

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 9th, 1890.

—CROWDED Sunday congregations and small attendance at the week night prayer meetings reveals a state of things that ought to set the preachers and churches concerned to thinking and praying.

—JUDGMENT based on hearsay alone is rarely right. It often does grievous injustice. To hear and see for one's self is the only safe and fair way.

—SOME ONE has suggested that "the preacher who is making no special effort to circulate the literature of his church is failing in his duty at a vital point, and should make haste to correct the error."

—RETURNING TO INDIA. A note from Dr. J. L. Phillips informs that he is intending to sail for India Aug. 16th. He will spend a month or more in Great Britain, and perhaps visit the continent. He hopes to be in India in November or December. He has moved his family to Oberlin, Ohio. He will be delighted to get back to his native India—his "dear India, as he often calls it. And the workers there, of every name, will be sure to give him a hearty welcome.

—LAY PREACHERS. The Methodists owe a great deal to their local preachers. In earlier years more than now a great deal of most important work was done by them. The Methodist church is in many places where it could not have had a foothold but for the self-sacrificing efforts of local preachers. In every denomination there is room for such workers, they ought to be encouraged, and wide-awake churches are encouraging them.

—DON'T BE IN A HURRY.—Sometimes young ministers are impatient to occupy large fields. Later, those who start in a large and exacting field, regret that they had not begun in a quieter way in a less important place. It is told of Dr. Guthrie that after he had waited five years for a place, he was given a small charge in an obscure region. And when, in later years, known everywhere and honoured, he spoke of that beginning of his ministry, he said: "In looking back on the way God led me in the wilderness, I see how much better he chose for me than I could have chosen for myself."

—WHAT THEY ARE DOING. Our people are always glad to hear of those of our ministers who are labouring away from home, and are especially pleased to know of their success. Here is news of two of them.

Rev. W. J. Halse has just been installed pastor of the Free Baptist church at Arlington, R. I. He was previously pastor of one of the churches in Lowell.

Rev. B. A. Sherwood, pastor at Farmington, Mass., writes the *Star* thus: "Seven persons were taken into this church, June 15, six of them by baptism. Our prayer and social services are more fully attended, and a larger number are taking a part in them than at any previous period during my pastorate here. Dr. Perry, a son of one of our most successful ministers in New Brunswick, has recently moved here with his family, and being a skillful physician and a most earnest Christian, his coming to us has given additional hope for the future of this church."

—MINISTERS AND MONEY. Dr. MacArthur, writing in the *Inquirer*, has this to say about ministers and money:

A layman in a prominent city recently said that the majority of ministers are in the ministry for the money they get out of it. I reported this to my friend and neighbor in the ministry. "Yes," he said, "we live on almost nothing, and take all the kicks and cuffs. I gave up a position in business which brought me \$2,000 a year, went to college at my own expense, through the seminary, and worked ten years in the pastorate for less money than would meet the cost of my education." An excellent friend in a Western city was pastor of a church that thought itself a very important church. His salary was \$1,200 and house rent. He complained bitterly of his inability to live on it. He had been a practising physician with a good income. He had once left the ministry to get out of debt and had made money as an editor. The last time I saw him he had been debating whether he should not leave the ministry permanently, but as we parted he said, "I have decided to stick to the rack. I shouldn't be happy if I did not preach." He went home to hard work, and died within three months. I have known more than one faithful minister who has not handled in any one year for a long time \$300 in money. On the other hand, it must be acknowledged that there are some ministers who do not seem to know how to use money, and even with large salaries they are constantly in debt. They do not seem to be ashamed when their churches pay these debts, or to appreciate what harm such carelessness does.

—A LIBERAL ESTIMATE. A report of the Diocesan Society, speaking of the numerical strength of the diocese of Fredericton (which embraces the whole of New Brunswick) says there are in it 46,668 adherents of the Church of England. We have not the last census figures at hand, but we have an impression that the number stated above is a very liberal estimate.

