

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. Observation of this rule will prevent much copying and a great deal of confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, AUG. 13th, 1890.

—TALK IS CHEAP. Evangelist Jones tells that a man said to him one night, "I wouldn't have missed your sermon for \$10." When the plate was passed, that man put in a copper cent. There is often as wide difference between what men say and what they do.

—WHAT'S THE DIFFERENCE. What father would consent to having rum sold to his son? Such a father would deserve to be regarded a brute. How much better is the man who for a consideration, assents to or helps the rumrunner have his way with other boys?

—DANGER IN FANCIED STRENGTH. That a man is really the weakest at the points which he considers his strongest has often been set forth, and often sadly illustrated in the lives of men. One of the most forcible illustrations of the fact is that of the case of a once very prominent Chicago physician. Dr. Grumbine tells his story. Desirous of making some experiments with opium and yet fully convinced before he made any essays that he would never allow the drug to fasten itself upon him or himself to become a slave to it, he went at the matter in a practical yet serious sort of a way. He had not pursued his experiments very far when he became a slave to it. He grew so fond of it that he squandered his estates to purchase it. He lost his practice, sold his house, even to the furniture, reduced himself from a gentleman to a complete wreck, finally abandoned his family, his wife and children, and had to be sent to an inebriate asylum. He was, alas! no stronger at his weakest point, but weakest at what he considered to be his strongest point. There is a story which tells of a fortress in Scotland which at one time the enemy desired to take, but which those holding it knew they could not seize at the strongest point, which, by the way, was a steep declivity. Strange enough, while the keepers were fortifying the flanks where they expected the enemy to come, the enemy scaled the declivity, fell down upon the keepers and destroyed them, thus gaining the fortress.

—RESPONSIBILITY. We shall never reach, says Dr. F. M. Ellis, any commensurate measure of charity until there comes into our christian lives and hearts a profound conviction of personal responsibility in the matter of giving.

—THE MINISTER'S WORK. Dr. Cuyler well says the chief end of a minister's work is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and to edify believers; in short, it is to make bad people good and good people better. Preaching strong gospel sermons is one of the most effective means to this end. But it is not the only one.

—DIMINISHING. The official statistics of the Congregationalists of the United States show that in their churches there are now 492,000 members, and that the number of Congregational families in the country is about 325,000. Yet the "baptism" of infants among them last year was less than 9000. This is a pretty clear

indication that the belief in "infant baptism" among the Congregationalists is not very general, and is growing less each year.

—DIDN'T SUSPECT HIM. How many there are who, though professing christians and members of churches, are never thought to be such when away from home. Their business methods, their conversation, the spirit of their lives, their social intercourse, their choice of associations, nor anything they say or do shows that they are followers of Christ. A recent sermon on the text, "Let your light shine," tells the following sermon which may be true of far too many. The preacher said: "I heard of a man who was going up into the lumber regions of Michigan, to be gone a month or two on business. Before he started a friend said, 'You'll have a hard time of it up there, John, after those lumber-men find out you're a Christian. They're a hard set, and they'll make it very trying for you. You'll need a good deal of grace while you're up there.' After he got home again, his friend said, 'Well, how was it, John? Didn't you find it just like I told you? What did those fellows do after they found out about your being a Christian?' 'Found out?' said John. 'Found out that I was a Christian? Why they never once mistrusted that I was?' And, he was evidently proud that he had shown no sign of a christian life. 'If any man be in Christ Jesus he is a new creature'; and those with whom he mingled will know it. 'Let your light so shine before men, that others, seeing your good works, shall glorify your father who is in heaven.'"

Money for Christian Work.

To carry on christian work money is needed. Churches must be built, pastors supported, Sabbath schools equipped, &c. Besides the local demands, Home and Foreign mission work must be provided for, Bible Societies must be supported, and many philanthropic enterprises must be supplied with means. It is most encouraging that the sums devoted to these good purposes are so large in these days and that there is, evidently, an increasing readiness to contribute liberally to their support. One of the best signs of the times is the greater willingness of christians to honour the Lord with their substance.

