, I passed over the Quoddy to Eastport, Maine. Here I remained five days, and assisted Rev. Dr. J. E. Bruce in the revival services still going on at the North Church. I was with him when it began, during the week of prayer, and it has been continued ever since. They have had a season of great joy, and have had over one hundred conversions, and almost every night, still, more are coming. All the church have now gone to work. When this is the case, it is quite an easy matter to bring in fresh recruits. Too often the church expects the minister to do everything; and he toils and prays and earnestly yearns for the upbuilding of the waste places of Zion, till his heart is weary and his feet are worn. But the harvest will come by and by, and God will reward the faithful laborer.

I left Eastport on the 8th inst. for St. John. The evening was most beautiful and the waters of the Bay of Fundy were hushed in quiet slumber. Never had I rode on them when they seemed so calm, like a child hushed in sweet slumber. I arrived at Elder G. A. Hartley's in Carleton about 10 o'clock in the evening, and was soon pleasantly domiciled in this kind and hospitable home. It almost seems too bad, that a man like Bro. Hartley should ever grow old. Next morning, being the Lord's day, I had the pleasure of accompanying him to the church; unfortunately, the walks and crossings were slippery and we both

fell and the result was we found ourselves with bruised heads. But we were not turned from the work before us. I very much enjoyed listening to a discourse from Bro. Hartley. His theme was "the conversion of the jailer." I love to listen to his ministrations. He has three qualities that make a successful preacher, viz., earnestness, holiness of heart and love for his work. At the close of his address I followed with an exhortation, and thus closed the labors of the forenoon. In the afternoon, at 3 o'clock we met at the church again. Bro. F. Babcock was present, and I regretted to see him in poor health. Our congregation was not large, but it made up in quality what it lacked in quantity. There were about one hundred and twenty-five in attendance. My theme was, "Unto you O men I call, and my voice is to the sons of men." Bro. Babcock and Bro. Hartley took part in the services. Immediately after Master Frank, a promising son of Elder Hartley, escorted me over to Portland, where I preached in the evening. Bro. B. H. Nobles has one of the largest congregations, numbering about four hundred. My theme was "The sum of addition."

This was my first meeting with this church. The brethren here are remarkably kind and sociably, and there is a genial flow of soul which makes one feel perfectly at home. Bro. Nobles is one of the rising young men of this province, and will, doubtless, make life a grand success. Kind and affable in his bearing, gentlemanly in his deportment, and with a voice rich in tone and a heart full of sympathy, he gathers around him a host of friends to cheer, comfort, and bless him in his work of faith and love. While in Portland, Bro. Nobles accompanied me to Elder John Robertson's. I was pleased to find them all in health. Bro. Robertson was full of work. I was sorry that my time was too limited to spend a night with him. He is always genial, and dispenses sunshine wherever he goes. May his pathway down the windings of the years be increasingly beautiful, till finally he reaches the "summerland of bliss" beyond the tidal waves of death. It was also my privilege to visit Rev. F. Babcock, with Bro. Hartley, who is now pleasantly located in Carleton. Bro. Babcock has an interesting family, but they have passed through considerable affliction during the winter. His little son is now prostrated with pneumonia. I was very much interested, while visiting him, to see his face glow with brilliant hope, while Bro. Hartley tenderly and earnestly bowed in prayer, imploring the God of heaven, to restore him to health. I remained, and took tea with them. Bro. Babcock's life has been full of labor, and as he is now growing old, his gray hairs have become to him a crown of glory. He has a noble companion in life to cheer him onward to the last lonely reach in life's rugged journey. I could not help but breathe a prayer that if there is a favored spot in the land above, may God grant that it may be given to the preacher's wife. In Carleton I was also a guest at the ever hospitable home of Bro. A. C. Smith, M. P. P. Nature and fate have both done a great deal for him and family. He is one of the most liberal of men, and God has richly blessed and prospered him in all his undertakings. While in St. John I should like to have visited Bro. J. T. Parsons and Deacon Peters, but had not the opportunity, and left for Moncton the 14th inst, safely arriving after four hours travel. There is considerable enterprise in this town, and it is rapidly growing. On every hand there are indications of prosperity. But I noticed here as well as in St. John, that many are addicted to the use of intoxicating drink. The visitor cannot but notice the red and swollen faces, many of which are scarred with ghastly corruption. The church here is said to be prospering under the pastoral charge of Rev. G. F. Currie. His spirits are high, and he is full of hope. I attended church Sabbath morning and discoursed on "The labor of faith." Our brethren here have a good church building, and with judicious care it may yet be filled with intelligent worshippers. I like the people in this locality very much. They are kind and hospitable, genial and considerate. In the afternoon, Bro. Currie took me to Lutz Mountain where I again preached. My theme was "Happiness." Bro. Currie followed with an exhortation. The church building here is large and commodious. We returned to Moncton in the evening. I enjoyed the trip very much having rode fourteen miles. This was the first sleigh ride I have had this winter, therefore I enjoyed it all the more. We arrived in time to participate in the services at the church. The exhortations were earnest and good. I formed the acquaintance of Bro. F. G. Francis who is at present located in Moncton. His health is

fairly good and it may yet be able of the ministry. I lect, and if health yet be able to do of the Lord. I McFarlane, with quainted at the He is delighted with the outlook for the church, in Moncton, another of the ris church and with an, his work crowned with s

Moncton, Mar. 20th.

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—There was a week when it w Chief Justice ha proceedings in th for rumelling, that the Judge h case, supposing and when this him he amended the case being conclusion. The in quibbles and may gain some the patience of but the end is violators of the the penalty of th

—The W. C. been giving \$200 Hospital since it condition on v made is that no ministered to at the W. C. T. U. Lately some o said they cannot practice by the The W. C. T. U. party to the use medicine, and the terms on w grant are com withdrawn.

Let every su scription to th 1890.

1. Because th weekly news r work.

2. Because th plausible and n circulation h acted.

3. Because th important Chur cation of our p life and duty.

4. Because it questions of t Christian stand

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RUM STATIS tics of the Uni recently sent t Dr. Dawson B crease of near penditure rose over that of 1 per head rose 9s. 11d, and crease was on it is inferred t penditure can pockets of the may not see temperance w numbered the drink always vival of trade Kingdom ther vival.