

TERMS NOTICES ETC.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, APRIL 23rd, 1890.

—THE BETTER WAY. Those who are always looking after faults in others have no time nor opportunity to see their own. It is better to find out one of our own faults and correct it, than to discover ten faults in another and complain about them.

—DEFINITIONS. "Zion's Herald" (Methodist) gives the following definitions of Perfect Love. We suspect that the defining is made with so much particularity because the Editor has seen and heard a good deal which calls itself "perfect love" but which might more correctly be called by another name:

- Perfect love constrains selfishness.
- Perfect love stifles jealousy.
- Perfect love conquers conceit.
- Perfect love casts out anger.
- Perfect love is truthful.
- Perfect love is pure and gentle.
- Perfect love is charitable and forgiving.
- Perfect love is constructive, and not divisive.
- Perfect love is optimistic because God is.
- Perfect love endures all things.
- Perfect love reproduces the Christ.
- Perfect love deeply desires to be serviceable.
- Perfect love loves everybody.
- Perfect love is attractive.
- Perfect love secures easy and grateful recognition.

—INDIA'S SUPPLY. The missionary force in India is equal to only one missionary to every million of people. The Lord is calling many more to the work. He is also calling his church to provide the funds for his support.

—A GOOD RESOLVE. A lawyer in California has announced that he will not hereafter defend any of the criminal classes. In making this announcement, he says: "I prefer to aid in sending that class to the State Prison, where they more properly belong, rather than keeping them free to prey upon the community." Amen.

—MUTUAL CHEER. Though the custom in the early church of applauding the preacher when he said what pleased his hearers has been given up, it is well remarked that it is still the privilege of the congregation to cheer the minister, and the privilege of the minister to cheer the people. Mutual helpers is what they must be, if they would accomplish the best results.

—REVISION. Up to the present, one hundred and twenty-two Presbyteries in the United States have voted on the question of revision of the Confession. Of these eighty-two have declared in favour, and forty against. Less than one-third of the Presbyteries remain to be heard from. If the voting continues in the same way the majority for revision will be strong enough to satisfy even the most conservative that there is a deep feeling in the body for a better and more scriptural declaration.

—IT ENDURES. Better than riches is a good name. Riches may take wings and fly away, they often do; but a good name may be retained. An old man, referring to one who had been unfortunate in business and had relinquished all his accumulations to his creditors, said,—"Mr. C— has

lost everything but his honour; that and the good name he deservedly bears cannot be taken from him."

The possessor of a good name and a good conscience is contented. Not so the possessor of wealth, who is either feverishly seeking for more, or constantly haunted by the fear that he will lose what he has. The poor but honest man is loved for what he is, the rich man's friends may cling to him simply for what he has. The rich man's name is known at the banks and in the business circles, but the good name is recorded in the Lamb's Book of Life, and is remembered respectfully and even reverently by those who have regard for integrity and clean hands.

Work.

There is scarcely a more common error in interpreting and applying the language of scripture to the affairs of life than in the misunderstanding and misapplying of the sentence of penalty for Adam's transgression, which declares that thereafter man should by the sweat of his brow support his physical life. The inference wrongly drawn is that all work is a part of the curse, that if sin had not entered into the world the human family might have lived at ease, with all their wants supplied by the bountiful hand of God. Instead, however, of work being a disadvantage or a distress to a living, active being like man, it is a blessing as well as a necessity. Of this there is abundance of proof, and though the toil and struggle, the digging and delving of the race for material sustenance is one of the consequences of the fall, yet the necessity for active work has developed man's energies and engaged his thoughts and cultivated his reasoning powers, and made him better and happier than he could have been without such incentive, without such exercise of his faculties.

Says Adam Clark, I have lived to know that the great secret of happiness is this: Never suffer your energies to stagnate, and many can bear witness to the efficacy of his rule. The busy worker is really and truly happier than the sluggish idler who drones on life's pathway and is content to let others work for him. It is the still water that becomes corrupt, and an idle man soon develops not only a selfish but a discontented spirit. No life can be well rounded out which is not filled with activities. Work is not necessarily drudgery, but whether it be mental or manual, may be made a blessing if performed with cheerfulness. But to work successfully there must be a disposition to overcome obstacles. There is need of persistency and pluck, and "He gains the prize who can the most endure, Who faces issues, who never shirks, Who waits, and watches, and who always works."

Bribery and Corruption.