—NOT THE OLDEST. The Diocesan Church Society met in St. John last week in its fifty-fifth annual session. One of the papers speaks of it as probably the oldest denominational association in the Province. That is a mistake. The Free Baptist Conference of New Brunswick has had an organized existence since Oct., 1832, and has held its annual meeting regularly since—a period of nearly fifty-eight years. There are probably other denominational associations older than the Diocesan Society. They can speak for themselves.

Chastisements.

Often one of the first feelings experienced under a severe trial or bereavement is, that God has forsaken us, or that He is indifferent to our welfare. The language of Job comes to the lips, "Oh that I knew where I might find him, that I might come even to His seat. * * * Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him." But let the afflicted one lift the eye of faith to Him that dwelleth on high, and he will in good time receive the assurance that he has not been abandoned. Perhaps the affliction has come for the purpose of calling forth his trust in God. Were all our earthly gifts and treasures to remain year after year unimpaired, we might, very naturally, trust in them, and not look beyond them. But God has greater blessings for us than those that are visible and around us. Those that are earthly He uses in our primary education. Afterwards He takes them away, that the soul in its aspirations and experiences may pass on and upward to Himself. He is more than earthly treasures or friends. His presence, protection and love are more than the material universe. To gain acquaintance with the infinite and everlasting God, to know Him as our Father, to confide in Him in love, to feel that we walk in the light of His countenance, to have Him come and dwell with us, opening to us and in us His power, wisdom, goodness, surely there is nothing greater or more desirable than this. Shall we not be willing to have trial and loss if through them we get such rich experiences?

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Blessed "afterward!" Let no one be afraid, though sore pressed with trials and smitten by repeated bereavements. The Lord's promise to His people is, "I will never leave thee, nor forsake thee." And He graciously makes "all things work together for good"—for the best things, to them that love Him.—A.

Facts That Tell.

Less than one hundred years ago was organized the first Protestant Foreign Mission Society. Now there are more than 200 such societies. These have a force of more than 7,000 missionaries and assistant missionaries, and more

than 35,000 native helpers, of whom 3,000 are ordained. Thirty years ago there was not a Woman's Foreign Mission Society in America. Now there are 39, with 25,000 auxiliaries, more than 8,000 children's bands, and an aggregate income of more than \$1,730,000.

A dozen colleges and seminaries are now raising money toward supporting one of their own students as a foreign missionary.

Portions of the Bible are to-day translated into twenty-five times as many tongues as were heard on the day of Pentecost. During the present century alone it has been put into two hundred and fifty languages—fifty times as many as during the preceding eighteen. More copies were sent into circulation last year than existed in the whole world at the beginning of the century.

In 1812 all Christian teaching was prohibited in India. The first missionaries were driven away. As late as 1852 nearly \$4,000,000 was granted from the public funds to support pagan worship. Now the government, in appreciation of missions, gives large sums and valuable lands for the erection of hospitals, educational buildings, and for the support of medical missionaries. Hundreds of printing-presses are scattering Christian literature, and the old pagan systems are dying. There are more than 500,000 baptized converts in India, and more than a million adherents. The increase of communicants between 1861 and 1871 was 61 per cent.; between 1871 and 1881, 86 per cent.; and in the present decade it is believed to be more than 100 per cent. Christian converts are scattered through more than 6,000 native villages.

China's pioneer missionary, Robert Morrison, began work in 1807. In 1845 only six Christians could be found in the empire. Now there are 32,000 church members, who gave last year more than \$38,000 for the support of the Gospel. There are at present 38 societies at work in China, employing more than 1,000 missionaries. Already there are from 135,000 to 150,000 adherents.

In *Burmah*, seventy years ago, there was not a single Christian. Now there are not far from 100,000. The Baptists alone have 500 churches and nearly 30,000 communicants.

Japan had ten Christian converts in 1872. According to statistics just now published there are now 31,181, of whom 5,542 were received into the churches last year. Twenty-six missionary societies are at work in the Empire, and already there are no less than fourteen theological seminaries with nearly 300 native students for the ministry. The Buddhist priests have dwindled from 244,000 to 50,000—a most significant fact.

Africa now has at work within her borders ten American, twelve British, and thirteen continental Missionary Societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants, and 800,000 adherents. The Congo region, so recently opened, now has a chain of mission stations extending almost from the mouth of the river to the equator, and five large steamers are engaged in mission work on the Upper Congo.

