

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 misinterpretation.

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

Religious Intelligencer.

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

WEDNESDAY, FEB. 19th, 1890.

ADVANCE PAYMENT!

Cash in advance is the principle on which this paper is published. And at the low price—\$1.50—it is impossible to carry on the work unless the advance payment principle is adhered to. Will our friends kindly have this fact in mind, and send along their renewals without delay.

—WHAT we do for children, we do for the world; and what we do for the world, we do for God.

—DECLINING. There is, it is stated, a marked decline of materialism and skepticism in France. This may be regarded as a promising sign.

—If, asks John Angell James, a man is as passionate, malicious, resentful, sullen or morose after his professed conversion as before it, what is he converted from or to?

—THE BIBLE. The wide diffusion of the Word of God in these days is a fact of deepest significance. It is not many years ago that not more than one-fifth of the people of the earth could read it; now it is published in the languages of nine-tenths of the race. And it will not be long before it will be an open book to the other tenth as well.

—SABBATH DESecRATION. Rev. Mr. Wood (Congregational) of Ottawa, has been speaking from his pulpit of Sabbath breaking in the capital. He says that hockey-playing was indulged in at Rideau Hall grounds on a recent Sunday afternoon. He spoke strongly, but none too strongly, in condemnation of the flagrant violation of the sanctity of the Sabbath on the premises of the Governor-General. Another pastor took equally strong ground in condemning the evil. These pastors deserve the thanks of Christians and all good citizens for their faithfulness in arraigning wrong-doing in high places.

—“CRUELTY TO MINISTERS.” Rev. Dr. Cuyler evidently believes some ministers, if not all, are often badly used; and he closes an article under the above heading, thus:

The average minister is not an angel from heaven; for angels pay no baker's bills. He is not the “just man made perfect” with the eloquence of a Spurgeon and the genius of a Bushnell. He is simply an earnest, God-fearing messenger of the Word of Life, who has consecrated all his gifts, such as they are, to the work of saving souls and serving his Master. To pick flaws in his conduct, level captious criticisms at his preaching, sow dissatisfaction among his flock, wear out his patience, and destroy his usefulness, and then turn him and his wife and children out of a home, with not even a “raven” to bring them bread—all this is heartless barbarity that ought never to disgrace a church.

—A COMMISSION. At the meeting of the Dominion Alliance Parliamentary Committee, a few days ago, it was suggested that the Government be asked to appoint a Parliamentary Commission to investigate the working of the Scott Act, and the causes of its defeat in some places. The suggestion was discussed, but action on it was deferred. Good might come of such a

commission, if its work were honestly and thoroughly done. The Commission of 1876 to investigate the working of Prohibition in the United States had a good effect; it had much to do with the enactment of the Canada Temperance Act. We hope the Alliance will give further consideration to the proposal, and conclude to ask for such a commission.

—ANOTHER OUTRAGE. We mentioned last week that some evangelists had been mobbed in Hull, Quebec. None of the mob having been arrested, they grew bold and one night last week repeated the outrage, a much larger crowd participating in the second cowardly affair than in the first. The Chief of Police made a show of attempting to disperse the crowd but probably did not expect or even desire to succeed. The lady, Miss Wright, who is leader of the evangelistic work sought to be done, is spoken of as a most estimable Christian woman, whose home is in Ottawa. Hull seems to have a large population of coarse and brutal ruffians, and, what is worse, has no disposition in its civic authorities to interfere with them. It would seem that the authorities are quite in sympathy with the mob. The Montreal Witness, after referring to the uselessness of the police, says: “We have also to hold the clergy of the Church of Rome responsible for these sad events. By timely intervention they could easily have hindered the second riot. The presence of a single priest would have put an end to the whole affair.”

The local authorities having failed to interfere with the mob, those interested in the evangelistic work have resolved to petition the Provincial Government to protect them in what they regard as their civil rights.

