

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 needless confusion and mistakes.

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

Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor.

WEDNESDAY, JULY 23rd, 1890.

—THE MINISTERS. Nebraska is soon to vote on a Prohibitory Amendment. Two hundred and eighty-five ministers of all denominations in the state have been corresponded with, and all of them but nine are strongly in favour of Prohibition.

—“BORDER CHRISTIANS.” Mr. Moody says, “it is the border Christians who are doing the harm—those who leave one foot in the world.” And he adds, if they do not “come clean out,” they might as well remain in the world. “Come out from among them, and be ye separate” is demanded.

—WELL NAMED. A Methodist paper has named a certain class of professors of religion “Grasshopper Christians.” They are those who are “on the jump in revival times but hide away the rest of the year.” The name is well given, though not very complimentary. They are neither profitable nor pleasant people. We are glad to believe that their number is growing smaller. May they soon cease to be.

—GOOD NEWS. The short letter from Bro. Boyer, in another column, brings good news from India. We hope soon to hear that the work, so well begun and so promising, has become of wide extent and brought a large number of souls into the Kingdom of Christ. Let all the people at home pray fervently for the missionaries and for the turning to the Lord of a great number of the long benighted and enslaved heathen.

—INTENDED TO MOVE. It is now stated, on what seems good authority, that last summer the Pope did really intend to leave Rome. His preparations were quietly made, and he was prevented only at the last moment by the intimation that if he did the King of Italy would at once take possession of the Vatican and would not give it up again to either the Pope or his successors. The Pope cannot do as he pleases with Kings and Governments as he once did.

—AS EXPECTED. The news of the revival at Upper Millstream is as we expected. The spirit of revival was very manifest in the District meeting held there. We rejoice that the work is going on, and trust there may be a large ingathering.

We shall be disappointed if like good news does not come from Arthurville, where the First District Meeting was held. A deep impression was made during the session, and there were earnest seekers in several of the meetings.

—GOOD GIVING. Bishop Thoburn, of the Methodist Episcopal church, just returned from India, was at Mr. Moody's Northfield school a few days ago, and delivered an address on the work in India. After the cheers at its close had subsided, Mr. Moody said: “It is just right for you to give your cheers, but what we ought to give him is our money, to make it possible for him to do a larger work in India. Bishop Thoburn has told you that for thirty dollars a year the Gospel may be preached in some village where the name of Jesus never has been heard; that there are hundreds of such villages in which he could institute preaching

for that amount for one year. Now, one person here, wants to give thirty dollars for that purpose. [It afterward appeared that the first donor was Mr. Moody.] Who else will establish preaching in an Indian village for one year?”

Immediately the responses began. And in a short time one hundred persons had pledged \$30.00 each for the work. The majority of the givers were students.

—DO SOMETHING. Many church members are always uncomfortable. The chief reason in the majority of cases, is that they do nothing for the cause with which they are nominally connected. They would be surprised at the change in their feelings and in their view of life if they did something to forward Christian work. Of them the “Advocate” says, they rent no pews, perhaps they do not believe in rented pews. They give nothing to the Missionary or any other benevolent cause, not because they are poor, but because they do not choose to give. In case of sickness or death in their families they call for the services of the minister, and expect him to be exceedingly attentive while they live, and bury them decently when they die. They have money to spend on luxuries but none for the Gospel. They believe in a free Gospel. They are cheating the church and robbing God; and, what is more, they are robbing their own souls. There is a rich religious experience which they never knew. To the blessedness of doing good with the substance God has given them they are utter strangers.

—THE STUDY OF MISSIONS. It is our deep conviction, says Dr. Pierson, that no candid man can read the history of the last century of missions without being impressed that it is the 29th chapter of the Acts of the Apostles; and that throughout this whole historic chapter, as throughout the rest of that book, God's providence and grace are conspicuous. So far from missions being a failure, their success demands a supernatural force and factor as their only adequate explanation. From the time when William Carey began to revolve in his humble shoe-shop at Hackleton the plan for a world's evangelization, all along through the period of organization, occupancy of the fields and realization of results, the mighty hand of God is marvelously manifest. We believe that the study of missions is the effectual cure of all skepticism.