The result of the investigation into the charge against Attorney General Blair is given in the reports and resolutions which are in the Legislative proceedings on page eight. It will be noticed that two reports were submitted, and that an amendment was moved to the resolution to adopt the majority report. The reports and resolutions indicate the divided feeling of the House in the case. Both agree that Mr. Blair had no personal knowledge of a corrupt transaction about the Leary contract, and they acquit him of the special charge made against him. This is gratifying to his friends and, doubtless, to the public generally.

But the investigation has brought out facts and compelled inferences as to a state of things most deplorable. It is not at all clear that there was a free use of money in the election and that it was for other than the legitimate expenses of the contest. How much was used does not appear, and perhaps will never be generally known nor does it appear which party used the most. They may have been equally guilty in this bad respect. We do not know. Lamentable as it is that there has been so free use of money for corruption, a still more lamentable feature of the case is that none of the guilty parties seem to have any feeling of shame about it.

Possibly there may be regret that the methods of raising and using the money are made public, but there is no apparent regret for the flagrant violation of the law, nor for their systematic debauchery of the electorate. To us this is a matter that may well make all the good citizens sad. From bad to worse this great evil has gone, till it would seem that general and wholesale corruption of the constituencies is attempted. And those who would do this have no compunctions about it; instead, they attempt to justify it by declaring that everybody does it. It is a bad state of affairs, portending vast injury to the country. It teaches the lie that the franchise is a marketable commodity, dulls the

moral sense, and will surely undermine and destroy the very foundations of society. The right thinking, honest people of the country must make a stand against this threatening evil which has already reached so large proportions. And we believe they will. The Election's Law ought to embody more stringent provisions, severer penalties, and a simpler process of conviction of both bribers and bribed. Instead of loosening the grip of the law in this respect it should be tightened. The men who plan for systematic bribery and corruption of the constituencies are the worst enemies of the country and should be not only relegated to private life but severely punished by the law they set at defiance. To let no guilty man escape should be the design of the law, and it should be rigorously enforced to that end.

An India Letter.

OUR BOYS—GUNGA.

We have four boys whom we call ours in this country. Two of them are with us now, two have gone from us for the sake of their education, but we call them ours yet, for our prayers go up for them and many hopes are centred in them.

Gunga was the first one we adopted. He was born of Brahmin parents in a village 25 miles from Cuttack, the largest city in Orissa. He was intended for a priest and was sent to an old priest to learn the *shastres*, prayers, charms, etc. In this he made good progress and committed to memory a great amount of Brahminical lore, but of geography, grammar and arithmetic he knew scarcely anything.

When Gunga was fifteen or sixteen the Brahmin priest came to Balasore in search of work and brought his pupil with him. In the Bazaar where they stopped, Mr. Boyer and Daniel, our native preacher went every night to preach. Gunga heard and became interested. He attended regularly and even went to Dannie's house to talk to him about this new religion. At last he made up his mind to be a Christian. He took off the sacred thread which every Brahmin wears on his shoulder and broke caste by eating with Dannie. In the meantime the priest returned home and left Gunga who went to Dannie's house and spent his time studying the Bible. I remember well when he came here to repeat the Lord's prayer for the first time to Mr. Boyer. He sat on the floor, swayed too and fro and half sang, half repeated it after the fashion of a Brahmin repeating his prayers.

It was a happy day for us all when he was baptized. Mr. Boyer baptized him one bright Sabbath morning in one of the large tanks in the christian village. As he learned more of Christianity his conscience became more tender. One day he came to Mr. Boyer and confessed to telling a lie. We were sorry for the sin but glad to know that it troubled him. While a Hindoo he might have told any number of lies without thinking or caring. About this time he also told us that his father and mother were alive.

Gunga had been four months with us and had attended the Mission School for some time, when one day a boy came running from school and said that Gunga's father and brother were there and were going to take him away by force. Soon we saw them coming down the road past the house. Mr. Boyer went out and tried to persuade them to let him stay but without success. He was not of age, so we could do nothing. They led him away crying bitterly. He was not the only one that cried. His bright face and pleasant manners had endeared him to all. Many of the native christians did not eat that night. That is one way they have of expressing sorrow. To us, it seemed as if there had been a death in the house. We feared persecution and even death for our boy. For days we watched for him, hoping it possible that he would make his escape on the way down, but not even a word concerning him reached us. At the end of eight months Dannie came in with a letter. It was from his mother, who was visiting in Cuttack. It contained this sentence, "Send some money down; Gunga is here and must leave with me for Balasore immediately." Mr. Boyer telegraphed to a friend there, to provide means for the journey, but before the telegram reached him, Gunga was on the way, by boat, with some friends. When we came down to breakfast, the next morning, he was waiting to see us. It was our Gunga wasted in body, but with a smile as bright as ever.

