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 remove 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, JUNE 11th, 1890.

—THE DISTRICT MEETINGS. The editor intends (D. V.) to attend several of the District Meetings. He will be at that of the Second District next week. He desires, amongst other things, to forward the interests of the INTELLIGENCER. In the territory occupied by the Second District the paper has a large number of subscribers. There are, however, many others who ought to take it. Will the ministers and its other friends bring it to the attention of those who do not now receive it, and solicit them to subscribe? We will be glad to get a large list of new names during the District Meeting.

Then there are a good many in the District who have not yet paid for this year. We hope to get their subscriptions at the meeting. Those who do not attend can send by ministers or delegates.

At the other District Meetings which we expect to attend, we hope, also, to receive many renewals and new subscribers.

The ministers and others can help us in this by speaking of it. Do so, brethren.

—RICHES. There is, says Matthew Henry, a burden of care in getting riches, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given concerning them.

—METHODIST CONFERENCE. The Methodist Conference of N. B. and P. E. I. will meet in this city on Wednesday of next week. Our brethren may feel sure of a hearty welcome by all denominations of christians. We trust they may have a good session.

—CHEERFULNESS. There is no greater every-day virtue than cheerfulness. A cheerful man amongst men is like sunshine to the day, or gentle, renewing moisture on parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. Be cheerful, always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart or brain but will lift, in the presence of a determined cheerfulness.

—NO REAL GAIN. The jubilee number of the *Tablet*, an English Roman Catholic paper, is devoted especially to a celebration of the alleged progress, made by Catholicism in England during the last fifty years. But though its tone is jubilant, there is really not one fact mentioned which should disturb the composure of the most nervous protestant. It gives a list of illustrious converts, such as Cardinals Newman and Manning. It is worthy of note, however, that with exceptions so rare as to be insignificant, all these conversions seem to be explained by the precarious and illogical position of Anglicanism. A church whose clergy pretend to 'holy orders' claim the power of absolution and insist on the duty of confession, is surely very close to Rome, and we need not be surprised if a good many earnest young men who like this kind of ecclesiasticism find that they must go next door if they would have the real thing. But a list even of a hundred such converts goes a very short way towards proving the conversion of a nation. It would be more to the purpose to show that Roman Catholics form a larger proportion of the British population than they did fifty years ago. Proof of this, however, is entirely lacking.

—DUMB CHRISTIANS. Rev. John McNeill, sometimes called the Scotch Spurgeon, is a wide awake and plain-spoken minister. He has been taking the elders of his church and other members to task for their unwillingness to speak of Christ and the christian life. When—he says—he saw how dumb people are when it comes to speaking about Jesus, he was wild with suspicion, sometimes, that, after all, they had not found Jesus. He said to the old men before him as to the young, to elders as to people, that it was their duty to tell people they had found Jesus. Let them put a bit of brass into their face, and stab people with the Gospel. What! go and say, 'I have found Jesus?' Yes! If he does not do so there is a suspicion that he has not found Him. He did not want to insult anybody, but he had got to preach the Gospel to everybody. Each man who has found Christ ought to tell the news to those around him. The other day, he met a man in the railway carriage, and stabbed him with the question, 'Are you knowing Christ?' He challenged the elders—dare they, on the morrow, as they were taking their snack of lunch in the city, lean over and whisper to the man opposite, 'I have found Jesus?' The wildest extravagance of the most extravaganc men—the Salvation Army or any one else—was a thousand times better than deadness and dumbness.

—MUST FORSAKE SIN. It is remarked of Mr. Moody's preaching lately that he preaches more fairly and fully the doctrine of sin, which in some periods of his work he did not seem to make sufficiently prominent, and insists on absolute abandonment. For instance, in a recent sermon he said:

"The trouble with Herod was that John told him he must give up all his sins, and he could not bear to give up his brother's wife. If you would be a Christian you must make a clean breast of sin. God will not accept any compromise. A hair's breadth from heaven is in the midst of hell. God help you and keep you from making the mistake that Herod made."

Children in the Church.