—HE CANNOT PRAY. If any Protestant said it he would, perhaps, be charged with talking about what he does not know, or with being too much prejudiced to judge justly. But when a Roman Catholic authority makes the statement, it cannot well be questioned. And this is what the Catholic Review says about its own people:

“One of the curious facts about the ordinary Catholic, whether cultivated or not, is his inability to pray. He may be able to read the Prayer-book through, to follow the Mass with sincere devotion, to take an intellectual pleasure in reading ‘The Imitation of Christ’; but the idea of making prayer the expression of his feelings and his convictions, the means of union with God, seems foreign to nine persons out of ten. This is not characteristic of the ignorant alone, or of the uneducated. It is just as marked in the scientist and litterateur. . . . To pray for the sick and the dead is a common Catholic practice, but to pray for the tempted brethren throughout the world, for those without the light of faith, for those leading lives of sin, for the poor and the outcasts, are customs that do not seem to find favor with the present generation. The cause, of course, lies in the training of the young. If they are taught simply to say prayers by rote, they will never say anything else. Even in our academies and colleges the teaching how to pray in its best sense is very rare.”

Sickness in the Home.

There has been much sickness during the winter months. Few homes have been wholly exempt. In many the illness has been serious. Doctors have been busy, day and night, hurrying from place to place, and from house to house. Pastors, too, have had an unusual number of sick calls. In conversation with the pastor of a country circuit, a few days ago, he told us that the day before he had visited eighteen homes, and that in nearly every one of them one or more persons were sick, some of them seriously. Such homes, more or less numerous, are in all communities; and to them pastors are glad to go ministering help and comfort and inspiring hope.

How much sympathy and help homes need in which is sickness—when a member of the family is dangerously ill. The feeling of the whole family is intense. Everyone is strained to the utmost nervous tension. They go about with bated breath and hushed voice and quiet foot-fall. Their thoughts centre in one object. The ordinary and necessary offices of the family life must go on, but they are all arranged so that the comfort of the sufferer may be most promoted. Hours become irregular, and long-established habits are broken in upon. The whole atmosphere of the home is changed.

And, how, under such circumstances, little things that we are often inclined to magnify, sink out of sight. We are brought face to face with great realities. We learn what are the important things as we do not learn them when everything is moving in its accustomed round. The house of sickness—even when the sickness does not end in death, is a place where needed, useful and solemn lessons may

be learned. They lose much who fail to be taught by such experiences.

Then when recovery begins to be assured, when the loved one who has been down into the Valley of the Shadow begins to come back again, how great the revulsion of feeling. What a sense of relief as the load is lifted off from the heart! The tone of the household is changed. The laugh ripples out once more. The air of depression vanishes. Confidence takes the place of uncertainty and fear. The voice of praise ascends to the loving Father. Gradually the intermitted habits and duties are resumed, and the wheels of household life turn once more with the old regularity.

But will they forget? Surely no family that has accompanied one of its members down to the verge of life and looked over the brink into that which is untried beyond can ever forget the experience. And as they come back to the routine of life they must bring a more serious thoughtfulness, and a mellowed spirit, and a tenderer love, which shall be with and effect them in all their after ways and relations.

Help for Lepers.

A new interest in the condition of the victims of leprosy has been awakened in England. Cases are seldom met with in Great Britain, but in India there are many lepers, and some in the Colonies. The Prince of Wales is taking a great interest in the matter. A fund has been raised to provide medical aid and proper treatment in every way for the unfortunate throughout the Empire. It is also proposed to establish two scholarships, the holder of one to study the disease as it manifests itself in Great Britain and on the continent, while the holder of the other will pursue his investigations in India, China, the colonies and elsewhere. At a meeting held in the interest of this fund, the Prince of Wales made a speech, in which he showed the great need of something being done. There are, he said, over 200,000 lepers in India, but not more than 1 per cent. are in the hospitals or asylums. “The vast majority,” said he, “roam over the country as beggars, shunned, friendless and uncared for, until they drop down and die, or perhaps drown themselves in some public well.” When Lord Lawrence was Viceroy of India, he received a petition from one poor leper, who described himself as “a mass of corruption,” asking that he might be allowed to be buried alive, the native belief being that such a mode of burial will propitiate the gods, and cause them never to afflict another individual in the village with the malady. Lord Lawrence, of course, did not grant the request, but, nevertheless, the man was buried alive a day or two afterwards. In the Cape Colony the estimated number of lepers is 600, but that is probably below the mark. In Norway the isolation of lepers in asylums seem to have produced a great diminution in their number. Before the establishment of leper asylums in 1856, there were more than 2,900 lepers in that country, whilst at present there are not more than 1,000. A similar result seems to have followed the adoption of segregation in the Hawaiian Islands. Mr. Jonathan Hutchison, President of the Royal College of Surgeons, who was one of the speakers, pointed out that lepers from Norway had passed in large numbers into the United States without setting up any focus of leprosy. Lepers, too, are to be found in England, but they do not seem to spread the disease by infection or by heredity. Leprosy was at one time far more prevalent in England than it is now. Sir Andrew Clark said that the malady was only slumbering, and that if it ever assumed a certain growth its devastations would be terrible.