From him and Dannie's mother we got his story. He had been kindly treated at home, but had not been allowed to go out of the house without being watched. He could not eat with the family or use the same dishes they used. His hair never was cut. Preparations were made to take him back into caste. The Brahmins for miles and miles around were invited

to the ceremony, but just a week before it was to take place, Gunga escaped. He walked the twenty-five miles to Cuttack in the morning before breakfast. He found his way somehow to the house of a relative of Dannie, where fortunately Dannie's Ma was visiting. When he came before them his hair almost down to his shoulders, scantily clothed and dusty, they did not recognize him. He said to Dannie's Ma "Don't you know me?" She knew the voice and said, "Can this be Gunga?" He then burst into tears. He was given some food and Dannie's Ma says, tired and hungry as he was, he asked a blessing before he ate.

He had been threatened with a beating, if he said grace audibly at his own home. He had not been allowed to read the Bible, but his brother sometimes read it to make fun of it.

Gunga is now at the Bible school in Midnapore. It is hard for the country Brahmin boy accustomed to being considered as an object of worship himself to submit to school discipline. His fellow-students in the Bible School are mostly Santals (the original tribe of the country) and it requires more than natural humility to treat them as brothers in Christ. We hope the discipline, severe though it may seem to him, will make him a nobler and better man.

You may write to him, if you like, boys. He can read a little English. His address is,—Gunga D. Rath, Care of Dr. O. R. Bachelier, Midnapore, India. CLARA I. BOYER.

Western Letter.

Things are "upside down." The whiskey men have given us a thorough beating. Here and all around us it is the same. Our late Mayor enforced the Sabbath law, shut up the saloons, and stopped public games. "Liberty" was shouted by the saloonists and their friends, and the cry took well and has conquered. An Ex-Brewer is to be our Mayor, with him are five saloon keepers as aldermen. On the night of the Mayor's election he, with some of his "boon companions," had a big time in one of the saloons. He told "the boys," now you can play "ball" and have a good time on the Sabbath. God have mercy upon us! what is the most trying is that the defeat of law and order, was brought about, largely, by the action of the Roman Catholics, and Lutherans. They opposed the Mayor because he was a Republican, a Republican State Legislature having passed the school law named in my last. Yet he told a deputation from the two churches that he would not do anything toward enforcing the law, if again elected. Is it not strange that Lutherans will endorse a lawless Sabbath? The Roman Catholics have their own peculiar notions of the Sabbath. Further, the bulk of saloons here are in the hands of members of that church. Now, the rum venders say as we have won we will show that we are not so bad, so they have agreed to close their saloons during church hours on Sabbath morning.

In Milwaukee they have elected G. W. Peck, Mayor; he is known far and wide as the inventor of "Peck's bad boy." He is for a free Sabbath. Be it known "Peck's bad boy" belongs to the greatest Beer city in the United States, with shameless Sabbath Beer Gardens and an utterly lawless Sabbath.

Some crazy fanatics in California, called "Doom-Sealers," have declared that sometime this month Milwaukee, St. Louis, and Chicago, are to be visited in judgment, and to be blotted out. The recent cyclone caused some to think the ravings of the "Doom-Sealers" might, after all, have a grain of truth in them. One thing is sure a woful reaction has set in against prohibitory legislation. Sad it is, but the fact is manifest. Politics are at the bottom of this trouble. Party ambitions and pressure will make a fearful overturn ere this year closes. The late spring elections tell us that. The battle will be desperate in many Western States. Indications are that principle will go and party triumph. Still our hope is that by intense effort and trust in Him who lives and reigns, the God of men and nations may avert the danger that threatens. There is a seething interest all across the West. Farmers are hard pressed. The cry is that trade is being driven away by prohibitory legislation. Of course it is the sheerest nonsense, but when men are in straits, they often, like sheep, rush headlong, heedless of reason or consequences. Their non-enforcement of the law for party purposes, disgusts people. All combined are causes most powerful, and hard to counteract.

Behind all is the right, and in that right we trust, we hope, we strive for the best, and are prepared for the worst, assured that truthoneday must triumph. Prohibition has to encounter here well-fortified influences unknown in Canada and Great Britain. Every

man who served in the war is looking forward to getting a pension. When an office, federal or state, is to be filled, preference is given to the "old soldier." Self-interest naturally strong is strengthened, and with party ties bind a vast body of electors to one or the other of the two old parties. Then the foreign element of the population is growing stronger year by year, and more influential. Back of all is the Roman Catholic church with its vast power, utterly opposed to all such legislation. Thus the opposing forces are strong and formidable. If the headway is slow, it is truly wonderful, and reveals the power of right and truth.