A great mistake is made in the low estimate of mental ability in children. The truths of the gospel are so simple that the most unlearned man can easily comprehend and appreciate them. These weaker men find their mental equals in childhood and some who are not among the weaker ones, To see the strength of mentality in childhood, one has but to listen to the recitations of the different school-grades. If intricate problems can be so easily grasped, why not the simple story of the cross? We plead for Christain childhood as not only a possibility, but as a most desirable factor in church-work. The children safe in the fold, human wrecks of larger growth by the way-sides of sin would be less frequent. We protest against abandoning the children to Satan in their bright morning of beautiful life, or against believing that they can not know Jesus in transforming experience until they have tasted in full measure the bitter consequences of sin. The children for Jesus, the church will bedeck itself in more beautiful array; and becoming more like the family and the home, it will be both more effective and more magnificent in its moral work.—A.

The University.

The University of New Brunswick has been under fire during the last week. This is not something entirely new; about every year somebody has a shot at it, The attack has been a little heavier and more persistent this year. It is charged that the Institution does not do what it ought, considering what it costs the Province. It is more than hinted that these attacks are made in the interest of rival colleges. We do not know about the correctness of this; we should be sorry to think it true.

The defence of the University has shown, we think, that its record of work done does not suffer by comparison with the records of other colleges in the Maritime Provinces. The Province could ill afford to do without the University, which is the completing feature of its admirable system of education. It would be strange if there were no room for improvement, in the University, as in other institutions. For instance, more effort might be made to keep it before the people and impress them with the advantages it offers; residency would be an improvement; and a few other things—some done and some left undone—would be to its advantage. It can, however, be truthfully said that in the character of the work done, the discipline, and the conduct of the students, the University's record was never better than now, and it may safely be compared with sister institutions. Perhaps the present controversy may bring about changes that will give it a still higher place; if so the friends of the college may be thankful to its critics.

Acadia College.

Anniversary week is the great week of the year at Wolfville. Last week was the red-letter week of 1890 in the beautiful village. The reports of the closing exercises of Acadia College and the associate institutions were of great interest. There was, as there is every year, a large attendance, among those present being many old graduates.

The year just closed has been a very prosperous one for College Seminary and Academy. The College had 134 registered students, 19 of whom were graduated receiving the degree B. A. This is, we think, not only the largest class ever graduated at Acadia, but at any other College in the Maritime Provinces.

The graduating class of the Seminary consisted of nine young ladies.

Several changes are contemplated. A new gymnasium is to be erected; Chipman Hall is to have extensive repairs; two new professorships will be added to the College staff, the salary of one to be paid by the Alumni, and the other by Mr. Mark Curry of Windsor. The College has done excellent work, never better than now, and the future is full of promise for it. Our Baptist brethren are to be congratulated on having such a fine institution.

Some Current Topics.

MOODY'S SUCCESS.

The meetings held by Mr. Moody, in New York during the Spring, have exerted widespread influence. Much good has been done. Commenting on the work, the *Advocate*, speaking of his physical and mental vigour, points out that he preached the very sermons which he has preached all around the world: the texts, the striking illustrations, the order of thought are in substance the same, though he frequently adds the results of his current thinking and observation. Hence very little demand is made except upon muscular and nervous force to sustain their delivery. This is as it should be. He concentrates for a special purpose; is free from pastoral responsibility; and from the fearful strain that personal friendship and interest imposes under other circumstances.

To the question, often asked, "What are the elements of Mr. Moody's success, and why cannot preachers generally be as successful as he?" Answer is given thus:

To the first part of this question we would answer: Earnestness, simplicity, experience, the support of Christians of every Denomination and creed; the certainty that he is not to tarry long in any one place; a world-wide reputation a masterly knowledge and use of the Bible; concentration on the one work of convicting sinners and leading them to Christ, and (one of the most potent) that he is not and never was a minister, are the principal elements of his success.

