

TERMS, NOTICES, &c

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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 sometimes 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, MAY 25th, 1892.

—THE CHURCH which neglects discipline lest some one of supposed importance may be offended, and trouble be thereby caused, will surely, sooner or later, find itself in a sea of trouble.

—WHENEVER there is a genuine revival there is an increase of interest in missions and other christian enterprises. And contributions increase. Where these fruits are not apparent there is reason to question the character of the revival.

—IF EACH FRIEND of foreign missions would by self-denial in his ordinary expenses for one week save what he could and send it to the Foreign mission treasury, there would be some rare surprises, and an abundance of funds for the work. Just try it.

—AT THE MAINE Methodist Episcopal Conference, Bishop Goodsell, addressing the young men who were being received on trial as candidates for the ministry, said these words which need to be remembered by every young man in every denomination who on this day is looking towards the ministry: "The ignorant man in our ministry is the doomed man."

ANTI-PROHIBITION PAPERS are very quick to note any failure of law or lack of enforcement in prohibition states. Perhaps the following story from Illinois may be consoling to them:

A new and elegant saloon was recently opened in Rockford, Ill., and the proprietor announced that he would introduce the English barmaid system. This so shocked and scandalized the decent people that a vigorous anti-licence campaign was inaugurated, which resulted in a majority of 432 on their side in a total vote of 3,986. Owing to a bad distribution of majories among the seven wards the council remains pro-licence and the barmaid abomination may yet be introduced. Saloons wax worse and worse, but one would think that for right-minded people they were already intolerable enough.

—ONE THING in which ministers and other leaders in christian work are doing more wisely than in earlier days is that they make more careful plans. Instead of making general appeals to their people to be willing to undertake religious work, they have come to recognize the necessity of pointing out clearly and definitely spheres into which their unused energies can be turned. Wherever this has been done, the results have been, in almost every case, of the most gratifying character, and prove that Christian people generally are ready enough to undertake work provided they are only shown how and in what channels their talents can be turned to some account.

—YOUNG PEOPLE in the schools and colleges should not allow themselves to be easily turned aside from completing the course of study. There may be difficulties in the way, and they may seem great, but they can be overcome and ought to be. The "Interior" says a wise and encouraging word on this point: "A boy who finishes his academic course doubles his chances for an honorable place in life. There lies upon our table the catalogue of an institution of the higher education, which has over three hundred undergraduates, whose senior class each year numbers from ten to twelve. This is the result of nothing more or less

than parental cruelty to youth. Boys and girls will get 'tired' of any course after the novelty of the life wears off; but one of the best lessons youth ever learns is to make a finish of what is begun. To be sure, a father now and then concludes that "it is of no use putting a \$2,000 education upon a two-dollar boy," but on the other hand, many a \$10,000 boy is suffered to drop out of a course intended to develop his abilities, and in consequence he goes through life intellectually halt and lame."

—CHARACTER and reputation, how often they are confounded! They are used as if synonymous. Reputation is on the surface—it is what men think of one. Character is something deeper—it is what one really is. Shakespeare said: "The richest blessing mortal time affords is spotless reputation." He did well to enforce the value of reputation but we think he put it a little too strongly. In a sense we are what men think us, as in this sense reputation is the richest blessing mortal time affords. Reputation is but a transient, passing shadow, it rises and falls with rise and fall of men's feelings and opinions but character is eternal. It is well to have a clear reputation, it is something infinitely more important to have a true manly character.

—PARTICLES of the flesh of St. Francis of Assisi; particles of the garments of St. Julia, the virgin martyr; earth and coffinwood from the grave of St. Teresa Alva, Spain; particles from the coat of St. Joseph; a part of the coffin of St. Margaret Mary of Alaconque, France, the founder of the Order of Devotion to the Sacred Heart of Jesus; particles from the urn of St. Alysius Genazzani; particles from the grave of Virgin Mary; a small statuette of St. Teresa, made from the earth of her grave; piece of stone from the tomb of Christ; portions from the crib in which Christ was placed in the stable at Bethlehem; part of garments worn by St. Alfonso Signara."

