

TERMS, NOTICES, ETC.

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Terms 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.

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Religious Intelligencer.

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

WEDNESDAY, Oct. 29th, 1890.

SPECIAL OFFER.

The INTELLIGENCER will be sent to new subscribers from now till Dec. 31, 1891, for one year's subscription—\$1.50.

This offer is made to induce those not now receiving it to give it a trial.

Will the ministers and all friends of the paper and the cause it represents, give wide publicity to this announcement, and secure as many new names as possible.

The sooner the new names are sent the larger will be the advantage they receive from this offer.

Let us have large lists from every church in the denomination.

The Free Baptist Anniversaries held in Brooklyn, N. Y., a few days ago, were successful.

Should a rumseller be a Sabbath-school teacher? Should one who rents his building for gambling be entrusted with the moral teaching of the young? Is one who rents himself to the purposes of the traffic a safe person to impart religious instruction?

—WOMAN'S INFLUENCE. A pastor thus rates the influence of woman for good or evil:

In all my ministry I have never known the husband of a worldly-minded church woman converted. I had rather have fifty unconverted men members of my church than two fashionable worldly women. Such women make infidels of their husbands and children. The great need of this world is godly, educated women.

—REV. SAMUEL McKEOWN. The death of Rev. Samuel McKeown is announced. He died in Connecticut on the 9th inst., having been ill for a long time. He was 71 years of age. He will be remembered by the older members of the Free Baptist denomination in Nova Scotia, having been a minister of the denomination in that Province for several years. He laboured in this Province also, and was at one time pastor of the church in this city. Those who knew him in his prime speak of him as an earnest and attractive preacher. He had two brothers in the Methodist ministry, one, Rev. Hezekiah McKeown, well-known in this Province, died at Sussex a few years ago; the other, Rev. A. McKeown D. D. is still in the active work in the Methodist Episcopal church in New England. About fifteen years ago, Rev. S. McKeown joined the Methodist Episcopal church, in which he closed his ministry and his life.

—EXCOMMUNICATED. The editor of a Cleveland, Ohio, paper—the Catholic Knight, has been excommunicated by the bishop. He was honest and fearless enough to criticize some things in connection with the church which he thought wrong. The bishop was displeased, and demanded a retraction, and when the editor would not do violence to his conscience and what he regarded the true interests of the church, the bishop "read him out." The excommunication, in this case, is a very comprehensive kind of thing. It not only puts the offending editor out in the cold, but it threatens every one who in any way aids in making or

circulating the paper—which includes type setters and even news boys; and all correspondents, canvassers and agents, and even subscribers with excommunication if they do not at once withdraw from the obnoxious paper. It goes even farther, and prohibits all priests from absolving the editor, until he submits to the bishop's demands.

Catholics generally will regard this the worst kind of punishment; but it is probable that the man against whom these "awful" things are proclaimed does not care much for them.

—SUPERSTITION. In its reference to the survival of fetishism, as illustrated in the reconsecration of St. Paul's Cathedral, the "Independent" suggests that the same thing shows itself in many forms among the people at large, and says parents should be at more pains to drive it out. "It crops out constantly in the superstitious notions which pervade society. To imagine that the moon seen over the right shoulder has a better influence than when seen over the left shoulder, is fetishistic; equally so is the fear of the number thirteen at table. The whole series of signs and warnings, breaking of looking-glasses, the flight of a bird into the window, the ticking of the death watch, etc., are pagan in themselves, and belong to the very lowest order of primitive paganism. They are a survival of the Dahomey stage of the rudest savage life and religion. It is perfectly astonishing that they continue among intelligent Christian people. They are harmless when they have evaporated into simple amusement without any remnant of faith in them—like the pulling of the florets of the daisy to discover if he loves you; but there are thousands of our people who actually are frightened by these physical signs, and ascribe power to them which belongs only to the natural forces and to the providence of God. These superstitions are not to be condoned, but to be attacked and condemned as something hostile to the essence of Christian faith, or to be laughed out of court.

Before Nov 25th.