Why cannot preachers generally be as successful as he? Because there is not room for more than two or three men of his class in a generation. If there were fifty such men as Mr. Moody moving about from place to place, no one of them would have such marked success. Again, pastors have to give much attention to hundreds of things that absorb none of his time while at work; besides pastors generally are supported only by the members of their own Denomination, and of their own congregation; and while they derive from their recognized ministerial character many advantages for the pastorate, for this kind of work their professional position has some disadvantages peculiar to itself. Nor should it be forgotten that the training of all the converts made by evangelists is left by them to the pastors—often a very serious and laborious work—so that the minister who adds a hundred a year by profession, training them, and incorporating them with the church, is not to be spoken of as less efficient than he would be if, by going from town to town, he could record a vastly greater number as having responded by some public sign to his impassioned appeals.

POLITICAL PARTISANSHIP.

The *Christian Standard* (Cin.) is compelled to believe that political partisanship in the United States is much meaner and more devoid of the sense of fairplay than it is in England. It says:

We do not remember to have seen in any of our great political papers a full and fair report of a political speech made by a leader on the other side. We know of no paper among us which habitually prints the great speeches of political opponents on the stump. Yet this is the custom of the supposed-to-be most bigoted London *Times*. The most telling speeches of Gladstone, Parnell, and other leaders on the opposite side, are given with the same fuleness and fairness as those on its own side. This is not only honorable in itself, but profitable to its readers, and the custom might be taken up with great advantage by our own political press. As it is, the rank and file of our voters know only what may be said *on one side* of some very important questions, and have no means of sifting that and correcting errors.

It refers, also, to the confounding of politics with personality, which does not permit a word of good to be said of a political opponent. To a great extent the same evil prevails in Canada. It is a great pity.

HOW TO TREAT HIM.

Parents cannot be too careful in their references to their ministers in the presence of their children. The *Telescope* says:

The minister should always be spoken of with respect either in the home or social circle. If a minister finds himself treated rudely or discourteously by children he has good reason for believing that the fault is more with the parents than with the offenders. Slighting remarks, or captious criticisms, passed on the pastor by the parents in the home circle may be detected by him when he meets the children on the street. If they act as though they do not like the pastor he can at once tell what the feelings of the parents are toward him.

If parents would instill in the minds of their children a love for the church they should never in their presence speak of the pastor's sermon as dull, uninteresting, or pass any uncomplimentary criticism on him or his work. The young should be taught to love and respect God's ministers; and there is no place where this teaching can be more effectively done than in the home.

THE GAMBLING MANIA.

The Louisiana Lottery has not only swindled tens of thousands of people in the United States and Canada, but it has created a mania for gambling in certain circles. It has accumulated millions by its swindling process, and is now unwilling to cease its bad work. The charter under which the Lottery has been carried on has expired, and it is making strenuous efforts to have it renewed. It offers millions of dollars for the authority of the state, but there is hope that it may not succeed. The *Canada Presbyterian* says:

From Canada to New Orleans is a long way, but distance did not prevent a constant stream of good Canadian money finding its way steadily into the coffers of the Louisiana Lottery. Canadian cupidity was steadily appealed to by cunningly constructed advertisements that certain journals continued to publish until the law asserted its authority to restrain this method of giving publicity to the doings of the demoralizing institution. The man who invests in a lottery ticket is foolish, for the odds are largely against his chance of a prize. He thus throws away his money for nothing. That is if it is his own money he invests; if it is not his own he is acting criminally. If he should be one of the rare few who here and there obtain a prize, then the money he receives is dishonestly abstracted from the pockets of others. Gambling is a wicked, dishonest and ruinous pastime.

Letter From Mrs Boyer.

DEAR SISTERS.—I have only time to write you a short letter today before the mail goes. I have not told you about my new work. The seven schools established by Miss Ida Phillips and for the last year in charge of Mrs. Smith were made over to me last yearly meeting.

The furthest off is five miles from here the nearest about three quarters of a mile. There are two hundred and sixty-three enrolled of whom twenty are boys. Two schools are conducted entirely by christian women, the others have pundits in charge and women assistants in most cases. There are in all twelve teachers, five of whom are Hindoos. I like the work very much, the only objection I have is that it takes me away from home and therefore away from my babies, I felt it my duty to accept them as it made a more equal division of labour among us.

