

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, AUG. 31st. 1892.

—BY HIS heroic efforts to check vice in New York and his fearless exposure of the duplicity of the municipal officers of that city Rev. Dr. Parkhurst has endeared himself to lovers of strong men and good all the world over. He is a man strong for good, and because he is such his admirers will be the more sorry to believe that he made the following utterance attributed to him by the Pittsburg times:

In criticizing Dr. Rainsford's proposal that the churches should manage the saloons, he is reported to have said: "I do not think the churches should have anything to do with the liquor business, but if we could have something like the German beer garden I would be in favor of it. Light wines and pure beer could be sold and there could be music, and some forms of entertainment. The plan works well there and I do not see why it would not here. There should be something elevating and attractive about the place. Drinking should be an accident, one of the accompaniments, so to speak."

If the Doctor used these words he certainly has no conception of the enormity of the scourge against which he has daringly waged war. Long years ago "the beer and wine cure" idea was abandoned as worse than useless. Let us hope that this courageous man has been wrongly reported or that he will speedily unlearn this error. His whole influence is needed altogether on the right side.

—WHETHER it is better to devote a week occasionally to self-denial for the sake of Christ's cause, as has been frequently done by the Salvation Army, or to every day practice true Christian self-denial may be a question in many minds. It may be argued, and with force, that every day's self-denial makes possible seasons of special self-denial for specific purposes. The Salvation Army has frequently replenished its treasury by weeks of self-denial on the part of its members. And other bodies of Christians have followed the example of the Army with excellent results. Last year the Methodist Episcopal church of the United States raised a large amount for its mission work in this very way. And now it is proposed to devote a week in next month to special self-denial for Home and Foreign Mission work. Many thousands of dollars will be contributed, and the people contributing will, doubtless, be blessed in their doing. If there were more of self-denying life, for Jesus sake, there would surely be a truer, sweeter spiritual life, and no lack of means to forward Christ's Kingdom.

—ARCHBISHOP VAUGHAN, who succeeds Cardinal Manning at Westminster made a speech at his "enthronement" as the conclusion of which he made the following extraordinary utterance:

"And, finally, I commend you, one and all, beloved priests and people, to blessed Peter, the ancient patron of the Sovereigns of England and of the whole English race, that he may be with you in the work which he expects at your hands; to St. Joseph, the head of the Holy Family, that he may teach you on all occasions, whether of sorrow or prosperity, to 'take the Child and His Mother,' and never to separate them; to the most glorious Virgin Mary, the Queen of the Apostles, the

refuge of sinners, that she may look down with pity on her downy, and once of her Son Jesus, in the faith and love world."

As we read of this we involuntarily rub our eyes to see if perchance we sleep and some of the utterance of days, a baby priest in the far, by-gone age, of polytheism. No! We are awake, and the archbishop made that speech in England and this is the 19th century and we pretend to be civilized! Are we going backward?

—THE PRESBYTERIAN General Assembly recently in session at Pittsburg was most emphatic and pointed in its condemnation of the liquor traffic. The resolution passed was plain and was pressed home for every man's careful consideration. It was as follows:

"To escape complicity in that collection of crimes known as the liquor traffic, total abstinence is the duty of the individual; the use of his political influence and his vote in favor of prohibition is the duty of the citizen; the enacting of prohibition is the duty of the Legislature, and the refusal of all licenses to sell intoxicating liquor when the law makes such licensing discretionary and resignation from office when the law makes it mandatory, is the duty of every Judge or other officer appointed to issue licenses."

—AS LONG AS the liquor traffic exists it will continue to retard the growth and advance of civilization. In the opening up of heathen countries to the light of truth this curse is rendering of no avail the good done. George Augusta Sala, the celebrated journalist writing in the "Spectator" has this to say of the effect of "modern civilization" upon the Holy Land: "While Bedouin robbers are becoming policemen, and crops and travelers are comparatively safe, saloons have been multiplied in Nazareth seventeen times in eleven years, and this and kindred vandalisms of civilization are spreading abroad over the sacred places. 'Can any good thing come out of Nazareth?' is likely to become more of a proverb than ever."