This is a list of the relics used by Catholic priests in New York, by the use of which wonderful miracles are alleged to have been performed. Without a smile and with a very long face the priest in charge informs the public that he has "proofs of the authenticity of these relics in documents yellow with age signed by Roman Cardinals." How laughable this all seems in the light of the superstition dispelling beams of the 19th century civilization. One can hardly believe that at this age of the world anyone could be found stupid enough to believe such palpable nonsense. The very idea that sudden cures can be made by relics or that the Pope's blessing or curse could have any possible effect is too absurd to dwell upon.

—OTTAWA deparches says that a few days ago a deputation of Methodist Senators and M. Ps. waited on Premier Abbott, requesting a government grant in aid of the mission houses and schools carried on by the Methodist church in Manitoba, the Northwest Territories and British Columbia. No definite answer was given to the request. Why should the Methodist or any other church receive government aid?

—WHEREVER the power of Rome is dominant there is persecution. Instances are not very common now because the Romish Church is losing ground, but the spirit that brought to devilish perfection the inquisition, still permeates the disciples of the pope and all that is wanting is the opportunity to persecute. For instance—The Union Signal reports the stoning of Mrs. Mary Clement Leavitt at Pernambuco, Brazil, by Romish students, and says: "Fortunately Mrs. Leavitt was not seriously hurt, and will continue her journey into other portions of Brazil with the same dauntless spirit that has characterized her wonderful eight years' mission."

PREMIER DR. BOUCHERVILLE of Quebec deserves the applause of all good men for causing the bar in the Quebec legislative buildings to be dispensed with. It is a big step in advance to accomplish this sort of thing in Quebec. There is no question but that this step will have a tendency toward better legislation for Quebec than that province ever had before. The very fact of its removal is a proof that already she is getting better legislation than previously.

—AMONG the religious advertisements in the Tribune is this one: "The 5th day of March is anticipatively the anniversary day of the future second advent of Christ, four years hence, on Thursday March 5, 1896, about the ninth hour, by Jerusalem time, which is twenty one minutes to one o'clock noon in London. This will be the first stage of Christ's advent 'in the air' to raise deceased saints from their graves, and to translate one hundred and forty-four thousand watchful, living Christians to the heavens without dying." Twenty lines of prooftexts are added.

There is nothing very startling in the above. We are getting used to that sort of thing now. The man that

writes such stuff approaches very near to being daft. One would think that after so many failures these learned seers would give over prophesying, yet every little while another prophet, a little wiser than his predecessor, appears. Our Saviour said—"Of that day and of that hour knoweth no man," and we are prepared to accept that.

The District Meetings.

Announcement of the District Meetings for 1892 is made on the next page. The first of the series—the meeting of the Second District—will be held in little more than three weeks from this date.

As we have had occasion to say, in substance, in previous years, the District Meetings are an important part of the denominational organization, more important, perhaps, than is generally understood.

We have known sessions which were the merest routine, and in which some members seemed anxious to get through with even that in the most hurried manner. To hear such reports as are at hand, to elect officers and appoint delegates to Conference is only a part, and not by any means the largest or most important part, of the work that should be done by a District Meeting. The reports heard need to be carefully examined, with a view to apply remedy to defects in church organization and life and efforts, so far as possible. Churches that, for any reason, have failed to report should have attention, to ascertain why they have not reported and to give them such help as they may appear to need. A District Meeting fails in its duty, we think, when it does not look after the weak and hurt and discouraged churches in its membership, quite as much as a pastor fails who does not diligently and tenderly care for the sick and distressed of his flock.

Reports need to be examined carefully to ascertain what the churches are doing, not only in promoting religious life locally, but in support of the general enterprises of the denomination—Home and Foreign Missions, Education, &c. &c. There has, we fear, been great lack on the part of many churches this year in contributions to the treasurers of the Mission Boards, to the embarrassment of the work in hand. This and other things of the same kind may very properly engage the attention of the District Meetings, and steps be taken to bring about an improvement.

If the District Meetings would give more consideration to the questions which properly belong to them in their close relation to the churches, General Conference would be spared the necessity of dealing with some things which often come before it, and could devote more time to the consideration of questions of a more general character.

Sabbath Schools are asking to have a larger place in the thought of the District Meetings. Some years they have little or no consideration. This, we think, is a serious mistake. There is no branch of the church's work more important and none to which a District Meeting may more profitably for the cause give close and patient attention.

