

TERMS NOTICES ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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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 our 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 a great deal of 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, Feb. 5th, 1889.

A UNIVERSALIST MISSION. The Universalists, in a recent Convention, determined to establish a mission in Japan. About \$25,000 has been pledged to establish the work. They are quite enthusiastic over their first venture in Foreign Missions. The Unitarians are already doing something.

HELP HIM. Your pastor needs help, the help you can give him. Do not indulge—says *Zion's Herald*—the mistaken impression that he is so strong and self-contained and spiritual that he does not want the close and warm sympathy of every member of his church and congregation. Help him by your presence at all services, by a warm grasp of the hand, and by the kind word.

THE REVISION DISCUSSION. The discussion of a revision of the confession of faith goes on amongst our Presbyterian brethren. It is refreshing to read the plain talk of many of the ministers about predestination and kindred doctrines, their disclaimers of belief in these doctrines, and their earnest urging for a change that will relieve them from the charge of believing what is repulsive to them. Revision is only a question of time, and the sooner the better.

DON'T STOP IT. When money is a little scarce, and men think of economizing, they sometimes include the subscription to the religious paper among the things they cannot afford. Most of them find, later, that they could better have dispensed with something else than the religious reading for themselves and families.

Several who at the first of January thought they must get along this year without the INTELLIGENCER have already changed their minds. After being without it for a couple of weeks they sent forward their subscriptions, acknowledging that they could not afford to be without what it gives them every week of news of the ministers and churches and of the Christian work everywhere, besides the large amount of general religious and family reading.

If there must be special economy it is better to do without something else than your religious paper.

A STRANGE PROPOSAL. It is stated that a bill is to be introduced into Parliament, at its present session, to give the Metropolitan Bishop of the Episcopal church of Canada power to confer degrees in divinity. The Archbishop of Canterbury in England has such power; which is, perhaps, considered sufficient reason for giving like authority to the church in Canada. But it should be remembered that Canada is not England, nor is the position of the Episcopal church here the same as in England. Just as well might the same authority be asked for the Moderator of the Presbyterian General Assembly, or the President of the Baptist Convention, or the General Superintendent of the Methodist Conference, or the chief officer of any other religious denomination. The proposal is a most objectionable one, and ought not to meet with any favor.

A NEW BOUNTY. Premier Mercier of Quebec is a shrewd man. He knows well how to deal with the

people of his Province. He is always on hand with some legislation that will popularize himself and his administration. His latest is a bounty to large families. When the suggestion first became public it was regarded as a joke. But it turns out to be an actual fact. He has introduced a bill entitled "An act to confer a privilege upon fathers of families who have twelve children living." It is provided in the bill that a hundred acres of public lands will be given to "every father of a family in the Province who has twelve children living, issue of a lawful marriage." Introducing the bill, M. Mercier spoke of it as a reward to the virtue of Canadian families, and regretted that for the present the Government could not make it larger. They had, he said, adopted as the basis of the bill the patriarchal figure of twelve, and if later circumstances should seem to warrant it they might reduce the qualification by substituting a lower figure.

PART OF HIS WORK. Dr. Wayland Hoyt, a Baptist minister of distinction, has just begun his work as pastor of one of the Minneapolis churches. In his first tour of visitation of his flock, he made it his business amongst other things to find out whether the families were subscribers of the denominational paper. And wherever he found a home without the paper he solicited a subscription—and generally got it. In four days visiting one hundred homes, he secured thirty new subscribers for the denominational paper. The *Ensign* remarks on this branch of his work: "Is Dr. Hoyt belittling himself by such work? Does any one think less of him for so doing? On the other hand, is not an illustrious example to other pastors throughout the country? How we do wish that some pastors whom we wot of would imitate so noble an example! We know of not a few who are doing similar work, without regard to the example, and have been doing it for years, and they are among the very best pastors of whom we have knowledge."

The Call to Mission Work.