It is to be hoped that this humane and Christian movement may serve not only to arrest the progress of the dread disease, but lead to the discovery of means for entirely extirpating it.

Christmas at Balasore, India.

Dear INTELLIGENCER:—Christmas is not anticipated with more pleasure, nor welcomed more heartily, at home than here. It is the custom to give some kind of a present to each child in the Sabbath School, to give clothes to the poor and widows and to the servants of the missionaries, and gifts to the Bible women, teachers and preachers. The presents for the children and poor are mostly provided by subscriptions from the residents of Balasore. The things sent from home in the boxes often help a great deal.

This year, Joseph Fullerton, the native pastor, bought the things and brought them here, where they were carefully labelled. I did not count the articles, but there must have been several hundred, for there are two hundred and fifty Sabbath School children alone. Early Christmas morning the natives came, bringing to us pres-

ents of fruit, candy etc. Most of it we afterwards gave to our servants, for we have not yet succeeded in cultivating an appetite for native sweets. In the afternoon the church and grounds were prepared for the evening's entertainment. A new feature this year was a grand march by the S. S. children and a large portion of the Christian community. Hindoos are very fond of such things and Christians are often tempted to attend them, but this year they had a procession of their own, with the usual accompaniments of banners, flags and musical instruments. The crowd was well dressed and orderly. The people entered into the spirit of the affair and enjoyed it, and it is hoped it may prove here, as it has in other places, a means of attracting attention to Christianity. I wish you could have taken a peep at the church in the evening. Little lamps were placed all along the edge of the flat roof, over the doors, and windows and on the belfry. Inside, on the platform, a series of steps were arranged, and on these and on two trees on each side were the presents. The building was filled to overflowing. The classes sat in rows, and came up in order to receive their presents. There were books, boxes and bags, needles, thread, combs, looking glasses, cups, spoons, scrap-books, etc., etc.

I should have said that there were some exercises by the children first of all, but the glory of them was lost in the subsequent proceedings. We got home late, tired and rather glad that Christmas only comes once a year, but very happy, nevertheless, over the events of the day.

I hear some little one asking if Bessie got anything. Yes, Bessie got a Noah's ark and a picture book, from which she could scarcely be separated all day. In the evening she got a little dollie and a very gay handkerchief. She knows, too, that Christmas is the birthday of the dear Jesus who loves little children.

My next letter will be to the boys—the earnest, busy boys, from among whom will come our future missionaries.

Yours,
CLARA I. BOYER.
Balasore, 5th Jan. 1890.

Mission News and Notes.

—Lepers in India are being converted.

—The Bible has been translated into sixty-six of the languages and dialects of Africa.

—The Friends (Quakers) have sent eight missionaries, as a strengthening of their force, to India.

—At Ebenezer, the king of the tribe has proclaimed Sunday as God's day, and orders his people not to work on God's day, but to go to his house and hear his Word.

—A French infidel count, thrown on the shores of Fiji, was converted there, and became printer and bookbinder to the mission when one was greatly needed.

—Evangelistic meetings for English-educated natives held in the General Assembly institution at Bombay, have been well attended and exceedingly fruitful, many being deeply convicted of sin and openly inquiring the way to salvation.