Temperance in the churches, either by organized societies or otherwise, may also receive attention. There is a growing feeling that there is need of a revival of the old time total abstinence work. In early years our churches were active in this, and brethren were delegated to organize temperance societies throughout the denomination. The temperance agitation has taken on new forms since then, but the old pledge idea has remained an essential feature of the work throughout. The District Meetings could very properly, and with good effect, deal with this question.

Much of the success of the meetings depends upon the devotional spirit that marks them. There is sometimes danger that in the hurry of business too little attention is given to meetings for worship—prayer, prayer meetings, and meetings for christian testimony. Free Baptists can never afford to shelve, or push into a subordinate place, the purely devotional services. To "worship God in spirit and in truth," to give all the people an opportunity for such worship, and to cultivate and extend such worship, they came into existence as a body. And nothing must be allowed to be the occasion of its neglect. To do church business, or any other proper business, carefully and well is not incompatible with true spiritual worship. Indeed the cultivation of spirituality, in the use of the established means, is promotive of both ability and disposition to do church business with care and faithfulness. Let the District Meetings make ample provision for worship—the expression and cultivation of the spirit of true devotion to God. Let there be much preaching, praying, singing and testimony, and the Lord will be with His people in their assemblies, enabling them to do their work well, while they rejoice in His love and His gracious help.

The Religious Census.

The census Bulletin which deals with the religions of the people of Canada has just been issued. The Bulletin has not come to hand at this writing. We have seen only the telegraphic summary, which says:—The total increase of population accounted for in the statement of religious denominations is 475,701. Of this increase 198,488 was among Roman Catholics; 104,488 Methodists; 79,034 Presbyterians; 66,692 Church of England; 17,629 Lutherans; 7,224 Baptists; and 2,151 others.

The Catholic church has increased by 121,251 in Quebec; Anglican church by 6,118; Presbyterians by 2,314; and Methodists by 517. Nova Scotia shows an excess in growth of Catholics as indeed do the other eastern provinces.

The Presbyterians have increased most in Manitoba with the Methodists, Anglicans, Roman Catholics and Baptists in the order named; while in British Columbia the Anglican church has led.

The Episcopal church has decreased in New Brunswick and P. E. Island but has remarkably increased in British Columbia. The Presbyterians have lost in the eastern provinces to gain in Manitoba. The percentages of religions are:—

| | Per Cent. |
|----------------------|-----------|
| Roman Catholics..... | 43.37 |
| Methodists..... | 17.90 |
| Presbyterians..... | 14.98 |
| Anglican church..... | 13.13 |
| Baptists..... | 6.32 |
| Others..... | 4.63 |

The following statement shows the strength of the principal religious bodies in 1881 and 1891:

| | 1881. | 1891. |
|-------------------------|-----------|-----------|
| Catholics..... | 1,990,465 | 1,791,982 |
| Methodists..... | 847,489 | 742,371 |
| Presbyterians..... | 736,490 | 674,145 |
| Church of England..... | 644,196 | 574,818 |
| Baptists..... | 303,749 | 296,535 |
| Lutherans..... | 63,979 | 46,350 |
| Adventists..... | 6,355 | 7,211 |
| Brethren..... | 11,639 | 8,841 |
| Congregationalists..... | 28,115 | 26,900 |
| Disciples..... | 12,703 | 20,192 |
| Jews..... | 6,411 | 2,393 |
| Pagans..... | 26,709 | 4,473 |
| Protestants..... | 12,216 | 6,519 |
| Quakers..... | 4,638 | 6,553 |
| Unitarians..... | 1,772 | 2,136 |
| Universalists..... | 3,196 | 4,117 |

We presume that, in the foregoing summary, Free Baptists are included under the general head, Baptists, though in the detailed returns they, of course, have separate mention.

When the Bulletin comes to hand a more careful examination can be made. Already, though, there are expressions by representatives of several denominations about the correctness of the returns.

Professor Drummond on Foreign Missions.

At a meeting of Edinburgh students to hear an address on missions, Professor Drummond gave what he called his personal testimony as regards foreign missions. There had been a time in his life, he said, when he had been inclined to sneer at foreign mission work, and to regard the foreign missionary as a somewhat small man, doing a narrow work. That opinion of his had entirely changed. He now looked upon the missionary as one of the biggest men in the world. And what had caused his change of opinion was this. He now no longer regarded the missionary as a man sent out to save a number of souls, more or less, and send them off to heaven. Missionary enterprise now meant for him the evolution of the nations, their development in truth, purity, political honor, civilization. If he had his life to live over again, Professor Drummond went on to say, he thought he would be a missionary. There were various sublimar reasons, even, which made the life a tempting one. The man who became a missionary had far more chance of saving his own soul. Let a man settle down, say, as a doctor in a Scotch village. The temptation would be upon him to cut out the other doctors, to pile up money, and he would tend to become a narrow and worldly soul.