The rapidly growing interest in Christian Missions is one of the most striking signs of the times. Every branch of the church in every part of Christendom is becoming increasingly zealous for the evangelization of the world. The number of missionaries increases, the amount of contributions enlarges, and there is a manifest purpose to carry the news of Salvation to the uttermost parts of the earth in the shortest time possible. On this continent all the denominations are aiming to increase their missionary efforts, and each year they reach a higher mark in contributions and activities. In Great Britain the churches are becoming thoroughly awakened. Dr. Pierson, who is making a tour of the country, is fanning the flame of mission zeal. In the established church there is an awakening, too. Such men as Archdeacon Farrar are speaking earnest words to their people, and are summing them up to the work. Two addresses in Westminster Abbey, by Dr. Farrar, recently have evidently produced a marked effect. He pointed out that the contributions of the church, though they seem large, do not exceed two pence a head—the price of a pint of beer. The Foreign Mission Treasuries do not receive one twelfth of what the people spend in tobacco, nor one hundredth of what they spend in strong drink.

That mission work is clearly the duty of the church is proved by the direct command of Christ. But if there had been no such direct command, the fact that God has given us the most eternal truths possible for the mind of man to conceive, and it would only be right that we should dispense them to other nations. The genius of the Gospel is universal, and it would be a monstrous thing if, having received this Gospel of Light, we hedged it round with barriers of darkness. It has been urged against missions that the Gospel was not adapted to any but Western civilization, but God has shattered that notion to pieces. Rabbis and fishermen, tax-gatherers and Roman centurions, Alexandrian mystics and Athenian philosophers, had in the beginning alike bowed with rapture over the Gospel of Christ. Later on the Gauls and the Goths, the Vikings and the Huguenots had accepted Christ as their leader, while in modern times, when once made known the Gospel had been gladly accepted by Brahmin and Pariah, Esquimaux and Hottentot, Japanese and Chinaman. Another objection to the work of missions often urged is, that if God wished the world to be converted He would do it Himself; but that is only another proof of our duty in the matter. It is an uncontrollable law that God never does for man what man can do for himself, and we have it in our power

to take the Gospel to the heathen, therefore it is our duty. Carey was laughed at in his day for his missionary spirit, and the journals of that time sneered at the idea of any good resulting from an effort that commenced only on \$50. Yet to Carey's work and others, we owe our retention of power over the great Indian empire. Another reason why we should carry on the work is that of pity. Darwin explaining his subscriptions to the Patagonian mission, said, "Those who impugn missions forget that human sacrifice, infanticide, bloody wars, in which neither women nor children have been spared, being abolished, show the advantages of missions." Yet again, there is the claim of reparation; we owe this to the tribes and nations, many of which have disappeared before the English people, degraded and exterminated by their vices. Whole tribes have in many parts been destroyed by fire-water. We have hunted Tasmania with bloodhounds, forced the opium trade upon China; in Africa we have taught them to use strong drink, and over the seas sent our man stealers and our murderers. Are we to answer to these tribes and nations for this with arms and gunpowder, only, with the gospel of our scepticism and not the gospel of our self-sacrifice? It is no mere gratuitous kindness on our part, but the imperative payment of obligation and reparation for intolerable wrongs. Lastly, our duty is clear, for the time of action is ripe. The East is calling to us with a million voices. The English language will soon be the language of the globe, the English-speaking race will be the arbiters of the destinies of the globe. Steam is binding the nations together in solidarity, we have seized the lightning and sent it flashing through mighty mountains and through tempestuous seas to thrill and burn with messages of commerce and love; shall we not use these to Christianize the world? Shall we not win these millions of living temples of a living Christ back to His service? If we do not, we are false to our own convictions and false to our Christian duty.

Immorality of Public Men.

Under the auspices of the White Cross Society of Montreal, Rev. Dr. Douglas, a few days ago, delivered a powerful address about prevalent immorality. It was a veritable thunder-bolt. In the choicest language, yet with a spirit that gave every word lightning force, he dealt with the several forms of immorality which prevail. "To protect the family in its integrity and virtue, to bear aloft the ideal of social morality, is the most fundamental and beneficent work which can engage the sympathy and fearless endeavor of any man on this footstool divine," he said; and from this standpoint he proceeded to describe the men and things whose ways and influence are so terrible a menace to the home life of the country, destructive, if not checked, of the moral sense of society. He dealt particularly with the crime of the communities which select to high civic offices and as representatives in Parliament men whose immoralities are flagrant. He said:

I impeach some of the constituents of the Dominion of an abnegation of moral discrimination in the representatives they have sent to Parliament. There are men, living and dead, at the very mention of whose name virtue blushes and modesty hides her head; men whose characters have been kicked around the hotels and corridors of our Houses of Parliament and then over the land; men who have introduced the Continental stare of the Parisian boulevard into the streets of the capitals, to the outrage of innocence. Eloquent, are the men! Yes, but it is worthless as the huckney snatch of a worn-out opera, given by a vagabond musician. Gifted with political sagacity, are they? Yes, but bankrupt in character, their counsels are distrustful as the trickster tales of an itinerant beggar. Name, you say, name! I will not name for the sake of the living. I will not name for the sake of the dead. But, I tell the constituents of this country, east or west, which I could name, that the hour is coming and now is, when to send men of tainted, of damaged and putrescent character to the Parliament of the land is to consign the very name of their constituency to reprobation and universal contempt. I tell those men, who have won some little political success as members or Ministers, but who bear on their forehead the Apocalyptic mark of the beast—I tell those highly honorable members whom it may concern—yes, and all rough-handed I hit them square between the eyes when I tell them that their example and record is pestiferous. It is an encouragement to youth to imagine they can enter upon licentious courses and yet win an ultimate success; but let them not be deceived, the time is at hand when the Sir Charles Dillkes and the Colonel Halletts of Canadian politics must retire before the scorn and aroused conscience of the electors of this land. We strike the tocsin and sound the knell of their political damnation.

It is high time there was plain speech about such things. What can

fathers expect of their sons if they allow themselves to be parties to the choice of men of foul character for representative positions.

General Religious News.

—It is stated that hereafter the Salvation Army in the United States will be known as the "Christian Crusaders."

—In 1860 there were 14 medical missionaries in the foreign field. There are now 125 with British qualifications, of whom twelve are ladies.

—The number of Lutheran communicants in the United States and Canada is given by the Secretaries of the General Council, as 1,955,000.

—The collection in the fifth Avenue Presbyterian Church (Dr. John Hall's) on Hospital Sunday, was a liberal one reaching a total of \$9,046.88.

—Two thousand one hundred and twenty-nine converts were received into the churches of the American Congregational Board in Japan during the year ending April 30. Forty-three of the forty-nine churches are self-supporting.

—The Hebrew-Christian work in New York city, Rev. Jacob Freshman, pastor, is making satisfactory progress. About \$2,500 more is needed towards the \$5,000 required for completing the payment of \$20,000 on the building.

—Mr. Thomas Houston, the blind Scotch evangelist, has been received as a candidate for the ministry by the Jersey City presbytery. He has been an evangelist ten years, and is now taking a full course of study at Union Theological Seminary.

—Outside of the thousands of churches in London, there are five hundred missionary workers. Each missionary calls on five hundred families every month. They visit the slums and rum holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks.

—The men's department of D. L. Moody's new evangelistic Institute was opened Jan. 15, with addresses by Mr. Moody and prominent clergymen. The Institute will aim to train missionaries to get at the unreached masses in city and country. Accommodations have been provided for one hundred students. The building cost \$125,000, the money being provided chiefly by well-known Chicago business men.

DENOMINATIONAL NEWS.

FIVE POINTS, A. C.—Bro. Thompson is holding meetings at Five Points.

LICENTIATE R. W. CARPENTER has moved to Cross Creek, Stanley, having taken charge of the church there and the work in the vicinity.

SERIOUSLY ILL.—A despatch from Rev. Wm. Miller, on Thursday says that Rev. Albert Swim and wife, of Barrington were very sick, and the presence of their son, Rev. G. Swim, was desired.

LICENTIATE STULTS was ill and unable to go to Shannon as he intended. He is now at Nashwaakiss, where he will probably remain a short time; but he intends (D. V.) to visit Shannon later.

REV. S. W. SHAW writes that he has been in poor health for the past two months, but is now better.

