

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 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, March 25th, 1891.

—THE AMERICAN Bible Society will observe the seventy-fifth anniversary of its organization in May.

—CANADA has no Sunday newspapers, with, we think, a single exception in British Columbia. It is cause for thankfulness.

—OF A RECENT CONVERT it is said that so soon as he was converted he burned fifteen dollars worth of novels. Much of the novel reading of these days is responsible for the waste and wreck of many lives.

—MR. MOODY does not now hold great meetings, held in a Hall or "Tabernacle," as he used to. He has changed his opinion about their utility, he says, and now believes that much more good can be done by working in and in connection with churches. His present view and practice, the result of his observation and experience, are, we think, wiser. His zeal and power are not diminished, and the results of his work are more satisfactory.

THE SELLING or renting of pews in the house of God will soon, the S. S. Times predicts, be known among the things of the past. We hope so. That sittings in the place of worship should be allotted according to the financial ability of attendants, and they be given exclusive rights is not in keeping with the spirit of Christianity.

—OF JOKING on sacred things, Dr. MacArthur says these timely words: Not infrequently precious passages in the Bible are made the subjects of this foolish and irreverent practice. The sacred Word is spoken of with a diplomacy quite unworthy of the speakers, and very injurious to young Christians and immeasurably harmful to men of the world: it is often impossible ever after to read some of these passages of Scripture without remembering the ludicrous ideas which these punsters have associated therewith. The ordinances of the Lord's house are also often subjected to similar treatment. At interdenominational gatherings it is quite too common to make jokes on baptism as well as on pouring and sprinkling—used by some as substitutes for baptism. We would not make light in such connections even of these substitutions, although they are not entitled to be spoken of with disrespect which we attach to baptism as the divinely appointed ordinance. It is becoming, however, to have such regard even for these substitutes as will prevent us from speaking of them with depreciation, except when we are discussing the ordinances with solemnity of meaning and opposing them with scriptural authority. At our Baptist assemblies even our own ministers are not free from the charge of dishonoring the sacred rite by irreverence of speech. The jokes heard on all these occasions are as ancient in origin as they are irreverent in spirit. The practice ought to be abandoned because of the staleness of the jokes, not to speak of their irreverence. One grows weary of the repetition of this archaic stupidity which is supposed to be wit. Baptism is honored in Scripture as is no other ordinance or appointment. The three persons of the Blessed Trinity were either audibly or visibly present at the baptism of our Lord—the Father by an audible voice, the Son in human

form and the Spirit in the form of a dove. Surely no thoughtful man can make light of an ordinance so honored of God.

—HOW OFTEN reports of revivals contain expressions like these,—"Most of the converts were heads of families; or, 'Most of those received were adults.'" A western paper noticing this peculiarity of many reports, wonders if in the work of the church the children have been forgotten or neglected. Do pastors pass them by or fail to report them lest it may be said it was "only a children's revival?" There may be greater present advantage to the Church in the addition of adults and "heads of families;" but in the long run the Church is to be blessed in the largest and most permanent way by the addition to its numbers of the children and young people. It is to be regretted that any pastor should fail to recognize this great fact.

—IN OCTOBER last the Chief of Police of New Orleans was murdered. The murder was charged against a band of Italians, desperate characters, who had been guilty of many crimes in the city, and to whom the Chief of Police was a terror. Several of them were arrested. At the trial, which closed a few days ago, it is claimed that there was abundant evidence to convict them, and yet the jury failed to convict. It is alleged that the jury was tampered with, and intimidated by threats of assassination if they convicted the prisoners. The failure to convict incensed the citizens, and they proceeded to take the matter in their own hands. A great crowd, including and led by many of the best known and prominent citizens—merchants and professional men went to the jail and put to death eleven of the accused, those about whose guilt they believed there was no doubt. The reports say that the lynching was not the work of a crazed mob, but of cool, determined men.

But whatever may be said of the temper of the lynchers, their act was a great crime which disgraces New Orleans.

The "Independent" expresses itself strongly, thus:

One of the foulest blots on the history of our country was recorded last Saturday night. In one of the largest cities of the United States an organized mob, led by some of the most distinguished citizens, with their purpose pre-announced in the newspapers, while the Governor of the State was in the city, and without a particle of resistance by the constituted authorities or a word of rebuke, took a dozen men out of the custody of the law—men who had just been acquitted by a lawful jury—and butchered them in cold blood. These are the exact facts.