In one school the pupils have arrived at the dignity of sitting on benches in the higher department, the rest all sit on the floor. The school-houses are mud but quite large and airy. My part of the work is to teach about our religion and the sewing, but I can scarcely say I really teach much, I only superintend and supplement the work of the pundits. In the schools taught by Hindoos I find the children well drilled in the catechism, ten Commandments etc., I talk to them as they sit around me sewing and they love to hear me read and talk of the true God. I will write you more fully of my visits further on.

I want to ask if any of you wish to contribute to these schools in the way of patchwork, cards, dolls, print or creton bags, pictures, thread etc.? If you do, it will be a good chance to send them by Dr. Phillips who sails in August. If you have only small parcels you might mail them to my mother who will send a box. Large parcels should be plainly addressed to

Rev. Arthur Given,
for A. B. Boyer,
457 Shawmut Avenue,
Boston, Mass.

Inside the parcel should be the name of the church or persons sending. We are having a remarkably cool and pleasant hot season and are all well in consequence.

CLARA I. BOYER.

Balasore, May 4th, '90.

General Religious News.

—Miss Juanita Breckenbridge, a student in Oberlin Theological Seminary, has applied for license to preach, and thus raised the question whether Congregational conferences should license women. The matter will not be decided until the fall meeting of the Cleveland conference.

—A lady and gentleman recently walked into the office of the Baptist Missionary Union in Boston, and left $5,000 which they said their brother had intended to bequeath to the Union, but his death occurred before he had made his will.

—The McAll mission in France continues to be prosperous. In connection with it last year 20,000 meetings were held which were attended by 1,300,000 persons. There are employed by the mission fifty-eight persons with five hundred or more helpers.

—The Rev. J. S. Stone, who has been a missionary in India and is now a missionary in New York City, says that he has been in the black holes of sin in Calcutta and Bombay, where the depravity of the Orient shows its darkest side; but he never saw degradation more hopeless, nor barbarians more unromantic than in the city of New York.

—For more than two months Mr. Moody has held from twelve to fifteen services a week in New York. On Wednesday evening of last week he closed his meetings, which had been held for ten days in the lower part of the city. Twenty churches—Presbyterian, Methodist, Baptist, three under the auspices of the City Mission, and one under the care of the Wilson Mission—united in the meetings. Four centers were selected, and Mr. Moody preached twice every evening, and four times on the intervening Sunday. From one of the pastors interested, it is learned that great good has been accomplished by this visit to the East Side. Mr. Moody's first effort was to arouse Christians to a sense of their own obligations, and then to make an effort to get every person unconverted in the audience to answer this question: "Will you except Christ?" Hundreds of people attended the inquiry meetings, as many as forty or fifty in a single night in one church.

DENOMINATIONAL NEWS.

LOWER RIDGE, K. Co.—Rev. J. S. VanWart is labouring with us this year. He preaches here once a fortnight. The interest has been very good. The church is small, but we are pressing on, hoping for better days. It is a great satisfaction to hear from week to week through the INTELLIGENCER that the work of Free Baptists is approved of God and is prospering so well. God bless the paper, and all the christian work our people are doing.

THOS. G. PERRY.

BATH, C. Co.—Father Sipprel came to Bath a few days ago, to visit his numerous friends. He is in an excellent state of physical health; he eats and sleeps like a healthy child. Though now in the ninety-first year of his age, he experiences few of the inconveniences of old age, except that he is a little hard of hearing and some feeble, yet he walks about the village with a comparatively firm and steady step. He attended services here yesterday (Sunday) morning and evening; in the morning he preached, and at night he assisted me in the services. It was difficult to determine who were most pleased with his visit, he or the people. The scene after the close of the meeting would remind you of that occurring upon the return of a long absent father to his family; it was very touching. His spirit is most tender and sweet. In conversation he exhibits great strength of memory, and much clearness of mind for a man of his years.

J. J. BARNES.

June 2, '90.

ST. JOHN, N. E.—We are glad to hear from Rev. B. H. Nobles that he is now able to be about his regular work.

SOECND DISTRICT MEETING.—The following arrangement of homes for the delegates and ministers attending the Second District Meeting has been made.