He has attended his appointments regularly. He preaches at Victoria Corner, Somerville and Conwell. "At Victoria Corner the interest is good, the church is in very good working condition, and enjoys more union than for years. At the other places the congregations are good. We are praying and hoping for better days all round. I am about making a special effort for the INTELLIGENCER."

FROM BRO. GEO. A. DOWNEY.—On the 10th inst., thirty-eight of the brothers, sisters, and friends "surprised" me and my family, and after a pleasant evening, including wholesome refreshments, Bro. S. T. Foster, in behalf of the friends assembled, presented me with \$21 in cash and goods. Among the presents, was a fine tea-set from the ladies of the sewing-circle. This is not the first time I have been remembered. Cellar, larder and self can testify of many kind hearts both here and in the other churches with which I labor. I can only repeat my thanks to them and to the Lord, and pray His richest blessings upon them.

Allow me to correct a slight mistake I made in my last letter. I then preached twice on the 1st Sabbath of each month instead of three times. I now preach three times on the 2nd Sabbath only—when I go to Vogler's Cove in the evening.

The tea-meeting at Port Mouton cleared \$50 and, in East Port Medway \$57 were realized for the Sunday-School. Since I have been here I have attended three funerals. The first that

of Brother Stephen Parks, an old and respected citizen of East Port Medway, and an esteemed member of the church; the second, that of Bro. James Doury, a young man 26 years of age; the third that of Brother Joseph Verge, 64 years of age. (See death notices.) "These all died in faith." I had not the privilege of seeing Brother Parks before his death. For a long time he had been unable to talk, having had several paralytic strokes. He was widely known and much respected.

Brother Doury had not been home long from the banks. His death was unexpected, and his parents have scarcely recovered from the shock even now. I visited Brother Verge for the first time in July, and many times since. His life just went out with the old year. His patience and faith were helpful to me although he often spoke of his weakness as a Christian. Inexperienced as I was in such services, it was a relief to know they were Christians. It is easier to give consolation, and easier to speak of such men after their death.

Before closing, I want to mention the death of old Bro. Benjamin Gaskill which occurred on the 9th inst., at the age of 88 years. He was formerly pastor of the Free Baptist church in Port Medway. He went "up out of great tribulation." After separating from the Conference, he still continued to preach Christ while struggling to maintain a large family. He had nearly the whole Bible stored in his memory, and was in many ways a remarkable man. He had many friends about these shores, all of whom were saddened at the news of his death.

GEO. A. DOWNEY
Port Medway, N. S.
Jan. 21, 1889.

FROM REV. J. W. CLARK.—I am at present engaged in special services with the church at Knoxford. The number of workers in this church is not large. Some who used to be active have gone from earth to heaven, some have seceded, and some have backslided. Still there remains with us quite a number of earnest, faithful Christians, good and loyal Free Baptists who feel that if "God be for us" (and He is) He is more than all that can be against us; and who for a long time have believed that if they became not weary in well-doing, in due season they should reap if they faint not. Such is the promise, and such is our faith. Already there are signs of revival. Several who for a long time have taken no part in the meetings of the church, have asked for prayers and pardon, and some are seeking to know God, and the pardon of their sins. For this we thank God, and take courage.

I may say that the Tracey's Mills church and congregation have placed us under still greater obligations, by a donation recently made us of \$73.00 in cash and \$4.00 worth of produce. About the same time some Bridge-water friends presented us with \$19.00 for all of which we would be very thankful.

J. W. CLARK.
Tracey Mills, C. Co., Jan. 29.

FROM REV. G. W. FOSTER.—I held a few special services with the church at Tracey, but was taken with a severe attack of La Grippe, and have been very sick, and thus prevented from going on with the work of the Lord as I would like. But I am some better now, and hope soon to be at work again. Death has been doing its work at the Junction, and that "community" has lost one of its best citizens in the decease of G. Hayward Esq. Though my acquaintance with him was only little more than a year, I found him in business and socially, and otherwise a true gentleman, one whom I affectionally respected, and I feel personally that I have lost a true friend. At his house I always found a home, and there the same genial and pleasant manner characterized him. His family have the sympathy of their neighbors and friends, and my prayer is that they may find a friend in Him, who has promised to give the "oil of joy for mourning and the garment of praise for the Spirit of heaviness."