—THE COLLEGE MISSIONARY MOVEMENT.—Up to December 10th, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent. are men, 22 per cent. women, 35 per cent. graduates, 27½ per cent. are Presbyterians, 18 per cent. Congregationalists, 14 per cent. Methodists, 11½ per cent. Baptists. Forty denominations are represented.

—A missionary who settled in the Province of Sz-Chuan, Central China, and visited the great Buddhist peak, Mount Omel, describes the temples as still showing many wonderful works of art, notwithstanding conflagrations, devastating wars, and rebellions. Near the foot of the mountain is a pagoda of bronze, 30 feet high, in 15 stories, covered with an immense number of figures delicately cast. Of figures of Buddha there are no less than 4,700, some of which have been mutilated by collectors of relics.

—Much Christian work is being done among the 250,000 lepers in India. During the last ten years 300 persons of this class have been admitted to the asylum in Almora, in northern India, under the care of the London Missionary Society, and about half the number have been converted. At Pithagorah, not far away, is an asylum under charge of the Methodist missionaries from the United States, and at Umballa, in the Punjab, there has, for many years, been a leper asylum conducted by the American Presbyterian missionaries.—The Congregationalist.

—A religious newspaper printed in China has the following: “At Peking there is a pious lady, the wife of a

foreign merchant, who spends her time in doing good. One day she went to visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the Gospel of Christ, who died for a world of sinners. The young lady bent forward to catch every word; and, when the Christian visitor had concluded, she said: ‘I am glad you have come to tell me this. Some day I will have a place where people can meet to worship this God and hear this Gospel preached.’ This young lady is now the Empress of China.

DENOMINATIONAL NEWS.

REV. A. G. JONES, of Halifax, had a severe attack of influenza. He is now away in New England for two or three weeks rest.

OAK POINT, K. Co.—I am holding special meetings at Oak Point. I have been there for a week. Already seven have declared their purpose to be Christians. I spent last Sabbath with the church at Kars and Kingston. I am hoping that the Lord will graciously bless all the churches under our care. Pray for us. I intend to try and do something in the way of getting new subscribers for the INTELLIGENCER.

J. A. ROBERTSON.

Feb. 10: 90

MONCTON.—Special meetings are being held in the Moncton church by the pastor, Rev. G. F. Currie. There are encouraging signs.

REV. JACOB GUNTER, we are sorry to have to report, is not so well as when we last reported. A few days ago he lost the use of his lower limbs, and is now quite helpless. He suffers severely at times, and is becoming weaker. But his faith stands firm. He is patiently awaiting the end, which he thinks cannot be far off, and is confident and glad in the prospect of entering into rest.

FROM LICENTATE REUD.—Some time has passed since any word from myself or anyone on this circuit has appeared in your columns, and perhaps a few words now may prove acceptable. The days have glided swiftly by, and winter is going. “La Grippe” has been amongst us, and some have gone to the bourne from which none return. Others for whom we have felt much anxiety are, happily, recovering; among them Deacon Shepard Boyer, of Hartland and Deacon Chase of Upper Brighton.

The congregations at all the preaching stations have been good, and good interest is displayed. During the “Week of Prayer” union services were held here (Hartland), which were well attended and promising in many respects. Of late, however, the prevailing sickness, with other causes has caused a decrease in the attendance everywhere. I have held no special services on the circuit as yet, but hope soon to be able to do so.

I often meet Bro. McNinch, and also Bro. Phillips who always gives me assistance and good advice. Bro. McNinch supplied my appointments in Upper Brighton and Hartland, four weeks ago, yesterday. The people were edified and pleased with his words. We were to have exchanged, but I was ill with the prevailing influenza. Bro. S. W. Shaw, who lives here, is always cordial and friendly in his greeting. He, like the rest of us, is working away, fighting “the good fight.” God bless him. The people have been kind to me, and I often feel to thank God that the lines have fallen in so pleasant places.

Fearing that I was not sufficiently protected against the rigours of a Carleton Co. winter, the ladies of the circuit collected money enough to get me a splendid con fur coat, my appreciation of which I can best express by stating that I wear it almost wherever I go. Other substantial tokens of friendship have been received, especially from the friends at Bristol.