There is, however, more money required for all branches of christian undertaking; the open doors and the clearer views of pressing needs, increase the demands with which to do the great work that is put upon the church. How to raise the needed funds, is an important question, one that causes great anxiety to those who lead in the work of the Lord. Of some of the modes by which money is sought to be got for the treasury of the Lord, no word of approval can be said. Fairs, festivals, suppers, and the like are of doubtful wisdom when used to replenish the Lord's treasury. Of the argument generally advanced in support of these methods, that they get aid from those outside the church who would not otherwise contribute anything, the "Mid Continent" well says, "this certainly is questionable work. It is getting money by delusion, and it is doubtful whether God looks with favor upon any of these modes. If we were a missionary on home or foreign ground we should feel very badly were we aware of the fact that the money sent for our support had been squeezed out of the people at an oyster supper or church festival. Besides, this is not by any means benevolence. It is nothing more than bartering. So much money for so much supper, and the profit is given to the Lord. How different this is from the injunction, 'Let each man give as the Lord hath prospered him,' and how can the expression, 'The Lord loveth a cheerful giver' be applied to such benevolence?"

The only proper way for the churches to raise money to carry on the various branches of the Lord's work is by voluntary and others, who seem only too eager to go ahead and get everything into their own hands. —Sabbath Readings.

—A special committee of the English Wesleyan Missionary Society has investigated and reported upon certain charges published in the *Methodist Times*, respecting the alleged extravagance of Wesleyan missionaries in India. The substance of the report of the committee is that the Wesleyan missionaries in India do not live in luxury, that their stipends are not excessive compared with those that are given to Wesleyan ministers in England, and that the attendance of the missionaries at the levees of the Viceroy does not involve pecuniary expense nor hinder their work among the native population. The committee find that the charges that the missionaries live in such a manner and in such places as to alienate them from

the natives, are not sustained. The result is a complete exoneration of the missionaries.

Religious Statistics.

Each year the "Independent" furnishes an exhibit of the numerical strength and increase of the churches in the United States. Figures are, generally, regarded dry reading. Yet the figures that show, so far as numbers can show, the condition and progress of the church of Christ cannot fail to be of interest to all who pray, "Thy Kingdom come."

The statement of this year is more complete and accurate than that of any previous year; and the results of the year's work by the churches is large and very encouraging. There are now in the United States 21,757, 171 members of christian denominations, 151,261 churches, and 103,303 ministers. These figures indicate a clear net gain during the year of 1,089,853 members, 4,867 ministers, and 8,494 churches. The actual net gain of members was at the rate of 2,986 daily, 20,902 weekly, and 90,822 monthly. The number of ministers was increased at the rate of 13 daily, 93 weekly, and 406 monthly. Every day 23 new churches were added, every week 181, and every month 708. Last year the net gain of members was 876,000, so that 1889 was a much more prosperous year than 1888. That the remaining years of the century will show a still larger annual gain, there is every reason to believe.

This exhibit is a most emphatic refutation of the assertions sometimes made that christianity is losing its hold on the people, and that the churches are declining.

Western Letter.

"Nearest the heart, nearest the mouth" is an apt bit of wisdom. Just now we are having a struggle with lawless rum-sellers. It is tough and disagreeable work. The enemy at long range finds us with many friends, at short range with very few. But few or many there are those determined "to fight the battles of the Lord." A band of heroic women are our most trusty friends and workers in the warfare. Their motto is—"In His name until death." True as steel, firm as a rock, they are a mighty power for good.

In the city we have one hundred and thirty saloons open all the days of the week. Some night and day for there's no regulation as to hours. The State law demands that all saloons be closed on the Sabbath. The law is one thing and the closing another. To close them up on the Sabbath is the effort now being made. The Mayor and council are with the rum-sellers. They will not do the first thing towards enforcing the law they are sworn to carry out. This makes the work hard. To stir up the people we have started a series of public meetings on Sabbath afternoons. Most of the ministers are shy of the agitation. The press of the city is neither hot or cold. A large body of christians are peaceful and "pass by on the other side." In sentiment against the saloon, in practice indifferent. To keep sweet spirited and do right, under such circumstances can only be by the abundant grace of God. Faith in God, and an abiding sense of right alone can sustain. Oh! how many times have we thought of some in N. B. and what would we not do to have them here for a week! Things would be put down side up. As that cannot be for the short time we have to stay we can only do the best we know how.