The Treasurer of the Foreign Mission Executive informs us that the next remittance to India will have to be made Nov. 25th. He will need at that time about \$300. It is not now in the treasury. It is in the hands of the people in the churches. The support of the India work is their privilege by the will of the Lord. They have hitherto met their obligations fully and promptly. That they will continue to do so, we have no doubt. All they need is the intimation that the funds are needed. They have such intimation in this note. Will the pastors emphasize the present need by calling attention to it from their pulpits and in their house to house ministrations? If each church will give immediate attention to the matter, the needed amount will be in the hands of the treasurer before the above named date. Let the collections be made at once, and the amounts be forwarded immediately to the treasurer, Bro. Wm. Peters, St. John.

And Now?

Conference over, and the ministers and delegates back to their homes, the work before them and the churches in the new denominational year is probably under consideration. If it is not it ought to be. A review of the past year will, probably, in many cases, reveal omissions of duty, mistakes, inactivity, lack of courage in the face of difficulties, little faith in God. The contemplation will not minister comfort. Perhaps, remembering the hopes and promises, which marked the beginning of the year, many may feel much discouraged and be tempted to think it no use to try for better things. Let the past go, except to be taught watchfulness and diligence by its failures. Make this a good year. Every church should have the regular ministry of the word, if possible. Every minister should be regularly at work somewhere, in some branch of the work which belongs to the ministry. Follow such of the plans of other years as have had their utility demonstrated. Discard those that have been shown to be without good effect. Make a study of the field and its needs, and adopt such common-sense christian methods as seem adapted to accomplish the best results. Systematize the work—your own work and that of the people. Many ministers fail in that they do not, as fully as is possible, engage and direct the energies of the church members. There is something for each one to do, something that he can do better than any other.

The young people of the churches need to be encouraged to make the best use of their abilities and privileges and the peculiar influence which only young people can exert.

Regular preaching services are important; but the prayer-meeting is not less important. Whether there is stated preaching or not, there should be a prayer-meeting held regularly. Nothing ought to be allowed to interfere with it. A church without a prayer-meeting cannot long retain real spiritual life. Encourage all to attend and take part in its exercises. Make it interesting and attractive by its spiritual glow.

Faithful pastoral visiting is needed. The people want the minister to visit them. He can do them good in that way that he cannot do in the pulpit. And it will do him good, too. The people may help themselves by visiting each other. There is no reason why all the personal care should be left to the ministers; christians ought to care for and encourage each other in the divine life.

Encourage more interest in and support of the general undertakings of the denomination—the mission work and christian education. Talk of these things in public and in the homes. Arrange for regular solicitation of contributions to them. It may sometimes seem uphill work, but keep at it. The effect will be good; not only will the several branches of our work be better supported, but the people will be better, broader and more truly pious for having done their duty in their support. Seek revival. Do not try to work it up. Seek it of the Lord. He will be inquired of by His people. He will bless them if they are humble before Him and seek Him sincerely. Why not every church have a genuine revival of spiritual life? It is needed. There is nothing so much needed. With it will come the disposition and purpose to do all the good things which God requires of His people. When the spiritual life of the church is quickened and full, sinners will be impressed and converted. Many hearts are looking forward into the year with desire for the best things; they are praying for large success. Ministers and churches are saying we must have a good year; we must see many souls saved. Let us all be about our part of the work at once. The Lord will not delay His presence and power. He says, "Bring ye all the tithes into the storehouse, * * * and I will surely do it. He does not deny Himself. O, for a revival in every part of the field and all over the land; a revival, not by the devices of men, but by the power of the Holy Ghost. It should be sought at once. The best only fitting beginning of the year, is confession of sin, and earnest supplication to God for forgiveness, renewal and the endowment of power for faithful and efficient service. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Let ministers and churches appoint days for special prayer for revival. God will meet and bless them. And many will be saved.

Mrs. Booth.

Of Mrs. Booth, the recently deceased wife of General Booth of the Salvation Army, English papers speak in terms of eulogy. Her name is known everywhere, and she has been held in affection and reverence by many thousands of people who never saw her. She has been regarded as the mother of the Salvation Army; indeed it has been often claimed that she, rather than her husband, was the organizer and director of the remarkable movement. She was a little past sixty at the time of her death, and had suffered from cancer for more than two years.