To complete our western experience we have had a real old fashioned "blizzard," and we don't care about any more. Right glad we were when it departed. Much damage was done, and, sad to say, many lives were lost. God speaks in many ways to His erring children, but with one purpose—"Seeking to save." Blessed are they who are "hid with Christ in God," and who though all changed can say,

"Other refuge have I none,
Hangs my helpless soul on Thee.

T. H. SIDDALL.

Racine, Wis.

DENOMINATIONAL NEWS.

GRAND MANAN.—Allow me to report through the columns of the INTELLIGENCER that we have not laboured in vain in the Lord. For a few weeks past I have been labouring with the Seal Cove church, and God has blessed and helped us greatly. I have baptized four and added six to the church. I expect to see others soon follow the Saviour in his commands. The work was greatly hindered, but, praise God, He has been pleased to help us and a good work of grace is being accomplished. The congregations are good. All over the circuit the churches are enjoying union and peace. At North Head the congregation is unusually good. I am hoping to see some of the best men, men who are strong, come to Christ. At Seal Cove one young man, who is very low with consumption, and who cannot last many days longer, I visited. He had been led to believe that religion was a mere myth, a delusion; but when he saw that his end was near, and that earthly help could avail him nothing, he sought a refuge in Christ, and to the joy of his heart found peace in believing and obeying Jesus. On Friday the 11th inst, he requested me to administer the ordinance of baptism to him. Some thought him too weak to bear the fatigue, and recommended that he be sprinkled, as they thought it would do as well; but he said, "No, I want to obey Jesus and not man." So they proposed to take the chill off the water but he said, "No I expect Jesus to sustain me in the hour of death; and I know He will sustain me in obeying Him now." Accordingly the men hauled a dory up to the house, put into it sufficient water, and after reading appropriate scripture and prayer the candidate was borne along from his bed to the place and there in the presence of a very large number of friends was baptized in the name of the Father, and the Son, and Holy Ghost. After getting his clothes changed he requested to be admitted as a member of the church militant, with a glorious hope of soon joining the church triumphant. To God be all the glory. Pray for us.

T. O. DE VITT.

FROM REV. JOS. NOBLE.—I write a few lines to say that I appreciate the reports from all the brethren and would encourage them to continue their correspondence. If I could induce others to write I would do so. I find the denominational news is eagerly scanned by all, being the first part of the paper read by many.

For myself, I have to say that I am not doing all I might, and, again, I find my strength will not allow me to do much more than I am doing. I had an ill turn the last of March, and concluded it would be best for me to retire from my charge this month (April); so I returned home and stayed a few days. As I had told Brother Swin that I would help him what I could in Caverhill, I spent a week with him. The Lord is working there, and good is being done. Last Thursday I left there to go to Brighton to visit my eldest brother who is now confined to his bed and, from all appearance must soon pass away. He is enjoying a good and peaceful mind, with a firm hope. I spent last Sabbath there. I found Brother Reid quite unwell; his friends have advised him to take a rest, which he is now doing. Next Sabbath I supply for Brother Swin, and the following week will go to my own field of labour. I will be in Queensbury the fourth Sunday in the month, and will continue taking my appointments regularly. My health all through the winter has been very good, although a good

many around me have been sick and many have died. Things on my pastoral have been very peaceable; there has been no marked advance, but we are holding on our way. Sometimes our meetings are very encouraging.

J. NOBLE.

FROM REV. J. T. PARSONS.—I am sorry to have to report that I am again housed and have been in bed since Sunday last. I was able on Sabbath 6th to preach in the morning, teach my class in the Sabbath School, conduct our monthly conference in the afternoon; by the exercise of care I was enabled to get through all these services without serious difficulty. Fortunately Bro. J. A. Robertson came along, and very kindly consented to take my evening appointment. Bro. Robertson's subject was in connection with the resurrection of Christ, a theme appropriate to the day. His preaching was earnest and spiritual, was attentively listened to by a large congregation, and was a great pleasure to me. I continued to improve, although very slowly, during the following week, and last Sabbath, the 13th, believed I was able, with care, to take all the services, including monthly communion. I did get through them all—two preaching services, Bible class, social meeting and communion, but had entirely miscalculated my strength. The draft made during the day upon only a partially recuperated vitality could not be met, and I found myself at the close of the day utterly exhausted; I took to my bed, and have been there ever since. Yes, I agree with you who say it was injudicious and all that; and I might almost agree with some who will say, "It served him right, he ought to have known better" &c. &c.; but somehow that does not give me a great deal of consolation, now that it is done. I am sick, and must bear it with patience, and prevent the severe experience to guide my future action. The church is getting along harmoniously and well. Conference and communion interesting and largely attended. Had a baptism appointed for next Sabbath morning, but will not be able to be out.