It is cheering to learn of a revival in N. B. in mid-summer; the very record was an inspiration. "Times of refreshing" when "Zion travailed" are of no special season, when Christ is first, and His kingdom uppermost, grace will abound. Churches may be of the earth earthy. Hitched to things of time and sense. To become detached from the world is one side of sanctification. To grow out of self by growing in christliness. To set all things of time and sense in the light of Christ. Christ on the throne of our affections as King and Lord of life; then His Kingdom will be first. Summer or Winter, the Master's interests will be on the top. Here is a somewhat lengthy quotation from a recent sermon of Mr. Spurgeon, as good as it is true.

"I am told that once during the last census an old man and an old woman were sitting in two chairs, one on each side of the fire. When a man called upon them for the census paper it was not filled up, and he said he would fill it up for them. 'Here are you two people,' he said, 'eighty, or thereabouts. You have no children to trouble you; you have only to sit on each side of the fire, and have sweet fellowship with one another in your declining years.' He was greatly startled to hear the old lady say: 'I

do not see any pleasure in it at all; we sits here and we look at one another till we hates the sight of one another.' That was very shocking, although you laugh at it. But when Christian people have no converts, when there are no little children about, none coming into the church, you say, 'Why, you dear people, you ought to have much fellowship with one another.' I tell you they sit looking at each other till they hate the sight of one another. That is how it comes. Then they think they must have a new minister. He is generally the man that must go. Then they get another, and they are a little interested for a time, but, depend upon it, if there are no conversions it is with us ministers, 'Give me children or I die.' We die as to all power in our position unless there are children born unto God. But when we see them brought to God, the wicked, the worst of characters, then we say, 'This is the finger of God.' What can he say 'who cometh after a King?' May the words of the King do us all good.

T. H. SIDDALL.

Racine, Wis.

A Holiday Trip.

Dear INTELLIGENCER:—After the lapse of more than eight years it is my privilege again to visit the home of my childhood, and look into the faces and grasp the hands of old friends.

Through the kindness of the church to which I minister, a number of weeks was given me for rest and recuperation. Very naturally, as in former years, I decided to visit New Brunswick. An hour's run over the Boston and Albany and ten minutes walk brought me to Commercial wharf, where we took passage on the staunch steamer "State of Maine" for St. John. Some three hundred passengers were on board, bound for "down east," many of whom came to St. John. The trip was a pleasant one, as the sea was comparatively calm. The blind musician from Boston gave us a most enjoyable concert in the evening; which added much to the pleasure of the trip. I met Brother Peters in St. John, who still seems to enjoy good health both physically and religiously. May he be spared long to aid in the grand work of saving a lost world. At Rothesay I found my brother and family in fairly good health, he attending to railroad business as usual. Was very glad to find my mother, at Norton, so smart for one of her age, and so full of faith in the precious promises of the Lord. Met Bro. DeWare in his home, who was just home from his vacation on Grand Manan. He seemed to be in quite good health, though suffering a little, for the time being, if not from the qualms of conscience, at least, from the qualms of the stomach. Should judge that some of the good things he received on the island were cast overboard on his way up to St. John. Such, however, are among the contingencies and exigencies of vacations. I was glad to hear good words spoken in regard to Bro. DeWare's pulpit ministrations.

Some changes have taken place at Norton. Some have moved away, others have crossed the river and are at rest, among the latter my father. Improvements have been made here in one way and another. New buildings have been put up, and the Central R. R. built. I went to Moncton, which is soon to be a city, and spent the Sabbath with my brother at Salisbury. Preached on Sabbath P. M. in the Methodist church, and walked over to Five Points to hear Bro. Thompson in the evening, but, on account of being misinformed as to the time, did not hear him. Was glad to hear words of appreciation spoken concerning his work for the Master. In him, I learned, the temperance cause has a faithful advocate. Was pleased, indeed, to find my brother here not only giving satisfaction to the general public in his capacity of government employee, but in the interest he and his christian wife take in the churches.