Perhaps the most striking peculiarity of Mrs. Booth's life work, both as a preacher and writer, has been her ambassadorial position between the richer and poorer classes. The intensity of her sympathy for all who were in any sort of spiritual or temporal distress, and the simplicity and directness of her appeals to the hearts of her hearers to whatever class they might belong, peculiarly qualified her to promote practical charity as between all sorts and conditions of men. In the morning she would be denouncing the extravagant waste of life and money in the drawing-room, and demanding that those who had talent and education should devote themselves to the service of Christ in ministering to the poor and fallen. The same evening she would be demanding, with no less energy, from some huge audience of the working classes, an abandonment at once of low sensual

indulgences, and of all bitter feelings against wealthier neighbours, and upholding Christ as the present Deliverer from evil passions and appetites, and from that fear of other's sneers, which among high and low alike is so common a hindrance to nobility of character and excellence of life.

No woman has ever done so much as Mrs. Booth for the establishment of public female ministry. Her own beginning is very simply described by her. After years of hesitation between the sense of duty to speak publicly for Christ, and the consciousness of insufficiency for so great a work, she was brought, during a period of illness and weakness, to look upon her tardiness in the matter as gross unfaithfulness to Christ, and to vow that, if restored to health and strength, she would break through the sense of fear and diffidence which had so long held her back. On the first Sunday when she was able again to attend public worship, a service was being conducted by Mr. Booth, in which there was an opportunity for all who wished to take part. Mrs. Booth remained still in fear and controversy, until the moment for closing the meeting had almost arrived. Against the urgings of duty came a suggestion which she could not but regard as being directly from the tempter, "You are not prepared; you will only make a fool of yourself." "Ah!" she thought, "that is the old story, you have always been unwilling to be a fool for Christ; but that shall be so no more," and trembling, so that she scarcely knew what she did, she rose from her seat, and walked forward to the pulpit, where Mr. Booth, no less agitated than herself, could only say, "My wife wishes to have a 'word.' From that day Mrs. Booth continued her public advocacy of the claims of Christ, and her services were ever in demand. But she was not content with doing this work herself. In opposition to the all but universal feeling of her time, she continually urged upon her female disciples that it was as much a matter of every-day duty for a woman as for a man to testify publicly of Christ, and to use her voice as a speaker and singer in public as well as in private assemblies. Her first pamphlet was in defence of women's rights to preach the Gospel, and in this line of action, whether we may view it with favour or otherwise, Mrs. Booth was undoubtedly successful, many thousands of women having on the platform of the Salvation Army been recognized as acceptable speakers by a large class of people.

She issued several books, chiefly reports of her addresses, which had a wide circulation, and have done much good. She will be long remembered, not only by members of the Army, but by many others, as a woman of deep consecration, whose christian life and teachings have been signally blessed of God.

Prayer For Young Men.

According to the custom of several years, the International Committee of Young Men's Christian Associations, have appointed a week of prayer especially for young men. They ask that the week beginning Nov. 9th be observed in churches and christian homes everywhere as a season of prayer for God's blessing on the work that is being done to bring young men under christian influence and to win them to the christian life. Much blessing has been received in past years by this observance.

The enlargement of the christian work in behalf of young men, and the success attending it, is most cheering. The Executive Committee of the Associations of Canada and the United States makes a report which shows most encouraging growth. During the past twenty-four years the advance has been remarkable, as the following comparisons will show:

In 1866, there were less than 100 Associations, with a membership of not more than 15,000; now there are 1,341 Associations, with a total membership of 213,000. Then, there was one Association Building, valued at \$11,000; now, there are 205, worth \$8,352,910. Then, the total net property amounted to \$90,000; now, it amounts to over \$10,400,000. Then, there was less than a dozen young men giving their entire time to the work; now, there are 1,095 secretaries and assistants. Then, there was less than \$50,000 contributed annually for local, and only \$522 for general (International and State) work; now, there is over \$1,600,000 given yearly for the former purpose, and \$162,000 for the latter purpose.

Then, there was nothing done for special classes of young men, such as college students, railroad employes, &c.; now there are 302 College Associations, 82 Railroad Associations, 10

German Associations, 36 Colored Associations, and 11 Indian Associations.