J. T. PARSONS.

FROM REV. C. T. PHILLIPS.—Like the rest of your readers I have read with pleasure the letters from the brethren. Some of the ministers have not yet written, but there is not one of your readers but will join with me in the wish that all of them shall do so before the close of the year. What shall I write? how shall I write? are questions some may ask, as they think their work has been so common-place that there is nothing to communicate that will be interesting. One of the rules of letter-writing, I think is to write as simply and easily as we talk, and if we would remember this simple rule, we would find it much easier to write than we novices imagine. This is my second letter, I must remind you, so that I feel quite complacent as I give advice to those who have not written their first.

I have had a busy winter. La Grippe gave me plenty to do in addition to my regular work, for there was scarcely a home in town or country but was visited by the plague; so that in visiting the sick and burying the dead, plans for special work had to be given up.

In giving you an idea of how we are getting on here, I shall not color either up or down, so do not leave a margin, nor read between the lines that we are either becoming bankrupt, or are at the zenith of prosperity.

Our prayer-meetings are not as well attended as they should be, but they are helpful to those who attend them, and doubtless the prayers offered for those who do not attend will some day bring many of them back again. The Sunday congregations are good, especially so in the evenings, and the large number of young people who attend show that they take an interest in the church. The Sabbath School is larger than for years, and is steadily growing.

I do no work in the School, as I go out every afternoon to supply Second and Third Tier churches on alternate Sabbaths. That I am engaged in S. School work, praying, preaching in the pulpit and houses in its interest is well known, and gives me the feeling that I am none the less a S. School worker even though I teach no class. A few weeks ago I was called to assist Bro. McNinch who was holding special meetings at Mount Pleasant, Cold Stream. It was my first visit to that place, and it was a very enjoyable one. I shall not soon forget those meetings. God's presence was manifest in every meeting, convicting and converting sinners. I baptized 21, and added 27 to the church. The church is a strong one; strong in its burden-bearers, who for years have been praying and working for what they are now rejoicing in, strong in its infusion of new blood, for a large majority of those converted are promising young men and women who will become burden-bearers themselves

strong to support. He has given the farms are broken and there is un- of thrift and pl- Bro. McNinch's ings at Mount P- work at Rockla- called to baptize him and baptize- likely be baptiz- brother has do- paterate, and m- at his success- many times he- now, that He- work of the ba- baptized in the- but little idea- strength of the- been wanderer- back, many, I- wander no more- to the end.

I have no d- would have se- not been able- work, and is n- appointments- read this pray- to labour for H- He gives promi- workman, and- labourers are a- to be done. I- and all the you- members of the- pathy, prayers- the blessing of- strong men of f- in "trembling a- never forget ho- Weyman and- are now in hea- want to repay- young men w-

I was made- a hurried visit- sainted brother- of Bro. F. C. I- I was sorry not- away, but eve- that would ch- them, and I th- cess. God ble- may He give u- shall close, is n-

Last Sabbath- Foster of Pres- gregations en- much, and I e- Bro. Foster's l- is prospering- church buildin- are the largest- cialist, I receiv- there are near- there, as there- was a former r- on, a son of th- and my stay th- one. Sabbath- with Bro. Pa- home just on- He and Bro- boo assisted m-

Just as I w- was handed a- the death of- not know who- as I had trav- train the day- with him un- what did we t- self the ques- had talked wi- on earth at le- conversation- is so uncertai-

McGIBB N- the Presbyter- Reid Jr., Mr- Sarah E. Whit- SHORT GALL- the officiating- by Rev. J. T- and Miss Brid- John.

LAWSON-K- John F. Law- the 13th inst- George F. La- Margaret Ke- U. S.

TATTON.—A- mother of W- aged 76, trust- whom she lov- expected. Fun-

GUTHRIE.—Synthia Gut- lingering and- of consumpti- and found tri- trusting in th- was 22 years-

McCAY.—S- the February- H. McCay- leaving a wif- loss of a kid- band.—G. N-

PHILLIPS.—April 22nd, of- late William- end was pec-

LAWSON.—of typhoid fe- late John La- 38th year of-

GALLUP.—March 31, at- of the ungar- ford, C Co, (Wood-