On Monday I left for Norton, thence by Central R. R. to Grand Lake, and by steamer to St. John.

So far as rest goes, I have not had much, unless it has been in the line of the relaxation which comes from change. My visit in some respect has been joyous, in other respects sad. I have met and talked with some who seem to have reached a new experience in religious life; but as nearly as I could determine their thinking has been, and is now, fragmentary. I could find no clear conception of truth, or well defined views of christian doctrine. My hope and prayer are that wisdom may be given from the Lord, and that Satan, in the form of an angel of light, may not have the mastery. The arch-deceiver now, in the case of our Lord, seeks to destroy by sin il ar method. First the

temptation may be that of bread, then that of worldly glory, but lastly, and as a final resort, that of down'right presumption—cast thyself down headlong from the pinnacle of the temple, it may be. Do some unusual thing, some act of supererogation, or advocate a dogma so transcendent and distinctive that none can mistake our divine mission! To yield to this is presumption, not faith. It is not so much "command that these stones be made bread," as it is "cast thyself down headlong," which act is sure to damage the one who falls, if not that upon which he falls.

B. A. SHERWOOD.

Notes of Missionary work.

—The Protestant Episcopal Church has recently sent three missionaries to Alaska.

—There is a Friend's Mission at Ramsallah, in Palestine, ten miles north of Jerusalem.

—The Gospel of Matthew has been published in the Flot tongue of the lower Congo, by Mr. Westland.

—It is said that there are more than 1,000 pupils in a single rapidly growing Sunday-school in Okayama, Japan.

—There are 1,123 Protestant missionaries in China, with 1,440 native helpers, 34,555 communicants in the churches, and 14,817 pupils in the schools.

—The natives of Africa along the Niger used to worship the animal called the iguana; now they eat it. The missionaries have brought about the change.

—At the present time there are, in round numbers, about half a million Protestant Christians in India. One half of these are comparatively recent converts.

—The student interest in missions extends over two continents. American colleges are joined in this work with the universities of England, Scandinavia and Germany.

—Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches and about 5,000 church-members.

—There is in the United States one minister for every 800 persons. In foreign lands the average is one minister for every 400,000 souls. And yet the command was given 1,900 years ago to go into all the world and preach the gospel to every creature.

—The *Missionary Review* says: "No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian church in China. At the end of sixteen years' work, and with a small staff of laborers, it reports 2,650 baptized members, two native pastors, sixty deacons, and thirty-seven native preachers. It maintains two mission houses, fifty chapels, a girls' school, and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries."

—The Rev. W. Muirhead, of Shanghai, who recently paid a visit to Japan, reports: "The missionaries are pursuing their work with vigor and alacrity. They have their preaching places, lecture halls, schools, colleges, Bible and tracts depots etc., and are endeavoring to spread the Gospel with might and main throughout the country. There are now some 30,000 converts, and the number professedly connected with Christianity is said to be about 100,000. Of course these present all varieties, but the missionaries speak very highly of their native untary contributions on the part of the members. The money may come in slowly at first, but when once the people understand fully that this is the way the money is to be raised, it will be done, and with more ease than by the other questionable modes. It may require training to bring people to that point, but what grander work can be done by our ministers than to teach men and women to give gracefully and freely? It is the only true way to raise money for sacred purposes. Let it be thrown directly into the treasury of the Lord, and in such proportion as the Lord hath prospered us, and let it never be measured by the size of the oyster stew or the dish of ice cream."

CATHOLIC ABSTAINERS.—The Catholic Total Abstinence Union of America is holding its twentieth annual convention in Pittsburgh, Pa., this week. The union embraces 800 societies, which have a membership of about 50,000.

C. T. A. NOTES.—James McGrath, St. Stephen, has been sent to jail for two months for rum-selling.

A fellow named Thompson, at Oxford, N. S., arrested for violation of the C. T. Act, was taken from the constable by some half dozen friends of the law-breakers. They will all be prosecuted.