Madagascar, early in the century, was a nation of fierce idolaters. The first missionaries were told that they might as well try to convert cattle. The most inhuman cruelties were practiced upon the first converts, and as late as 1857, 2,000 were put to death for their faith. But the church that went under the cloud with a few hundred souls and God's Word in their hands, came out a host of 37,000! Now the London Society alone has more than 60,000 church members and about 230,000 adherents. Sixty-five years ago, not a native of the island could read, now 300,000 can read. Madagascar has more than 5,000 ordained and native preachers.

The *Fiji Islands* fifty years ago had not a native Christian. Now there are more than 30,000 church members, who give annually from their scanty store, \$15,000 for religious objects.

In the *New Hebrides* fifty-five years ago there was not a Christian. Now it is said there is not a heathen!

The *Fiji Islands* fifty-five years ago, had never seen a missionary and were peopled by ferocious cannibals. In 1879 Sir Arthur Gordon, the first British governor, said on his return to London: "Out of a population of about 120,000, 102,000 are now regular worshippers in the churches, which number 800, all well-built and completed. In every family there is morning and evening worship."

The *Sandwich Islands* in 1820 were peopled by naked savages, living in the surf, eating raw flesh, and practicing human sacrifice. In fifty years they were regarded as Christianized.

Already these native churches have trained up more than seventy-five foreign missionaries to be sent to the islands beyond!

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

Pomare, the South Sea Island queen, died at the age of seventy years. At her birth the first missionaries were just landing; at her death, 300 of the *South Sea Islands* had become Christianized!

It is not yet seventy-five years since the first convert was gained in *Polynesia*. Now the converts number 750,000. A band of 160 young men and women from Tahiti and the neighboring islands are going forth as evangelists to other benighted tribes. Of all these native workers not one, it is said, has ever proved recreant or faithless. Yet these are the cannibals of less than a century ago who had lost all idea of any God save that of some strange, tyrannical despot.

In the United States we expend annually for Christian work, \$1.33 for each inhabitant; in foreign lands, one-third of one cent for each inhabitant.

The total expenditures for missions in foreign lands is only about one-twentieth of the amount expended at home, while the numbers yet unreached in foreign lands is two hundred and fifty times as great as the unevangelized in the United States.

The Christian Home.

The Christian home is the beginning of the Christian Church itself. Through Christ it is its foundation stone. The church began in a godly home. It prospers most where the home-life is the strongest and purest.

A gentleman, a prosperous merchant, told me this incident last summer: "I had once in my employ, a lad who grew to ripe, full manhood while with me. I never saw a more perfect character. His whole life, in thought, speech, and action was as pure as a child's. He has maintained that character to the present time; yet his freedom from vices, large and small, was not caused by his ignorance of these evils. He seemed to have sounded all the depths and shoals of iniquity while standing on the bank, so to speak, and not defiling himself by touching their waters. I made the discovery that his two brothers, younger than he, were singularly like him. Their integrity and purity, their genial dispositions and clean lives were an inspiration to a not a few."

At last I found their mother; a woman in ordinary circumstances, to whom God had not given great wealth, and whose only jewels were her three boys. After some questioning on my part, she told me the secret of her success with these children. It seems that in addition to the usual safeguards which the mother—she was a widow—could throw around her boys, she had a plan of her own, of taking each one alone with her at night, for a confidential talk before he went to sleep. In that conversation, she drew from him all the strange things that had come to his knowledge during the day, all the bad words or wicked things he had heard or seen; all the evil thoughts that had entered his mind. Then she would point out to him their meaning, their tendency, their inevitable result, if followed. She became the confidant of each boy. She was his confessor. He opened his heart to her, keeping nothing back. He grew to feel that he dare not conceal anything from his mother. Indeed, under such training he could not easily do otherwise. Then she would pray with him, give him her blessing, and he went to sleep pure and glad of heart.

With such a happy; faith in woman-kind
Beats with her blood, and trust in all things high
Comes easy to him, and though he trip and fall
He shall not blind his soul with clay.
—R. W.