—“MIRACULOUS” CURES. Pilgrimage to St. Anne de Beaupre in Quebec, is the craze just now in that Province. And many French people from the northern part of this Province have become “pilgrims” too. It is stated that one day last week eighteen cars, all filled, left Campbellton for “the shrine” where the miraculous things are alleged to be done. Poor deluded people.

—HE ACCEPTS. It is announced that Rev. Dr. Goodspeed has accepted the Professorship in McMaster Theological School at Toronto. His work there will begin October 1st. Dr. Goodspeed will be much missed from the Messenger & Visitor of which he has been the editor for several years. He assumed the management when the two Baptist papers—the Christian Messenger of Nova Scotia, and the Christian Visitor of New Brunswick were united. Both his business management and his editorial work have been of a high order, and under his control the paper has taken a foremost place amongst the religious journals of the Dominion. The work of the Professorship to which he goes will be less worrying and wearing than those of the editorial chair which he leaves. We congratulate Dr. Goodspeed on having received the distinction of an appointment to so important a position, and wish him much Christian joy and success in the work. Not less is the College to be congratulated on its choice of a Professor.

Who will succeed Dr. G. in the editorial chair is not yet known, at least has not been announced.

—GOVERNOR AND ARCHBISHOP. Hon. M. B. Daly, Nova Scotia's new Governor, is a Roman Catholic. When, the other day, he took the oath of office, as soon as he had been greeted by the Chief Justice, he knelt before Archbishop O'Brien and kissed his ring. Of this the Presbyterian Witness of Halifax says:

We need not say that, on the ground of his being a Roman Catholic, we have no objection whatever to Mr. Daly's tenancy of office. As a gentleman of leisure and culture he seems admirably fitted to fill the post. But why should we be so obtrusively reminded of the claims of Ultramontanism, on the very day that Mr. Daly undertook the duties of his position, by his rushing at once to pay with supple knee servile and un-British homage to the head of his own ecclesiastical body, the sworn representative of the

Pope of Rome. We think Mr. Daly need not have forgotten that the people of Nova Scotia bear no allegiance to the Pope, and that he might have reserved his prostrations for his bedroom, his parlor, his church, or some other place than the Council Chamber. It was a humiliating performance that will hardly bear repetition in this country.

Entered into Rest.

Rev. Jacob Gunter died at his home in this city at 4 o'clock last Sabbath afternoon. For several days before his death he had failed perceptibly, though not till just before noon Sunday did the members of his family think he was so near the end.

He had been in poor health for a good while, and had not been able to preach for nearly two years. He was at General Conference in October 1888, but was not able to attend the session of October last. Last summer he went by steamer to Lower Queensbury to visit his brother, Deacon Andrew Gunter, and that was, we think, his last visit from home. For several months he has been confined to his bed. At times he suffered severely, but was wonderfully patient and uncomplaining through all. And when the hour of dissolution came, without struggle he passed peacefully away to the blessed rest to which for a long time he had looked forward with desire. It was the privilege of the writer to be with him in his last hour; though speechless he was evidently conscious of his surroundings, and knew that he had entered the valley of death, and in his eye and on his face there was the light of the conqueror, not the despair of the conquered; he looked when he could not speak, “O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth the victory through our Lord Jesus Christ.”

Our deceased brother was born in Upper Gagetown, and was past 83 years of age at his death. For a number of years he lived in Lower Queensbury in this county; about forty years ago he took up his residence in this city, and, with the exception, of a few years in St. John, this has been his homesince. He professed religion when about 18 years old. His people at that time were, the most of them if not all, Baptists. But he became a Free Baptist, and was very pronounced in his beliefs and outspoken in his advocacy of them. He began to preach about sixty years ago, and till he was past four score years continued in the active work of the ministry. He had been a preacher several years before he was ordained, having no doubts about accepting the “laying on of hands.” But nearly fifty years ago he was ordained, the ordination taking place in the church at Midland, K. Co., Father Hart and others officiating. He did much mission work in various parts of the Province, principally in York, Sunbury, Queens and Kings Counties. But for the greater part of his ministerial life he was a pastor. He ministered to the church in this city in its early years; seven years he was pastor of the Waterloo St. church in St. John; for several years he was pastor at Norton and Midland; and his latest pastorate, continuing through several years, were at Lincoln, Fredericton Junction, Tracy Station and Blissville.