Is it not pretty nearly time civilization ceased to carry such an uncivilizing influence along with it? And as long as the traffic exists it will not cease to go everywhere in advancement's train. Wipe it out!

—THE "Presbyterian" writes the fact that a Protestant has a monopoly in the manufacture of the robes with which the Roman prelates delight to deck their persons. The secret of making the red colour peculiar to the garments of Cardinals has been kept for over one hundred and fifty years by a Belgian firm. Papists have made large offers for the secret, but the keen merchant prefers to hold it and keep on demanding fancy prices for the apparel he alone can prepare. It is a wonder that popery does not come along at this crisis, with a miracle. The arm of St. Ann or some other such relic would stand in good stead now. It would be but a small task for such miracle manufacturers to discover this secret.

The editor regrets, for his own sake, that he will not be able to be present this year. It is a real deprivation. The INTELLIGENCER will be represented, though, and it is desired and hoped that many will avail themselves of the opportunity to renew subscriptions, and that others will begin to be regular readers of the denominational paper.

Nova Scotia Conference.

Next week our brethren in Nova Scotia will assemble in Annual Conference. Argyle, the place of meeting, has on more than one occasion, had experience in entertaining the Conference, and therefore knows how to do the christian service it has undertaken—and will do it well.

It is hoped that there will be a full attendance of ministers and representatives of all the churches. Some of them may have long distances to travel but the time and money expended in going to Conference will be well spent; they will themselves be blest, and will cheer and strengthen their brethren from other parts of the field.

The New Brunswick Conference will be represented by Rev. G. W. Foster, as corresponding delegate. It will be, we think, his first visit to Nova Scotia. That he will enjoy the association with Nova Scotia brethren we are sure; and that they will enjoy his presence and words of fraternal love and encouragement is equally certain. We have heard at least one other New Brunswick minister speak of going to the Conference. He and any others who go may be sure of a hearty welcome.

In conversation with one of the ministers of the Nova Scotia Conference, two or three weeks ago, he said he thought the year had been one of, at least, average activity and success. We hope the reports may show much good done.

The Nova Scotia annual sessions have usually been seasons of spiritual refreshing. Last year, as we remember it, was a time of much christian fellowship, and the quickening and comforting presence of the Holy Spirit being manifest. We join our prayer with the many prayers which, doubtless, are being offered, that the session of this year may be in the largest degree, not only enjoyable to those present but helpful to the cause in Argyle and throughout the whole field.

Ministers and Public Offenders

The question whether or not the pulpit should be used for the denunciation of public officers who lower and debase their offices is one that has been many times discussed. Lately a clergyman, writing in the "Christian Standard," makes some strong statements against putting the pulpit to that use. His strongest argument is this "Christianity is pre-eminently a matter of Charity." This, which for the time we will call an argument does not sound entirely new. Every time a minister or any other man feels inclined to pander to evil and not use his every influence to drive it out, the word charity rises to his lips and with that word he soothes the conscience that strives to make him stand firm for right no matter how powerful or influential the offender may be. It is using the word Charity in altogether a wrong sense. If evil exists and is not to be allowed to continue doing its deadly work, and by its very existence educate the young to worse evils some one must step in and take up the fight for purity and right. It is the same whether that evil exist in public official or in unknown private individual.

Who is more eminently fitted to combat evil than the preacher of Christ's Gospel? What place is so sanctified by its sanctity is not increased by the fact that from it went forth words of terror to evil and evil doers. So the christian pulpit is essentially the place whence should come words red hot against the public men whose deeds demand their relegation to private life. Christ himself did not hesitate to drive the sacrilegious traders from the Temple; why should the christian minister hesitate to-day.