Western Letter.

We have just had an interesting debate, as to the right method of securing "prohibition," by two representative men—Hon. W. Mills, Third party, and Hon. A. Griffin, Republican. For two months night by night they have, in the centres of population, been engaged in discussion. Mr. Mills is an insignificant looking man, yet he is styled "the little giant," because of his strong intellectual force. As a speaker he is fluent, logical and pungent. He keeps close to you, hits straight from the shoulder and calls a spade a spade.

Mr. Griffin, a much older man than Mr. Mills, a man of about 65 years of age, looks like a well-provided custom house officer. He is the chairman of the ante-saloon Republicans. He is calm and cool, slow of speech, genial, practical and a most effective speaker.

They both are agreed as to the curse of the saloon, and are both total abstinents. It is simply a question of method that divides them.

Mr. Mills claims that the two old parties are controlled by the saloon and other forces opposed to the best interests of the people; that the monopolist, spoilsman and bummer run the country, aided by the saloon as the head centre of corruption. His indictment of present political methods was a dark and sad revelation. I was not prepared for the extent and depth of corruption revealed. Mr. Griffin did not deny the wretchedness of present political life. The evidence produced by Mr. Mills to sustain his position was strong and overwhelming. He asked, how is it possible in such a state of things to get good moral legislation? Therefore only by a third party can ought be done.

Mr. Griffin affirmed that governments, are no better and no worse than the people making them. His plan was to improve the people. Educate the people, and let every man put "a prohibition plaster on his mouth." Further, he maintained that the third party had been the cause of loss to the cause of prohibition; they had he said, thrown it back, caused feud and bitterness for twenty years, and accomplished nothing. If right to run a one plank platform as to prohibition, it was right as to all the many other issues; and so in the strife government would come to an end. The conservative and better elements in both old parties had declared time and time again their opposition to the method of third partyism. He closed with an appeal for all prohibitionists to unite as to principle, and give up antagonism and aim at securing what all conceded to be good.

Mr. Mills urged that the strife was not of their making, they had the right to combine and they felt they could do no other; that the issue of prohibition exceeded all others in importance, and that moral suasion was useless against the saloon. As to the government being no better than the people, he endorsed that, and his contention was that the wrong people made the government. He wanted the best elements instead of the worst, to make and control the government. The monopolists get together, so the spoilsman and bummer, and he wanted the moral and pure to get together to serve the nation. He held that within the old parties that was not possible. Such were the leading ideas discussed.

As every honest man wants the truth, and will follow the truth whithersoever it leads, what path must we take? Before coming to a conclusion we had better understand one or two simple facts. Mr. Mills and Mr. Griffin made the best of their positions. Both put the best wares in the front window. Third party men are not angels, and few men herearound are indifferent to office. All of the old parties are not saints, neither are they demons. Good and bad men are in both parties. The restrictive and prohibitory legislation on the Statute book to-day came through one or the other of the old parties. Third partyism is an untied force as to government and its virtues and weaknesses an unknown quantity. Not so with either of the other political parties. Both have a record, and the black spots stick, and the white spots go under. There is no doubt the present system of election through primaries and hustling caucuses gives ample room for the worst elements of society. But no third partyism under the sun can make men, bent on spoils with a system conducive to their nature, good patriots. We must look at things as they are, and at man as he is. No country may have better laws as to the liquor traffic, than in many States of the Union; and yet in few countries in reality is there less law. It is all very well to blame the old parties for non-enforcement, but that does not take off the shoulders of the Third party responsibility. The fact is that all around there is great need of regard for law, and more earnest work and less theorising. Above all there is need of that regeneration which is at the base of righteous government, and moral well being. In view of these and other facts we still cling to the position of contending for the simple principle of prohibition as the wisest method as things are now.

T. H. SIDDALL.

Racine.

RESIGNED.—General Middleton has resigned. The resignation took effect July 1st. Probably many of those who know him best feel sorry for him, and it is most regrettable that he should have been guilty of so grave an offence. But he could not be permitted longer to be at the head of the Militia of Canada. His successor ought to be a Canadian officer. Why should it be thought necessary to import an English officer to command our militia?