Now, by a single plunge into missionary life, a man would escape all such temptations. It was much more difficult, he thought, to be a Christian in Edinburgh than to be a missionary in Africa, to live a high life at home than abroad. In conclusion, Professor Drummond addressed himself to those who thought they were too great "swells" to become foreign missionaries. He quoted what a native of Japan had said to him, "Send us out one ten-thousand dollar man rather than ten one-thousand dollar men." They wanted the brilliant men of their universities, to become foreign missionaries. The missionary was no longer a man who stood under an umbrella, with a Bible under his arm, and preached the Gospel all day long. He must be able to translate the Scriptures; he must contribute to the science of ethnology; he must be a man of culture. As regards those who thought they had not theology enough he declared that the missionary needed but little theology—no more than a girl would teach to her Sunday-school

class; or a father would tell to his children gathered round him at the fireside on a Sunday evening. At the same time, he added significantly, that the time was coming when the missionaries in some fields, for example in China and Japan, would have to be theologians.

India Letter.

Dear INTELLIGENCER:—It seems such a long time since I wrote you, but many times in my long journeys over this broad land have I thought of my Canadian friends, particularly those who stood by me so faithfully in New Brunswick during my first term of service in India. How many of the friends of those days have passed away! I read your pages with interest from week to week and seldom do I fail of seeing some name that takes me back to 1864. (Is it possible that 28 years have passed since I first met the Free Baptist Conference of N. B. at Fredericton?) and the pleasant July days, when it was my privilege to plead for my own dear India in some of your churches. As I'm hearing of one and another of your faithful toilers falling at his post, I'm freshly reminded of our blessed Saviour's now, "Be ye also ready."

Our Sunday School Mission moves on. Churches and missionaries of all names are coming into this concerted effort for reaching the children and youth of this land. Our toilers are coming to see in it a real and promising missionary agency, and now that the doors are so open and inviting on every side for reaching the children, we cannot but feel that God's hand is leading us on. More calls than we can answer are coming in from Hindus and even Mohammedans asking for Sunday Schools for their children.

I am working now in South India, on the Madras Presidency. Here, the Gospel has been preached longer than in Bengal and North India and there is a larger percentage of Christians. The Bible Society has worked this territory thoroughly and with fine success. The native churches have made a fair start towards independence and not a few of her members hold posts of honor and distinction under government and in private professional life. English is more general here than in any other part of this land, and I am surprised to find school boys and even coolies speaking it freely, if not always correctly. The other day a friend was telling me of an amusing incident illustrating it thus. He said that a gentleman who had been in India but a year, employed a coolie to do some work in his garden. Having begun the study of Tamil, he undertook to explain, as best he could in this language, to the coolie what he wished done. Several times, during the day, he went out and as best he could, in Tamil, explained matters to this native laborer. At night-fall, he paid him what he supposed was a fair day's wages, when this coolie turned upon him in easy colloquial English complaining of the low pay and demanding more. No wonder the Englishman felt "taken down," and the remainder of the brisk conversation, it is said, was conducted in his own mother tongue.

In point of Sunday Schools the Madras Presidency has made a good start, though it is not abreast of Upper India in its Sunday Schools for Hindu and Mohammedan pupils. I visited a beautiful school in Madras the other Sunday for Hindu girls. It was one of several opened by Mrs. Banboo, of the Free Church of Scotland Missions, a diligent worker whose early death is sincerely mourned by many. In this school, were over a hundred bright girls from Hindu families. It was cheering to hear them sing our christian hymns, and recite Bible verses. Their ready answers to questions on the life and work of Christ were striking and significant. We try to reach the girls of this dark land, and it is wonderful how the old barriers have broken away and how now our workers find the Hindu homes accessible and these daughters of caste people eager to attend our Sunday Schools. If we can teach the millions of girls in India, the wives and mothers of the next generation will be wiser and better.