He was an unusually strong man physically, and intellectually was much above the average. When in his prime he was a powerful preacher. He was instrumental in winning many souls into the Kingdom; and his long ministry has left its impress on his generation. Many have reason to thank God that he lived and laboured in the Gospel. He was warmly attached to his denomination, and held the doctrines of the body with great firmness. He was tenacious of his opinions, and was ready always to give a reason for them. He never lowered his colours to any opposing force.

He was a man of great nerve, cool and self-possessed. He had a large vein of quiet humour, and very ready in repartee. He was a warm friend, and made many friends who were strongly attached to him. In our visits to the District Meetings this summer, many inquiries were made about him, especially by the older people. They spoke tenderly of him, showing their deep love for him. He knew much of the early days of the denomination, and participated in the struggles of those stirring and trying times, doing yeoman service.

It was our privilege to visit him frequently during his illness. He was always glad to have Christians call and talk and pray with him. He talked calmly and confidently about the end, which he knew was not far off; and yet he never lost interest in affairs, and always had questions to ask about current events, and was free and clear in the expression of his views of things generally. He was especially concerned about denominational interests, and after he was unable to read invariably

had the INTELLIGENCER'S Denominational news read to him first. His faith, clear and unwavering, stood fast in Jesus, and the comforts of the blessed Spirit's presence, which he had so often commended to the sorrowing and dying, were his fullness. No fear nor uncertainty troubled him; he knew whom he had believed, and resting in the Lord waited patiently His will.

Two sons, one daughter and several grand-children survive him. His wife and one daughter preceded him to the land of rest several years.

The funeral was on Tuesday, the interment being in the family burial ground at Upper Gagetown. So another of the veterans has gone from our sight. “But his works do follow him.”

For him

The pains of death are past;
Labour and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.

And of him we say, Soldier of Christ,
Well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

May they who remain serve faithfully,
And so be ready when the Master
shall call them home.

First District Meeting.

The Arthurville church evidently enjoys having a District meeting; the session just closed is the third entertained by it in seven years, and we would not be surprised should it be asked to convene there again within two or three years.

For the information of far away readers it may be necessary to say that Arthurville is in Victoria Co. on the Tobique river, about fifteen miles above its mouth. To reach it, one goes to Perth on the N. B. R. thence a drive of fourteen or sixteen miles, as you choose, according to the side of the Tobique travelled. Being provided with a horse and carriage by the kindness of Mr. Hartley, Bro. Phillips and the writer took the longer road, which proved, we thought, the better, not only because in better condition, but because it gave us opportunity to see and enjoy an hour or two with some old friends at Pokiok mills and beyond.

It was a beautiful day, and the ride was in every respect enjoyable.

We reached Arthurville in time for the meeting Friday evening. Bro. Phillips preached, and there was a good interest. The Saturday morning conference, beginning at 9.30 and continuing till noon, led by Rev. J. J. Barnes, was a meeting of much Christian joy. The attendance was large, and the testimonies were many and inspiring. From the very first there was a manifest anxiety for the unconverted, and at the close of the meeting some were forward for prayers.

At 2.30 p. m. the reporting meeting began. Rev. J. J. Barnes, chairman of the District, presided, and prayer was offered by Rev. E. Sippell. Reports were heard from nine churches—seven by letter in the prescribed form, and two verbally. Brethren Phillips, Noble, Rideout and McLeod discussed the reports, and the condition of the churches as indicated by them, pointing out the encouraging features—and they are many, and suggesting where improvement might be made in some respects.

The Saturday evening meeting was devoted to mission interests. Good addresses were delivered by Brethren Rideout, Stickney, Currier, Reud and Noble. Bro. McLeod also spoke. Both Foreign and Home Missions were considered, the Work of the Women's Society receiving its share of attention.