It is said in mitigation, or rather in defense of this action, action in which the citizens of New Orleans take shameful glory, that these men were murderers, that they had been wrongfully acquitted, that officers were in league with murderers, that jurymen were bribed to acquit the guilty, and that the time had come when, in order that justice might be done, it was necessary to overthrow the forms of law, that honest citizens should take the law into their own hands and execute what the regular authorities had failed to execute. That is the defense or justification which is attempted. It is a confession of rottenness, of the failure of popular government, on the part of those people who thus overturn the laws because the laws fail of justice. That is, the population of New Orleans which now loudly defends the butchery, confesses in its defense that it is itself corrupted and venal and that it cannot do what government is appointed to do.

—WHY THE DELAY? In April of last year two rum-sellers of this city—Coleman and Edwards—were convicted of a fourth offence against the C. T. Act. The penalty being two months in jail, without the option of a fine, they were, of course, anxious to escape being again imprisoned. Their lawyers applied to the Supreme Court to have the conviction quashed on the plea that there is no such thing as a fourth offence under the law. If they could not get the conviction set aside, they could at least gain time, and trust chance for something more. They have gained time—nearly a year, whether they succeed in anything else remains to be seen. The cases are still before the Court. The prosecution has not even been called to show cause why the convictions ought not to be quashed.

Other cases, not nearly so important, have arisen since these went to Court, and have been decided. Why should these be delayed? Is the question that many people ask. And it is a question they have a right to ask. Whether rightly or not, we do not now say, but there is a very general feeling that the Court is too ready to delay cases that concern these hotel rum-sellers. It is bad enough that lawyers, for a consideration, lend themselves to obstruct justice, but it is worse, if possible, when the Supreme Court seems also to be giving encouragement to persistent and defiant violators of law. Nobody will pretend to say what the judgment of the Court ought to be,

that is the business of the Court; but every body has a right to say, unless good reason can be shown to the contrary, that a judgment ought to be given in less than a year. We would not, knowingly, do the Court injustice, but we are bound to say that the Court is doing the law-abiding people of this community great injustice by its tardiness in dealing with these cases, and is also exposing itself to censure.

—THE DISCUSSION of the question of women to membership in the Methodist Episcopal General Conference is going on still. The N. Y. Christian Advocate, the leading Methodist paper of the United States, takes strong ground against their admission. The editor contends that to admit them is unscriptural. Replying to the charge that "there is a party in the Church fighting against women," he says:

The assertion is untrue. There is a large number against having women delegates in the General Conference; but so far as we know every one of them believes he is acting in the interest of women.

Against women! The man who could feel a prejudice against women dishonors his mother, disparages his sister, contemns his wife, demeans his daughter, despises God's best gift next to His beloved Son, and reveals himself degraded.

It, certainly, is unfair to say of those who object to giving women the right to sit as delegates in the Conference, and who cannot see the wisdom of woman suffrage and the like, that they are "fighting against women." They oppose the movement, not because they are against women but, as they claim, because they are for them in the places for which they are designed and in which they can do the most good. The result of this movement in the Methodist Episcopal Church will be watched with great interest, as much more is involved in it than merely that women shall be elected as delegates to the Conference.

"Ye Shall Reap, if Ye Faint Not"

Ministers, like other people, have discouragements. There is, perhaps, no class of men who suffer more from the feeling that their labours are not producing all the good they desire than faithful Christian pastors. It is true that some temperaments are more liable to such feelings than others; but they all have more or less of it. This feeling is not attributable to lack of devotion to their work, for the most devoted are, generally, the most liable to it; nor is it attributable to absence of faith. There is no pastor who reads this but will recall times when he has been faint and almost ready to die because of the apparent fruitlessness of his labours. His preaching and exhortations and personal counsels and entreaties, though bedewed with tears and prayers that the Holy Spirit would make them effective, seem to have been for naught. He had hoped and perhaps been confident that they would bear fruit; but none is seen by him, and then he has the heart-sickness that comes of "hope deferred." Sometimes one in such a case becomes impatient and visits his impatience on the people, charging them, in not too loving words and tones it may be, with hardness of heart and like things. But oftener the faithful man chides himself; he fears he is in the wrong place or that there is something wrong in his way of working. It is a painful and bitter experience. But it is not without its compensations. It leads to a searching of heart and a trying of ways; it leads away from possible unconscious trust in self and reliance on favourite modes of work; it leads to examination of the sure word of promise; and it affords opportunity of learning lessons of struggle and trust such as could not be learned without it.