Delegates:

Khowlesville and Charleston at Thos. McBride's.

Woodstock, Tracey's Mills, and Knoxford, at Judson Briggs'.

Brighton and Hartland, at Henry Briggs.

Connell, at Solomon Guiou's.

Rockland and Coldstream, at Thos. B. Cheney's.

Victoria Corner, and Third Tier, at John A. Lindsay's.

Somerville and Gordonsville at Gilbert Cheney's.

Upper Brighton and 3rd Woodstock, at William Baker's.

Foreston, at Thos. E. Cheney's.

Windsor and Riverbank, at James Briggs'.

Pembroke and Brookville, at Thos. Wasson's.

Palmer Settlement, at William Baker's.

Lakeville, at John A. Lindsay's

Bristol and Jacksonville at Addie Thomas'.

Upper Woodstock, at Thos. Strong's.

Ministers:

C. T. Phillips and John Perry, at Judson Briggs'.

J. W. Clark and T. S. VanWart, at William Baker's.

E. B. Gray and T. Connor, at Henry Briggs'.

A. McNintch and G. L. Slipp, at John Lindsay's.

W. DeWare, at Thos. McBride's.

H. Hartt, at James Briggs'.

G. W. Foster, at T. B. Chencey's.

Dr. McLeod, at Robert Briggs'.

W. Downey, at Addie Thomas'.

Ezekiel Sipprell, at Gilbert Cheney's.

DEER ISLAND.—The many friends of Bro. S. C. Hersey will be pleased to learn that he is fast improving. Bro. Warren Fountain is no better. We have had some good meetings, yet we have only one addition to report yet, which was a brother received into Chocolate Cove church. We have had regular meetings in four different places which have prevented holding special meetings in any one place. There is much need of a minister here all the time, and without one the weaker churches of the Island cannot be successfully maintained. At Lamberts' Cove there is in course of construction, a church building, but what denomination it will be for is not yet known. I have held a meeting up to date about every night and three times each Sunday. I have made fifty calls since reporting last. I will finish my month's work after the 8th. On the 10th, I will leave for St. John. I am not sure, but I may visit Victoria Corner church on the 15th inst.

Since I left Dover, Bro. Elkannah Powell has had his beautiful house and nearly all its contents burned. I fear it is not insured; if not it is a heavy loss, for it was a new house and cost him $1000 or more.

A. H. MCLEOD.

FROM REV. G. SWIM.—I read the Denominational News with great pleasure. The success of our ministers makes me glad. I have been looking as carefully as I can after the churches of this pastorate. Two persons have recently united with the church at Central Southampton; the outlook for the cause there is good. There was some revival interest at Campbell Settlement during the past winter. I think a number will unite with the church there soon. At Lower Canterbury the church there is small, but the few christian workers are praying for better days. There is a fair congregation. I have baptized one convert at Caverhill since the special meetings closed; thirteen have been baptized there, and twelve added to the church. At Milville our church is small, yet we have large congregations. A weekly prayer meeting is sustained, and we are expecting greater blessing. May the Lord send it. If we do not weary in well doing, we shall reap; and the promise is sure. Pray for us. I expect (D.V.) to attend the Second District meeting.

GIDEON SWIM.

June 6th.

FROM REV. J. E. GOSLINE.—Some time has gone since I last wrote. In my work I have been quietly pursuing my way. The religious temperature remains normal on my charge. Some indications of a large harvest soon to be gathered, are now and then apparent. As the opening of a bud long before its fellow buds is indication of the coming warmth and growth. So the manifestation for prayers on the part of some favored one is indicative of the thoughts of many.

Rev. O. W. Waldron, State Secretary of Maine, spent five days with us during the first of May. His services for the Master were much appreciated by the church.

On Saturday morning, 31st ult. I left for Woodstock, N. B. and proceeded directly to the residence of Rev. C. T. Philips. Woodstock is pre-emmently the ministers' town, especially of F. C. Baptist ministers. Revd's J. Noble, C. T. Philips, G. Swim and licentiates W. R. Reud, and A. McNintch were there. How pleasant were the hours spent together. Wha