Sunday was a good day—good as to the weather, and good as to the interest in the services and the effects produced. The worship and Christian work of the day began with a prayer-meeting at 9 a. m. It was a season of the Divine presence, and did much to prepare the people for the services that followed. At 10.30 a. m. the annual sermon was preached by Rev. C. T. Phillips; at 2.30 p. m., Rev. J. Noble preached; and at 7.30 p. m. Rev. J. McLeod. Rev. C. F. Rideout preached at Three Brooks in the evening. The Lord's Supper was administered in the afternoon service. From early morning till the close of the last service of the day there was a deep religious interest that was superior to all the distraction caused by a large crowd in the church and outside. The Lord was with His people, and He gave effect to the word preached, comforting and strengthening Christians and convicting the unconverted. At the close of the evening meeting a dozen or more came forward, confessing their desire and purpose to be Christians. It was a solemn hour, during which some, doubtless, gave their hearts to the Lord.

Monday at 8 a. m. business was resumed. Rev. J. J. Barnes was re-elected

chairman of the District. The committee on church reports presented a summary of their contents, with some suggestions about the work of the future. The report showed that the additions during the year were forty-six, thirty-two by baptism and fourteen by letter. Several others have professed conversion, and now await baptism. The weekly prayer meetings are being better attended, and Sabbath schools are receiving increased attention. The reports show very clearly the blessed results of the patient and systematic work done in the churches during the last two or three years. The District is largely a mission field and until lately has had too little regular labour and suffered in consequence. The value of steady work is now becoming apparent, not only in the additions to the churches, but in hope and courage which the churches are feeling and expressing.

Among the suggestions made by the committee on condition and needs of the churches, and adopted by the meeting, were,—an earnest effort to contribute more for the support of the ministry and the local work and also for Foreign and Home Missions, education, and all denominational undertakings; that the reports of the Sabbath Schools be sent direct to the District meeting, and that this branch of our work have more consideration in the District meeting; the appointment of a committee to arrange to have the unreported churches visited and helped, and to provide for protracted meetings in such places and at such times as are necessary; that churches and Sabbath schools give careful attention to temperance.

The consideration of this report brought on a good discussion, during which all the matters mentioned and others were well dealt with.

At 11 a. m. the business meeting adjourned, and an hour and a half was devoted to worship. It was a meeting of deep interest and much power, and some declared themselves as henceforth on the Lord's side.

Business was resumed at 2 p. m. Delegates to Conference were appointed. Thanks to the people of Arthurville for their hearty hospitality were voted. The next annual meeting is to be held with the church at Bumfrah, C. Co. There may have been some other items of business considered in this meeting, of which we have no knowledge as we had to leave to catch the afternoon train at Perth.

The ministers present during the session were,—Rev. E. Sippell, J. Noble, C. F. Rideout, J. J. Barnes, C. T. Phillips and J. McLeod, and Licentiate Reud and Currier. It must have a good future. When the railroad, on which work is likely to be resumed soon, is completed, business and settlement will doubtless, receive a great impetus.

Enroute to the District Meeting we were privileged to spend a night at Aroostook Junction, where Bro. Phillips had a preaching appointment. It is a pretty place. There is no church organization there; several denominations are represented there, and they have a Hall in which they hold a union Sabbath school, and occasional preaching; they have, also, a weekly prayer-meeting.

It was quite a surprise to many to see Father Sippell at the meeting. He is now 91 years old, and yet seems remarkably well physically. The people enjoyed seeing him, and listening to his reminiscences of the Tobique as he remembers it more than forty years ago. He enjoyed the meetings, and has a deep interest in the work of the Lord.

The weather during all the days of the meeting was as fine as could be wished. And the heartiness with which the members of and visitors to the meeting were entertained was highly creditable to the community, and will make those who enjoyed their hospitality have always a warm feeling towards them.

The Tobique region is improving. It is certainly a fine and promising section of country. Kind friends, members of the Woodstock church, made our visit there very pleasant. The few hours spent at Perth were also made very pleasant by good friends there.

Our India Letter.

A REVIVAL.