My health, naturally delicate, has been very good thus far, having had only an occasional cold, due, in a great degree to the changes of the weather. I ask the prayers of all the brethren and sisters of the denomination, both for myself and for this people. We cling strongly together here, and realize that if God be for us, He is more than all they that are, or can be, against us.

W. R. REUD.

DEER ISLAND.—I have been engaged, in addition to my regular pastoral work, for the last few weeks holding special services. I preached four times during the week of prayer at the North church in Eastport, Maine. Rev. Mr. Bruce is pastor of this church. It was in a very low condition, owing to internal troubles. A goodly number have been converted,

and the congregation very much encouraged. Rev. Dr. Summerville from Philadelphia, Pa., is there now assisting in carrying on the work.

Special services were continued two weeks at Northern Harbor. Everything, however, seemed to be against us. The roads were fearful; nor was this all, La Grippe was busy at work. Bro. Darius Martin, than whom no better worker can be found on this island, who is the deacon of the church, is one of the County councillors, and during the first week was away to St. Andrews attending to the work pertaining to his office in this parish. The second week, he and his family and a large number of others were unable to render much assistance owing to sickness. The visible result of our work was two backsliders reclaimed and the church somewhat revived.

I am now engaged in a series of meetings at the church in Fair Haven. One or two arose last evening, as we extended the invitation. We are earnestly hoping and praying that much good may be done. Here, too, the roads and La Grippe are against us. A great deal of sickness prevails all over the island. But amid it all I have preached fourteen times during the last nine days. On Sabbath last they came for me from Campobello, Elder Perry being away, I preached in the afternoon at the funeral of sister Mary Ann Griffin, who died very suddenly Jan. 31st. at the age of 68 years. Her end was peace. She was a member of the F. C. B. church at Wilson's Beach, and died in the hope of Heaven. I preached there again in the evening. I was pleased with the congregation and with the music. During the last few months they have placed an organ in the church which has certainly had a tendency to improve the general appearance of everything around. Owing to a failure in the fisheries many are now leaving Campobello for the West. I made my home at Deacon Savage's. His son, Charles, a very kind amiable young man has returned from up the St. John River, owing to poor health.

The churches here are steadily advancing. I have worked very hard, but the visible results have not been very marked. What our good Bro. Barnes said in reference to brothers and sisters at Northern Harbor would have been very applicable, too, to Chocolate Cove. We have a noble band here. A few weeks ago, I attended the sewing-circle; it was very interesting. This church has a regular Wednesday night prayer meeting, and a very flourishing Sunday School. The very kind friends here, gave me, for a New Year's present, a dressing gown and a baptismal robe.

Last year I had thirty-four baptismal services on this island. This year I fear I shall not have many, although the outlook at present is favorable. Within I enclose \$7.00 for the INTELLIGENCER. I will endeavor to send you more shortly. The people are highly pleased with it. More anon.

W. K. BURR.

Revolutions.

—A remarkable revival is reported in progress among convicts in the Inman, Tenn., prison.

—In Utah there is a revival in the Methodist churches, and some Mormons are reported among the converted.

—Rev. Hugh Price Hughes states that 500 persons have been converted in St. James Hall, London, since the opening services.

—One hundred persons have united with the different churches at the South End, Boston, as a result of the revival services under the direction of Rev. B. Fay Mills, the evangelist.

—In Fitchburg, Mass., three weeks of special meetings (Union) under the leadership of Dr. Munball, resulted in 371 professing conversion.

—Miss Jennie Smith is having success in Evangelistic labours among railroad men in the west. Many have been converted.

MORE OF THEM.—And now there is a lot of people in Ohio who are expecting the end of the world right away. They have been holding a convention. They seek to unite all who believe in what they call the four-fold gospel. They think that everything points to Christ's coming very soon—certainly some time this year.

NO RACE TROUBLES.—According to the statements of the Brazil correspondent of the N. Y. Tribune, race antipathies do not trouble that country. Full blooded Negroes hold office under the Government, clerkships in mercantile establishments, and move freely among the whites without consciousness of social distinction. A description of a wedding is given, in which Portuguese ladies of enviable social position congratulated and saluted the bride, full blooded Negro, with “unaffected heartiness.”

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