The following additional statistics show the present condition of Association work along other lines, being in every instance a very large increase since 1866:

There are 1,031 Bible and Bible training classes for young men only; 1,537 weekly prayer, gospel, and praise meetings for young men only; 4,949 lectures and entertainments, and 3,269 societies given annually; 17,143 different students in the educational classes; 511 libraries, with 422,912 volumes; 731 reading rooms; over 50,000 visits to the rooms daily; 365 gymnasiums; 145 literary societies; 9,554 situations secured annually; 178 boy's departments.

It is hoped that pastors everywhere will this year make the best use possible of the week of prayer, preaching sermons to the young and leading their people in special prayer for their conversion.

In The Leper Settlement.

Bishop Newman has been visiting the leper settlement at Molokai, the scene of Father Damien's labors, and thus describes the community and their home: "In the coral group is the Island of Molokai, the island home of 1,200 lepers—men, women and children—victims of the white man's vices. Until 1865 these lepers lived at home in all these Hawaiian communities. They married and intermarried; they were not excluded from the bed and board of the healthy; they were lawyers, merchants, mechanics, and mingled with their fellow-men. Leprosy increased, and threatened the entire population. Heroic measures were a necessity. The legislature passed the law of segregation. Terrible scenes followed. Lepers fled to the mountains, hid themselves in caves, and were secreted by friends. Search was made. The day of parting came. Molokai was to be the living grave of 1,200 lepers, where they die at the rate of 150 a year. There is a fraction more of males than of females; at times the fraction is equal to a third. Of the forty-five foreigners twenty-eight are Chinese, four are Englishmen, and four Americans. There are forty children whose father or mother is a leper. There are eighty-four men who live with their leper wives, and one hundred and twenty women who cling to their leper husbands. The government appropriates annually about \$200,000 for these unfortunates. The home of the leper exile is grandly picturesque. The precipices are 2,000 feet high, whose bases are lashed by the wild waves. Upon a plain of 20,000 acres, surrounded by mountains and extinct volcanoes, is the leper settlement. Here these unfortunates live in orderly society, with a leper lawyer for a governor, who is a Hawaiian of rare eloquence. And there are churches with leper pastors, schools with leper teachers, and stores with leper merchants. And what a living death is theirs!"

Church Efficiency.

The "Christian Inquirer" has an article on the above subject, containing suggestions which church members may ponder with profit. There is, perhaps, no church which quite reaches in every respect the New Testament ideal; but it is possible to get much nearer to it than many do: One of the first needs of our churches for exerting a right influence in the world is to be found in the character of their members. They must exhibit a living standard of righteousness and holiness. The weak and erring are not to be cast off. The infirmities which may mar the characters of any are not to cause them to be driven out. Yet a church as a whole must be conspicuous for purity if it has favor "with those without." It is possible to be so anxious for an increase in numbers as to forget that vital godliness is indispensable to worthy and useful church membership. A small church composed of consistent, earnest christians will have greater moral influence than any large church which harbors those whose lives the world knows are contrary to the teachings of the gospel. Broad and loving sympathies will have much to do with the prosperity of a church. Toward each other members need to cherish a warm affection and be ready to render service. Love is set forth as an especial characteristic of Christ's disciples. Where it truly pervades the membership it makes church fellowship a blessing and gives a testimony for christianity which is invaluable. But the sympathies of a church ought to go out beyond its own members. True love will care for all who love Christ, and be concerned for their welfare. Sometimes the love of a church seems to be confined to its own members. There is little love manifest for other churches. It is even possible that such a spirit of rivalry may exist that when another church

suffers reproach because of unworthy members there will be a sort of pharisaic complacency in its humiliation. Churches ought to cherish the warmest love for each other and be ready to cooperate in good works. Those outside the Church ought to find such thought and anxiety manifested for them that they shall not be able to mistake or think lightly of the interest the Church takes in their welfare. It is as men know they are cared for that souls are won. Only a church that seeks to save souls and gives itself to prayer and effort will prove efficient.

The Right and Wrong Use of Quarterlies.

COBB DIVINITY SCHOOL, Lewiston, Me., Oct. 18, 1890. Mr. Editor,—It has seemed to me that Lesson Helps occupy altogether too prominent a position in Sunday School work. In saying this I would not have anyone infer that I have any desire to discourage their use. On the contrary I am a firm believer in their utility, but I also believe that there is a place for everything and that everything should be in its proper place.