This charity so called is in many cases a balm to soothe an outraged moral feeling. If any great wrong is attacked and the wrong does not exempted from denunciation some one is found to say "oh be charitable! attack and drive out the wrong itself but spare the author of the sin." It is impossible to separate the evil from the evil doer the effect from the cause. The preachers of the Gospel should not only be the chief men to commend right but also to condemn wrong. Carlisle says "The chief of men is he who stands in the van of men! fronting the peril which frightens back all others which if it be not vanquished will devour the others." If God's servants do not condemn wrong in public who will? They will, unhindered, continue to corrupt the office and the community, the christian ministers duty in this respect could not be clearer.

This so-called charity would find hearty commendation from every law breaker in the land. The Christian Standard says in reference to the letter it publishes.

"The scalawag municipal official whom he meant to defend, and all the gamblers and toughs of his city would say a profane amen to it all. We recently heard a brother minister in one of our conventions stoutly objecting to the introduction of a temperance resolution on the alleged ground that it was foreign to the character and purposes of such a convention. His argument (by courtesy) seemed to be that inasmuch as temperance had got to be a political question it should be banished from the domain of religion. There was a show of plausibility in it, and the brother, no doubt, was sincere in his position, but if he had only happened to think that all the rummies and rowdies, all the bummers and barkeepers of the State would have applauded it, surely it would have given him pause. It is a discouraging thing for the friends of righteousness to thus give aid and comfort to its enemies. One should make himself doubly sure that his position is correct logically and theologically, and when he has done that should remind himself that although this thing is lawful for me it is not expedient."

Booth's Rescue Scheme.

General Booth's scheme of rescuing the idle and degraded population of his own land and shipping them to a colony in Australia, is just now occupying a good deal of attention in English periodicals. The General has been the subject of very much adverse criticism, but it is claimed that he spent the \$30,000 obtained from the sale of his "Darkest England" in helping along the work. Those who know say that the results already secured are sufficient to justify those who have contributed to it and that when time has permitted the colony to be fully organized great results must follow. There can be no question now, in the minds of just men, but that Gen. Booth is a large hearted as well as a broad minded man.

He is doing a work in England the like of which has not been known since Wesley's time. Men such as he is have in all ages been obliged to meet much hostile criticism, but their good works have gone on and so will Booth's. There may be much, in his methods, that is peculiar; much that does not commend itself even to those who see in him a grand, good man, but those methods are his own way of accomplishing tremendous good and with his spirit he cannot fail. The "Fortnightly" a leading English paper has this to say of the opposition to his great reform.

"If by wild and reckless speculation the credit of the country is shaken to the roots, and tens of thousands of ruined homes and mutilated lives are the result, pity is felt for the speculators. But if a man like General Booth, mainly from the pence of the poor of all nations, collects a revenue of £750,000 a year, the whole of which is subject to rigid audit and is laid out in good work, if he so electrifies with compassion eleven thousand men and women that they and he live the life of self-renunciation, and lead hundreds of thousands in the same path; if he and his eleven thousand officers are on the side of law and order, adverse to a godless and predatory socialism; if they are animated with love for their country, loyalty to the British flag, and affection for the British crown, such a man is vituperated in English clubs and the English press in language appropriate to a sensual, dishonest, sanctimonious, avaricious and hypocritical scoundrel."

The Law That Worketh In Us.

(ACTS, 4: 20.)

Motion is the life of the lifeless. Dead matter assumes the functions of living, active organisms. The wind blows where it listeth. We hear it, we feel. The brook meanders thro' the valley in a purring stream, we see it move, we listen to its song, and we feel its pressure. But the power is behind the manifestation. There is an occult cause for the wind, and the tide in the rivulet.