The Plague Spot of New Brunswick.

To the Editor of the INTELLIGENCER: While the authorities at Fredericton are straining every nerve and using every means toward the suppression of the liquor traffic, both there and in the rest of York County, it seems very strange that they have done nothing to stop the rumselling and lawlessness that are running riot at St. Croix. Here there are four liquor shops running full blast; and, not content with week-day sales, most of them keep open all day Sundays. There is, also, the addition of gambling with cards and billiards, and other infernal work, to the desecration of the Sabbath and the disgrace of the community. Thoughtful people hereabout would like to know why this state of things is allowed to continue, and where the blame lies. Surely the authorities who have been so ingenious and indefatigable in putting the aristocratic offenders against law and order behind prison bars (where they rightfully belong) are cognizant of this nuisance, and could take measures to stop it if they chose. It is a hard thing to say if they do not care what harm is done outside of their own immediate vicinity, but what are people to think of their negligence? Why not send a protective over, secure convictions, and proceed against the law breakers, as in all other cases? If there is no action taken soon in this matter, the honest and respectable citizens of St. Croix and the Woodstock Road will take the matter into their own hands and bring to justice not only the offenders against the law but the officials who fail to execute it. As you are a friend of right and an advocate of temperance, Mr. Editor, we would like to have your opinion in this matter.

Yours truly,

IBEX.

REMARKS.—According to the above—and the case is not we think, overstated as to the condition of the place St. Croix is in a bad way. We are glad to publish the letter for two reasons. (1) that the facts about illegal rumselling there may be known, and (2) to remove a wrong impression entertained by the writer of the letter, and, perhaps, by many others. The wrong impression is that those who have caused the enforcement of the law in this city ought also to see to its enforcement in other parts of the country. The fact is that the enforcement here has been managed by a committee of citizens who have undertaken the responsibility purely for the city's good. We have no Inspector nor other officer whose special duty it is to look after the matter. But the Police authorities, especially since the last vote on the Act, have readily co-operated with the citizens' committee, hence the gratifying results. We have no doubt that Fredericton temperance men would gladly give the good citizens of St. Croix whatever help they can; but there is nobody here who is under any obligation, other than that of helping those in need anywhere, to prosecute rum-sellers in St. Croix or elsewhere than in this city. Nor is it possible to successfully grapple with the evil unless those who are in its immediate neighbourhood are willing to take the grip with it. The sooner the people of St. Croix do what is suggested as a last resort by the writer of the letter—"take the matter into their own hands, and bring to justice the offenders against the law," the better.

There is no reason why rumselling there may not be prosecuted, punished and finally prevented. A long fight may be required; it certainly will have to be a vigorous and uncompromising one, but the good citizenship demands that it be made, and the end is worth all it will cost of money and effort to gain it.

Our St. Croix friends ought to begin at once the work of closing up or driving out the rum men. They will not lack of helpers in so good an undertaking, and we know of none who will more readily assist them than the volunteer workers of this city. [Ed.]

General Religious News.

—About 100 Sunday-schools for Chinamen in the United States are reported.

—It is stated that there are 459 Sunday-schools in Chicago with an attendance of 124,250 scholars. The Methodists lead with 96 schools and 23,493 scholars.

—As a result of the evangelistic services in Bridgeport, Conn., under the leadership of Rev. B. Fay Mills, it is estimated that 1,500 persons have signed cards expressing their desire to begin the Christian life.

—Nearly two hundred churches and 9,000 conversions are reported by the missionaries of the American Sunday School Union as the results of their efforts in planting Union Sabbath Schools in the past two years.

A MEMORIAL praying for a universal penny (two-cent) postage throughout the English speaking world appears in the "Review of Reviews." It is signed by the Lord Chief Justice of England, the Bishops of Manchester and London, Cardinal Manning, the Lord Mayor of London, and other influential people.

BRO. J. J. the 2nd inst., at Bumfrah of these, with baptized was a That a short-tized at Lower church.

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FROM REV.

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Hoyt Statist June 29th

MONCTON.

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