DENOMINATIONAL NEWS.

SEVENTH DISTRICT MEETING.—The following is a list of the homes for the ministers and delegates, to attend the Meeting of the Seventh District, to be held with the church at North Head, Grand Manan:

Rev. G. A. Hartley, and Carleton Delegates at Wm. Watts; Rev. Wm. Downey, Dr. McLeod, at E. Daggetts; Rev. J. T. Parsons, at Thomas Kendricks; Rev. G. W. Foster, at Stephen Zwickers; Rev. B. H. Nobles, W. H. Perry at William Kendricks; St. John and Portland delegates at Wm. Tattons; Campobello and Beaver Harbour delegates at John Stanleys; Deer Island delegates at Alden McFarlands; Mr. and Mrs. Peters and Mrs. Jacob Smith at James McFarland's; Miss Lydia Fullerton at Mrs. Wm. Kents'.

Any persons whose names are omitted will be provided for, on their arrival.

ALBERTA G. WATT, EDNA I. DAGGETT, ANNE MAXWELL, Committee.

FROM REV. C. F. RIDEOUT.—It is some time since I have written anything for the INTELLIGENCER. I have been reading the letters in the Denominational News column with interest; am always glad to hear from the brethren in the ministry or any other christian brother or sister; was pleased to hear from our brother in Caribou Me. and hope he will write again, and that all our brethren will write often for our own paper. I confess I have not written as often as I ought, but I will try and do better. I came home the middle of February last from Beaver Harbor quite sick, and for five or six weeks was not able to go to meeting much. Since then I have been laboring most of the time. I preached some for the church at Bath; helped Bro. Phillips in some special meetings at Third Tier; held several meetings at Semerville; baptized one convert who professed religion under the labors of Daniel P. Craig, and united three to the church in Canaan. I worked with Brother J. J. Barnes two weeks at Bumfrau, and the Lord was with us and blessed our labor; sixteen were baptized, and twenty-two were added to the church. I then went to the help of Brother Daniel P. Craig, who had been laboring in Wright Settlement some time, and baptized two persons and united them to the church. Bro. Craig and I labored together until several more professed religion, and Brother J. J. Barnes baptized five more. Brother Craig and I then went to Tomlinson Settlement had some good meetings, and I baptized one brother, a son of brother Tomlinson who used to preach the gospel. I was glad to see him follow Jesus and to know that the prayers of his father were answered. Brother J. J. Barnes has been to Salmon River visiting the church; he held a number of meetings, and says they are intending to build a house of worship. I intend to hold special meetings with the church at River Dechute, and want the brethren to pray that the Lord may revive his work and build up that church.

O. F. RIDEOUT.

Aug. 4.

CARLETON.—A friend in the country writes me saying that he thinks "it is time you had again contributed to the denominational column." Probably this is so. Time flies rapidly. Well, I will send you a few lines today. It is always a pleasure to write when one has something good or encouraging to say. Of Carleton church I may say it is prospering. We have just put two new furnaces in the basement, and have thoroughly renovated the audience room. The ceiling and walls have been beautifully tinted, and the wood-work painted and oiled, giving the fine room a delicate, soft and fresh appearance. This cost us about \$240.00. The spiritual unity, strength and activity of the church is good, better than for years. As the sainted Richard Baxter once said, "This has been a great year for believing." And if for believing, for loving, obeying, hoping and working, faith being the taproot grace from which all the other graces come. Since I last wrote to the INTELLIGENCER four members have been received into the church—A husband and wife, a father the head of a family, and a wife of one of our brothers. Two of these came from one of our churches in the country, the others had not before belonged to our denomination. They all have good gifts and are good workers in our social meetings. Besides these, we have now with us, Deacon James Gosline, who, although retaining his office in the Corn Hill church resides here. We find Bro. Gosline's long experience and tender gift helpful in our meetings. A beloved and faithful brother and sister, who have been living in New York, have just returned this week, who will add new strength to our social services. We have a large number of intelligent, strong minded, truly pious and deeply