But a step higher. A seed is cast into the earth. The material earth is dead, but an organism is in the seed. The seed germinates. Why? does the friendly earth give it life? No! it has none to give. It is only a nursing mother, and a means by which an embryonic organism is fanned into life and action. The seed under such circumstances cannot but germinate and grow, showing first the blade then the ear, then the full corn in the ear.

It is springtime. The birds appear in the trees, and sing their sweet songs. They build their nests. Do they reason as to the use or need of nests? "I trow not," but they build on, each bird on his own plan, for it "cannot but" do so. It is the promptings of mysterious instinct. When the nest is finished its utility dawns on the builder, and it becomes the home of a new brood.

The honey-bee shapes her comb in strictly mathematical lines, and fills its cells with honey, never thinking that there is to be a winter following the bright summer. No! no bee's thought ever soared to the idea of a future winter with flowerless fields, and naked trees. Her instinct tells her to gather honey. That is the one and engrossing thought, her one grand desire. She "cannot but" be about her business.

And as we go up in the scale of animated beings, we find that each and every one is actuated by a living, undying instinct that prompts it to do thus and so, because from its very nature it can but do the things that its every day prompting dictates.

We now reach up to man. He only of earth has a duality of being material and immaterial, body and spirit, each having its own bias. Paul thus expresses the trend, and defines it: "To be carnally minded is death, but to be spiritually minded is life and peace." The natural man is at enmity with God. The redeemed justified by faith thro' our Lord Jesus Christ, has peace with God as a natural consequence.

The lesson is that as in the lower animals there is a law that works mightily in their members, and prompts to a certain time of action, so it is with man. To the unrenewed or natural man the promptings are evil as readily as the instincts of the inferior animated life. Have you seen a corrupt tree bring forth good fruit? no! never. To those who are the renewed, the transformed, the desires are strongly spiritual, they are inspired by no hidden or unknown force, but by the Spirit of Christ, to do right, and they "cannot but" "do the things they have seen and heard."

"The good tree brings forth good fruit."

Young man "suffer a word of exhortation." You are an actor in the great drama of life. You are either a friend of Christ or an enemy. I put it no stronger than I am warranted in God's word. It is your opportunity and privilege of being a child of God. To reach heaven and participate in its joys, you must be pure on earth. To be pure you must be Christlike. "Except a man be born from above he cannot see the kingdom of heaven," marvel not, you must be born anew. Remember

that, that little Greek word *must* is one of the strongest in the language.

Peter and John could not but speak the things they had seen and heard. Why? because they were filled with the Holy Ghost, and thus out of the abundance of the heart spoke as the Spirit gave them utterance. And so you, young man, if you are a child of God must and will do His will, do His work, speak and testify in His name, for you also "cannot but" do the things you have seen and heard.

The duty and privilege of working for Christ become the highest enjoyment of our lives, and no pleasure is so great as that of doing good. Prove it, my young friend, by entering at once into the service of Christ. Then you "cannot but" be full of joy.

W. C.

Letter From Mrs. Boyer in India.

DEAR BRO. McLEOD.—Body and mind are both almost too tired to write the story I have to tell you, but unless I write it, it must go untold. The first week in July, Bro. and Sister Ager came to Balasore for a little change and to make me a visit. One of the first things I asked was if they would look after the boys and Rilla and let me visit the work at Singla and Ujarda. I had not been able to go there since the first of the year. They consented so Bessie and I left in a native bullock cart one night and got there the next afternoon. I spent one day at Singla. Suka, Bessie's wife, and I visited the village with pictures and Bessie drew a large crowd. It was the day of the agawath car festival and they were actually so astonished at the sight of a white child that they left off pulling the car and ran to look at her.

We walked the four miles across the rice fields and ploughed ground to Ujarda. Dannie, as you know, lives there now and he made it very comfortable for me, I occupied a little room off the school-house. The school has begun, there are two teachers and over thirty children. During the three days I was there we visited many of the houses in the village and also the three landowners of the place to try and get them to make some concessions for the new converts. It has not been the custom of the barber and washerman to work for these people on account of their low caste but it is customary for them to work for christians. This and other subjects had to be considered.