And the Lord knows just when and how to help and cheer His servants who have such experience of depression. He is a present help in time of need. And He times His encouragement with infinite wisdom, and gives it in the form that most conduces to the good of the recipient and to the furtherance of His truth. The sisters of Lazarus were disposed to think Jesus might have more promptly responded to their call when their brother was sick. "If Thou hadst been here our brother had not died," they said when He did come. But, as they learned a little later, His way and time of showing His love and power were the best, the best for them and for His kingdom. So His time and way of ministering encouragement to discouraged ministers are the best.

Be encouraged, servants of God. "Your labour shall not be in vain in the Lord." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "He that goeth forth and weepeth bearing precious seed, shall doubtless come again bringing

his sheaves with him." "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." And if it seem that you have to do more sowing than reaping, be not therefore disheartened. The sower is doing the Lord's work as well as the reaper. "One soweth and another reapeth." Our Lord says; and He also says, "He that soweth and he that reapeth shall rejoice together."

General Religious Notes.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION of Chicago is to erect a magnificent building at a cost of \$1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the Association.

IN ST. PETERSBURG there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized in fourteen congregations, served by thirty pastors. One of these congregations is building a church costing \$250,000.

THE FREE CHURCH of Scotland raised last year for foreign missions \$567,155. It has in foreign lands eighty-two missionaries and teachers and 6,620 native communicants. Now how much larger, think you, is their number than ours? We claim about 700,000; the Free Church counts 335,000. Let us draw conclusions.

"THE EVANGELIZATION of the world in this generation," so far as the universal diffusion of the Gospel can accomplish it, is the noble motto and purpose of the student volunteers for the work of foreign missions, who were in convention at Cleveland last week. The number of volunteers now enrolled is 6,200; of missionary volunteers already in the field, 321. No species of "university extension" will accomplish more practical good than this.

THE CITY MISSION SOCIETY, of Berlin, is fortunate in having a liberal friend in the person of the Emperor. For the new church in the part of the city called "Moabit" he has granted a sum of 200,000 marks, besides securing for it a site valued from 20,000 to 30,000 marks. The first mentioned sum the Emperor did not give himself entirely, but only in part, the rest having been secured through his example and influence from wealthy men in Berlin.

A DOLEFUL STATE of things is reported from Uganda—"the once magnificent country now lying better than a desert; dead bodies lying everywhere; industry at a standstill; Roman Catholics and Protestants at daggers drawn, with the Mohammedans hovering on the borders." King Mwanga, nominally a Romanist, but at heart as much a savage as ever, obeys his spiritual advisers because he dares not do anything else. The British East Africa Company have a serious task in hand in straightening out the affairs of this turbulent province.

LUM FOON, formerly a member of the Methodist Mission Church, San Francisco, gave up a good business and returned to China to do missionary work at his own charges. He has built a mission property in foreign style of architecture, with preaching hall and schools. The building is one story higher than any other in the town, and commands a view of the surrounding towns and villages, and the "Jesus House" is the talk of the country. Lum Foon preaches the gospel and teaches school, having about thirty pupils under his care.

A SON OF ONE of the chiefs of Burdwan was converted by a tract. He went 250 miles; a missionary's wife taught him to read. In forty-eight hours he could read the tract through. He took a basketful of tracts, with much difficulty preached the gospel at his own home. He was a man of influence; the people flocked to hear him; and, in one year, 1,500 natives were baptized in Arracan as members of the church. All this through one little tract! That tract cost one cent. Whose cent was it? Perhaps it was the mite of some little girl; perhaps the well-earned offering of some little boy. Yet, what a blessing it has been!

THE WORK OF RABINOWICH, the converted Jew, progresses. His new hall, Somerville Hall, Kischeneff, was opened December 23 last, after long waiting for official sanction. The advantages of the new hall were soon realized. The services during January were attended by many Jews who had not previously heard Mr. Rabinowich, as the situation of the new hall is more favourable, and many expressed regret that they had not sooner availed themselves of the opportunity of hearing the Gospel. The interest in the exposition of the Word seems to be deepened.