Go into almost any School and you will find all, both teachers and scholars, with Quarterlies or Helps of some kind in their hands. The school is opened and the study of the lesson is begun. The teacher turns to the proper place in the quarterly and asks, "What is the Passover here called, and why?" The scholar addressed looks at the "Notes" in his Quarterly and reads the answer, "So called because during the passover week only unleavened bread was eaten, to signify that at the exodus no time was left for raising bread." A second question is read and answered in the same way, and so on through the entire lesson. I visited a school in this state where, after reading the lesson in concert (an excellent plan), it was studied in this way. The introduction at the top of the page was read by the class, each one reading a sentence in turn. Then the questions were read and answered as described above. Next the Golden Text and Central Truth was read, and finally the Thoughts and Applications. The lesson was gone through with scrupulous exactness, but with what result? Almost nothing was learned. Last winter, while at my home in New Brunswick I visited another school. This one also used Lesson Helps, but in a different way. Before the school was opened each scholar that had not a Bible with him was given one, and after the lesson was read in concert, it was studied from the Bible. The teacher had no Quarterly or notes of any kind, neither had any of the class. The Lesson Helps had been used at home and left there. The teacher had made himself familiar with the lesson and its teachings before coming to school and so did not need the aid of the Quarterly. The lesson was taken hold of and gone through with interest. Both teacher and scholars were full of it, and the time to close had come before all the teachings could be brought out.

Now I do not believe that all schools are like the first referred to, but I fear that there are many that are not like the second. Perhaps it is not possible for all teachers to teach without using the Quarterly in the class; perhaps it would not be best to prohibit the use of it entirely among the scholars. But something ought to be done to check the tendency which the use of it has to supplant the use of the Bible in the school. In my estimation the proper place for the Quarterly is in the home. Use it there by all means and with its assistance become thoroughly acquainted with the lesson, but in the class use the Bible.

N. K. SIMPSON.

Loyalty to the Church.

In times of political excitement, we hear much from the eloquent orator about loyalty to party. In times of war we are urged to be loyal to country. The christian soldier ought always to be imbued with the idea of loyalty to the church of Christ. This loyalty to the church, as a whole, means loyalty to the particular church of which he is a member.

Loyalty to the church means an active interest in all the agencies of the church—the prayer-meeting, the Sabbath School, the ladies' societies, the young people's meetings. Let no engagement interfere with the week night meeting for prayer. President Harrison, in the midst of an exciting political campaign, was not too busy to attend the prayer-meeting. Busy souls should take breath enough during the week to sit one hour with God in the prayer-meeting. The members of the church ought to be willing to teach a class in the Sabbath School when the superintendent requests it. They ought to offer their services when societies, picnics and all such pleasant schemes for spiritual enjoyment are undertaken. Don't wait to be asked to work. Say—Here am I; what can

I do? That asked what he apostle—be a This loyalty souls. If you church, take to come again that he may cannot remain pastor may fi neighborhood your hotel of the name of rented or yours, an invite the n the childre Let the stran much interest in his pocket to their Mas that they see may be saved Believe yo in the place, preaching, the Sabbath Sco people. Loy nation will This does n proselyte, it to break dow ing up our o to think of w I do not onl way to de denomination to a crucified that love to a man more more earnest Churches ments of an ent comman positions, bu at the winni conquering be thought his own regi ed to anothe voice the col the color set in what key commands. own regimen by your gu other churc pects every ing at his p dians are d church ane don't pereg This loyal appreciation abused piec one but the realize the singers to th scolded, laugh scolded bec anthems or slower, or p solo. It is our sympathi ciation. Loyalty to the pasto his army is succeed wh by him to their duties and visit, k file will be and will gl for the spr great joy.' a bulwark This to a n all the gol and unbeli are often impugne, be used to ridicul will stand walks thro shadows ar the rays of mountain people are hours of d grief. Loyal ch successful W Dr. a recently s the Y. M colleges in —There sinaries helpers, churches, schools. —At th round nu Protestan half of th converts. —A so Christian work of Southern aries afte R. F. B two, with to Matt. —On t Herald,