There are other homes made sad by death in the vicinity. May God comfort them all.

GEO. W. FOSTER.
Jan. 31st.

FROM REV. W. H. PERRY.—Perhaps I had better imitate the example of the brethren who have done so much to make the Denominational Column interesting, and send a few lines from Hoyt. I may say I have found the letters from the brethren all helpful, and as I have read those letters I have felt that I have been brought into closer sympathy with the brethren and their work than ever before. A good many of the brethren from these churches are in the woods. Yet our Sunday services have been well attended. With the exception of

a slight attack of "La Grippe," which confined me to the house four days, have had good health since Conference. I expect soon to commence special meetings at Mill Settlement, and hope those who read these lines will remember us in their prayers. Before closing I must report a pleasant surprise. Deacon Thomas Graham moved here from St. John early this Winter; and Sister Graham apparently came with the intention of working, and already they have proved a valuable addition to the working force in connection with Patterson Settlement church. Bro. Graham conceived the idea of donating the pastor with a cow and with this in view he called around among the people; the suggestion met with a ready response which resulted in the purchase of a cow, which, with \$17.85 in cash, was presented to the pastor as a donation from the churches by brother Graham on Jan. 30th. I was surprised and my heart was touched. I can only pray that the Lord will suitably reward the dear friends for their kindness to me.

W. H. PERRY.
Hoyt Station, Feb. 1st, 1890.

Things in Town and Vicinity.

—La Grippe has yet a number of victims in and about the city.

—Mr. Creed, of the Normal School is ill of typhoid fever.

—The Farmers' Association meeting held in this city last week, was not very largely attended, but was very interesting. Several valuable papers were read.

—The Indians at French Village want a Temperance Hall, and are soliciting subscriptions to help build one.

—Rev. Father McDevitt has been quite ill, but is now recovering.

—The Canteen of the Infantry School should have some attention from the Police authorities.

—Rev. Wm. Downey occupied the pulpit of the Free Baptist church in the city last Sunday, the Fredericton pastor occupied Bro. Downey's pulpit at Keswick.

—Wellington White of Gibson was fined another \$50 last week for violation of the C. T. Act. It is time something more than a fine was imposed on that establishment. There are other over the river places as well as some in the city, that need attention too.

—It is said that McCoy the St. Mary's rumrunner is to move to St. John in the spring. We are sorry for St. John, but this part of this vicinity is to be congratulated if the report proves correct.

NOTIFY US. If the INTELLIGENCER is at any time late in reaching subscribers, or irregular, we will regard it a great favour to be notified at once.

HON. ALEX. MACKENZIE passed his 78th birthday on the 29th ult. He received many congratulations. Though in poor health, he is in his place in the House of Commons nearly every day.

W. C. T. U.—We have received the minutes of the Maritime Women's Christian Temperance Union—the 4th, 5th, 6th and 7th Annual Conventions, with reports and constitutions.

MESSES CROSBY AND HUNTER, Methodist Evangelists, are conducting revival meetings in Montreal. There is a growing interest.

A STRIKE.—One of the oddest strikes on record has just occurred in Ghent, Belgium. The whole judicial force of the district, from the judges of the Court of appeal down to the humblest police magistrate, has "struck" for more pay, and the wheels of justice are at a standstill.

REV. JOS. BARKER, for many years pastor of the Congregational church in Sheffield, has become pastor of the Presbyterian church in Richmond, C. Co.

THE CANADIAN NATION is the name of the organ of Ontario's third political party. It is edited with much force, and will, doubtless, make itself felt in the political life of the country. Of the platform of the New Party it says: "It was framed by men who believed that the old political parties were dominated by three forces—the liquor interest, the Roman Catholic hierarchy and the boodle brigade—and that these forces were all antagonistic to the best interests of the country. They also believed that it was possible to lift the politics to a higher plane, and to introduce the elements of truth and righteousness into public affairs. But to accomplish this, organization was necessary, and it must be organization on the basis of principle and not of expediency."

Mining for ice is a possible future industry, according to the *American Geologist* which states that an immense deposit of ice, thought to have its date from the glacial period has been found in Pine Creek Canon, Idaho.

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