Besides the Saturday services, there is a meeting for Bible reading every Tuesday evening. In this meeting Mr. Rabinowich asks questions, and permits the hearers to ask questions on the passages read. Christian pamphlets and also New Testaments have been distributed. Interesting letters have come from various parts of Russia

asking for counsel—among others, one from a rabbi—all of which show that a spirit of enquiry has been roused.

OF THE 15,730,000 PEOPLE of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed, and 1,120,000 Lutherans. The latter have 1,195 pastors and 1,433 congregations; the former 4,241 congregations served by 2,283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. They most seriously difficulty in the way of the prosperity of the Protestant Church in Hungary is its poverty. Down to 1848 the Roman Catholic was the State Church and as such the sole recipient of the benefactions of the State. To the present day the Protestants receive no support from the State, except a small sum paid since 1883. They are very active in educational and literary work. The Protestants have also thirteen theological schools, with an attendance of 400 preparing for the ministry. There are also many Protestant Hungarian students at the German universities.

Revivals.

—IN West Virginia there has been a revival influence in connection with the labours of Rev. Dr. Randall. Over three hundred have been converted, and as many others have expressed a desire to live the Christian life.

—IN Sundsvall, Sweden, four weeks of revival meetings resulted in four hundred conversions.

—DR. MUNHALL has just closed a series of meetings in Philadelphia. They were union, participated in by Presbyterian, Baptist, Methodist and Moravian churches. Three hundred and fifty one persons professed conversion.

DENOMINATIONAL NEWS.

FREDERICTON.—The ordinance of baptism was administered again on Sabbath last.

F. C. H.

PETITCODIAC.—The ordinance of baptism was administered again at Petitcodiac by Rev. A. C. Thompson on Sabbath 15th inst.

COLDSTREAM, C. Co. I am having a few special meetings at Coldstream. The attendance is good, and there is, I think, an increasing interest. We hope to see good done.

G. SWIM.

ST. JOHN.—Two persons were baptized in the Waterloo street Free Baptist church at the close of yesterday morning's service.—Telegraph 23rd.

TRACEY'S MILLS, C. Co.—I baptized twelve last Sabbath. Brethren Phillips, Gray and Rideout were with us. It was a good day for the church. The weather was fine, and the congregation too large for the house.

J. W. CLARK.

March 19th.

WAASIS, S. Co.—Since I last reported four have been baptized, making eight in all. The special meetings have closed for the present. The church has been greatly revived, the prayer and conference meetings are sustained, and the Sabbath School is well attended. I have an engagement with the church for part of the time until Conference.

ISAAC LEWIS.

STANLEY, YORK CO.—Matters in the church at Stanley are much better. There is a revival begun in the church. Backsliders have been reclaimed, and members who have not taken any active part for years are actively interested; some meetings are deeply impressive, and sinners show signs of conviction. Brethren pray for us. I would like much to receive the assistance of some of the older brethren just now. Can some one make it convenient to come at once? My health prevents my being as active as I would like.

We are about to lose one of our Deacons who is going to remove to N. S.; but we wish him God speed, and hope he may find opportunities for usefulness in his new home, and that his family may be blessed with every spiritual blessing.

There is at present considerable sickness in this locality. I have engaged with the Woodland church for one-fourth of my time. Hope I shall see good done, both there and here. We are earnestly praying for an outpouring of God's spirit in the land, and we are working to that end.

R. W. CARPENTER.

MONCTON.—Last evening the parsonage was the scene of an interesting gathering, the occasion being the celebration of our "cotton wedding." A large number of the members of the church and others of our friends were present. One pleasant feature of the evening was the music, Mr. Milton presiding at the organ, accompanied by violin and cornet, played by Mr.

Neilson and Mr. David Little, while others used to advantage their vocal powers. Another feature was the many and useful presents in dry goods, that were deposited on the table, cottons, dress-goods, napkins, tablecloths, &c., &c. Last but not least were the edibles, cakes on cakes, all kinds and descriptions, to which, of course, justice was done. This gathering, which reminded us so much of one two years ago, in which you Bro. Editor played an important part, broke up with the feeling that minister and people are one, and that there is after all a sunny side to a pastor's life.