Dear INTELLIGENCER:—During the last week our Balasore church has experienced a most blessed revival. I have never before seen such a spiritual awakening among the people—such sorrow for sin, such a spirit of prayer, such power of the Spirit. Young men who hitherto had led bad lives cried all night for mercy; backsliders, who had not been to church for years, have been reclaimed; and feuds almost a generation old have been settled.

This morning ten persons were baptized and there are many more to follow next week.

The revival was carried on wholly by a Christian man from Calcutta, Rajan Fakir, and our own preacher, Sachindand Rai. It is exceedingly encouraging to know that natives themselves have been the leaders.

Among those baptized this morning were two from the Hindu—rather Brahmo—community, a Brahmo missionary and his wife. I shall explain more fully next week.

Yours in the work,

A. B. BOYER.

Balasore, 8th June, 1890.

Notes By The Way.

I left Moncton, June 28th, on the I. C. R., bound for my Ontario home. I enjoyed my sojourn very much with the churches in Taylor Village, Dover and Moncton. But the time had arrived for me to leave and bidding kind friends adieu, I soon found myself going at a rapid rate, through a tract of country and over a road I had never before travelled. The scenery was wild and romantic. As an agricultural district it looked very poor. After we reached Campbellton there was very little to interest the tourist until we reached Riviere du Loup in the province of Quebec. Here the French element is in the ascendancy, and the language spoken is principally the French. Frequently, I found it necessary to say, Je ne comprend pas le Francais. But I like the French people. They are kind hearted, polite and obliging. Still, as farmers and mechanics they seem to lack enterprise. For the first time in my life, I saw roofs thatched with straw. In fact, we see many things in the East unknown to those living farther West. There we never see houses shingled on the sides, simply the roofs are thus covered. But I have not time to make further comparisons between the East and West, suffice it to say that the tourist will see much that is different in the general customs of the country.

I reached Quebec about 12 o'clock on Sunday. I think I never saw a more quiet city. The people are extremely kind and courteous. I attended services at the Episcopal and French Cathedrals. At the Catholic Cathedral they have about 500 priests. This number includes those at the Ursuline Convent and at Laval University. I saw three Catholic Colleges in the province of Quebec, and one at Memramcook in New Brunswick. They are not so thorough in the study of the arts and sciences as the Protestant colleges, but they devote more time to religious duties, pertaining to their church.

While in Quebec I saw the following places of interest, viz.: Durham and Dufferin Terrace, Governor's Garden Monument of Wolfe and Montcalm, Esplanade, Citadel, Parliament buildings, Plains of Abraham, Montmorency Falls, Duke Kent's residence, Martello Towers, Grand Battery, Laval University, the French Cathedral, Montcalm's headquarters and Dufferin and Kent Gates. I also saw the house in which Montgomery was laid out. He was afterwards taken to New York City and buried in Trinity churchyard. A beautiful monument is there erected to his memory. The house which is now standing in Quebec where his body was prepared for burial is to be taken down, and taken to the expected great International Exposition to be held in Chicago in 1892.

The day following I took the train on the Grand Trunk Railway for the city of Sherbrooke. I noticed all along the line of railway that vegetation was very backward. Still, the farther we went West, the warmer we found the weather, and the more beautiful the farms looked.

I spent Dominion Day in the city of Sherbrooke. It was a great day in this part of the province. Early in the morning I attended services at the Catholic Cathedral, St. Jean Baptiste society met in all their pomp, and parade. I wish I could describe it, but it is beyond my powers of description. About 1500 people were in the Cathedral. Each one received a cake. In the centre of the church on an elevated platform sat two boys and a little girl with a wreath on her head, and at her feet, a little white lamb, alive and nicely washed representing Christ, and the Virgin Mary. The music was simply grand as it rolled through the massive columns of that great building and I was led to say, wonderful! I also visited Montreal and Cornwall, but have not time to refer to anything that I saw or heard in these beautiful towns and cities. Seldom have I seen so many people moving. In some cities I saw not less than ten and twenty cars filled with passengers from one city alone. Then, again I think I never saw so many hogs and cattle. On an average, on this part of the Grand Trunk line, not less than 100 car loads of hogs and cattle pass over it daily. It seems strange to me that more cattle are not raised in the Eastern provinces to supply the demand for

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