We are reminded very often how travellers visiting India fancy that they can rush about in our tropical sunshine as at home, and have to pay the penalty. A sad case has just fallen under my notice. A Yorkshire gentleman has been making the tour of India with his daughter. I met them at the anniversary of the Bible Society in Madras a month ago. He told me that he was leaving that night for South India and hoped to visit some missionary stations. The Daily Post of this city in its evening edition of the 13th inst. says: "We are pained to hear of the sudden death of Mr. Briggs, at sea, between Tuticorin and Colombo, on Saturday, the 19th ult., from the effects of sunstroke. Mr. Briggs was a wealthy English merchant, and with

his daughter was making a tour of the world. He was a somewhat elderly man apparently in perfect health. He spent the 16th in Madras, and at noon he drove out to Pasunrali, to visit the Institution, and returned to Madras in the hottest part of the day. Fear was expressed that he might suffer from the heat, but he seemed to regard the matter as of small concern, and intimated that Europeans in India were needlessly careful about exposure to the sun. His death is therefore a lesson to those who are slow to take advice from people of experience, who have spent many years under a tropical sun and know its power."

This time, as never before, I am impressed with our rapidly growing travelling facilities in this country. Last year, I travelled more than fourteen thousand miles in India, and have nothing but praise for our excellent railways. Our trains are slow, to be sure, for we have not the responsible men yet, as a trained railway man said the other day, for rapid transit with safety. These trains however are by no means slower than some I've seen in Canada, which were so accommodated as to stop when a man was seen to be walking fast towards the track. Our fastest mail train, between Bombay and Calcutta, which brings us our home letters once a week, makes less than twenty five miles an hour on an average. The Bombay and Baroda trains are faster, but as yet, we have nothing to compare with speed in England or America. In point of fares, we have the advantage however. Our second class carriages, (third class is packed with natives, though on some trains there is a separate compartment for Europeans), are more comfortable than the ordinary first class cars in America, not the Pullman or Wagner cars. The almost uniform rate in these second class carriages all over India, is half an anna a mile, and a half cents at par; but with silver, as it is now, about a cent a mile. The first class is double this rate, but is rarely patronized by missionaries. We have much to be thankful for in our railways and how they have increased since I came to India in 1865. New lines are being opened continually and so the way prepared for the messengers of salvation.

Words can never tell how eagerly I've been watching the papers for some tokens of cheer, regarding Mr. Boyer's successor. Can it be that all N. B. and N. S. Free Baptists cannot find a man for this vacant post? Can it be that in all your churches there is not one young man ready to take up this great work at Balasore? It may be that God permitted this death of your first man sent to the destitute heathen of this pagan land, for the sake of testing the faith and fidelity of the home churches. I shall not give it up, but shall keep on praying that some son of New Brunswick or Nova Scotia may answer with hearty emphasis, "Here am I, send me." Somebody is losing a golden opportunity by this delay. Some young man I'm quite sure, is missing the opportunity of a life time for usefulness in the vineyard. Are the churches crying out to God, asking Him to choose and send some one to fill the vacant place on that dear Orissa coast? Mrs. Boyer holds on like a heroine and is doing all a woman can to keep up the work, that dropped from hands now at rest. As I looked on that plain grave, unmarked like native graves around it, my heart went out again in earnest prayer for a N. B. man to fill this breach in the front line of our Orissa force.

J. L. PHILLIPS.

Bangalore, India,

April 15th, 1892.

Denominational News.

MISSIONARY CONCERT.—A very interesting F. M. entertainment was given at the Temple F. B. church, Barrington, N. S. May 6th, consisting of dialogues by the children, readings, a catechism on India prepared for the occasion, and several fine pieces of music by the Church choir. Offerings amounting to three dollars were made. We believe such occasional entertainments with none other than local talent, never omitting the children, are grand educational instruments and pave the way for the annual collections. Miss Maggie Hopkins assisted the pastor in making and carrying out the programme.

E. C.

REV. WM. DOWNEY returned, last Friday, from his visit to Nova Scotia.

He is somewhat improved in health, but is not able to resume his labours yet, and probably will not do so work this summer.

LAST SUNDAY afternoon 15th inst. Rev. John McKenzie, while driving to Kara, Kings county, met with a painful accident. His horse took fright, upset the carriage and threw Mr. McKenzie out. The rev. gentleman had his ankle sprained and may be confined to his house for some time. The Globe