G. F. CURRIE.

March 21st, 1891.

CANNING, AND HALL'S HARBOR, N. S.—Our union meetings in Canning closed during the first week in March, having lasted between eight and nine weeks. The result is between fifty and sixty new converts and a great quickening and increased earnestness among Christians generally. Last Sabbath, Mar. 15th, it was my privilege to bury fifteen persons with Christ in baptism, and in the evening to give the hand of fellowship to them and two others. This addition is a great encouragement to Canning church. The baptismal service was held in the Canard Baptist church. The Baptists of Canning were present with nine candidates for baptism. In the presence of over five hundred people twenty-four were baptized. The service was impressive. We hope to have still others coming forward. Praise the Lord!

March 6th, I began special services at Hall's Harbor. The roads and weather have been against us, but the meetings have been helpful. Rev. Joseph Cox spent last week with me there. He preached every night with great power. This week we hope for a break in the ranks of the unconverted. We trust God will give the increase. I wish hereby to thank the kind friends at the Harbor for a donation of \$20.00 on Feb. 18th, and the friends at Vernon Mines for another of \$10.50 on March 10th. A part of each is credited on salary.

The following are my appointments for April, May and June.

First Sabbath, Canning, 11.00 a. m., Avonport, 7.30 p. m.

Second Sabbath, Black Rock, 11.00 a. m., W. Hall's Harbor, 2.30 p. m., Canning, 7.30 p. m.

Third Sabbath, Canning, 11.00 a. m., Vernon Mines, 3.00 p. m., E. Hall's Harbor, 7.30 p. m.

Fourth Sabbath, W. Hall's Harbor, 11.00 a. m., Chipman Brook, 2.30 p. m., Black Rock, 7.30 p. m.

The friends interested would do well to clip and preserve these appointments.

On behalf of the Free Baptists of Canning, I hereby tender my thanks to the Canard Baptist church for the use of their baptistry last Sabbath.

GEO. A. DOWNEY.

Canning, N. S., Mar. 17, '91.

BEAVER HARBOR, CH. Co.—I have been holding special meetings in Beaver Harbor for over three weeks. God has blessed us. There have been large and attentive congregations, and the Holy Spirit has been shed abroad in many hearts. Those who had grown somewhat cold in the public worship of God have again paid their vows before the people; the ever faithful ones have been greatly strengthened and encouraged; others have risen to ask an interest in Christians' prayers and happy seasons of communion have been enjoyed. The conference meetings have been especially good, and the united church is praying for a revival. There is need of and work for a regular servant of God which the church has not at present. Bcs. Robinson and Hartley have preached twice since the regular minister left, on account of ill health. The Sunday-school is flourishing, controlled by the two Deacons and an earnest corps of teachers.

J. D. HARVEY.

BIRTHS, DEATHS AND MARRIAGES.—The report of Births, Deaths and Marriages for the past year in N. B. shows the following:

| | Births | Deaths | Marriages |
|-----------------|--------|--------|-----------|
| Albert, | 80 | 76 | 67 |
| Carleton, | 65 | 92 | 111 |
| Charlotte, | 124 | 124 | 154 |
| Gloucester, | 808 | 309 | 135 |
| Kent, | 640 | 311 | 102 |
| Kings, | 395 | 188 | 94 |
| Madawaska, | 452 | 200 | 81 |
| Northumberland, | 234 | 154 | 136 |
| Queens, | 59 | 49 | 51 |
| Restigouche, | 174 | 54 | 59 |
| Saint John, | 1017 | 1024 | 408 |
| Sunbury, | 2 | 39 | 20 |
| Victoria, | 155 | 58 | 31 |
| Westmorland, | 883 | 410 | 257 |
| York, | 129 | 92 | 171 |
| | 5185 | 3189 | 1777 |
| | 1888 | 1889 | 1890 |
| | 4153 | 6103 | 5185 |
| | 3028 | 3561 | 3180 |
| | 1802 | 2111 | 1877 |
| | 8938 | 11775 | 10242 |

CAUSES OF DEATH.

| | |
|----------------------|-----|
| Consumption, | 411 |
| Congestion of lungs, | 125 |
| Cholera Infantum, | 137 |
| Heart Disease, | 159 |
| La Grippe, | 144 |
| Old age, | 212 |
| Paralysis, | 116 |