The landowners live at long distances from Ujarda and long distances apart but as I walked miles over the fields to their houses and was but little tired I felt thankful to God for the strength gained in my girlhood on the farm in N. B. I just want to say here, mothers let your girls romp and play, let them climb trees and emulate their brothers if they wish. They will be laying the foundation for a strong, healthy womanhood.

The people at Ujarda are very poor. I found I had to help their bodies before I could reach their souls. Dannie is a real treasure here. He has the christians at his house every night for prayers and religious teaching. Not one of them can read, but they are in earnest and truly converted. Dannie's wife, a quiet modest little woman, has commenced going about the village and teaching the women. She also has established a little prayer-meeting. The converts are just learning to pray. It gladdened my heart to hear their attempts. One woman said, "Oh Lord I don't know how to pray, teach me Oh Lord, Oh Lord;" and I do not doubt the Lord heard it though that was all she said. Beside Dannie's wife another woman from Balasore who married one of the converts, goes about to talk with the women and to sing hymns to them. Thus there are three women employed at christian work in Singla and Ujarda. I laid out a course of Bible study for them and started for home Friday night. We drove in part way by moonlight and stopped for the night 16 miles from home. The next morning a messenger came with a note from Mrs. Ager saying Rilla was ill with fever and that I had better hurry home, I found my little one had again been attacked with malarial fever to which she is especially subject. She did not improve and Dr. Nellie Phillips ordered me to take her to Calcutta. The only boat left in half an hour. I hastily threw some clothes into a trunk made over charge to my head servant and most trust worthy boy and got to the wharf just as the boat was steaming out. Providence must have been steering for the boat instead of going straight out ran on the bank. We got in a small boat and on board not one minute too soon.

We reached Calcutta in a pouring rain, Baby's fever had not left and I was alone and a stranger, God sent His angel in the shape of one of His servants to meet me, and direct me safely to Eden Hospital.

At first Rilla's fever seemed a little less for the change but it never left and after a little seemed to increase. At last there came a day when she was so much worse that hope died within me. I could only say, Lord a bruised reed thou wilt not break, and I cried and prayed there alone over my blue-eyed baby with a heart almost broken. The place was full of patients. It was rainy and cheerless and I was alone as far as human sympathy was concerned. The Dr. came and saw my distress. He examined her carefully and said "You must take her away to the hills immediately she can't get well here." To the hills I was ready to go but I had nothing but the thinnest clothing with me, I sent for a christian lady to come and help me. She came and said, "Before you undertake that long journey up the hills this rainy weather with that sick child I should advise you to see another doctor. Come home with me and I will call the best child's physician in Calcutta and ask his advice." I went with her and the result is that to-day baby is able to play about though her fever has not left entirely. I ventured to ask the doctor when I might return home and told him I had 37 boys there. He absolutely forbade Rilla going back till the cold season set in and said that even then she ought not to remain in this country. I felt when I heard that as if life and hope were leaving me. I felt like getting down and pleading with my Father that that cup might pass from me. I want you all to pray too that Rilla's health may be preserved so that I may stay here at least till ten years are up. I love my work, I love the work my husband left me. It seems to me as if I am just beginning to understand the natives and get where I can help them. I don't want to leave my thirty-seven boys but I want to be ready to do His will. For the present I expect to take the children part way up the hills where the climate is not too cold. Bro. and Sister Ager are coming from Bhudruk to take care of the boys. In the middle of Sept. they will go to the hills and take Rilla with them and I will return to my work. That will give baby nearly three months of cold to prepare for another hot season.

I know it will be impossible for most people to understand my strong desire to stay here. But I do love my boys I know their weaknesses and I feel as if I could not make my boys over to another mother. I have strong faith in prayer. Pray for us.

C. I. BOYER.

Calcutta, 23rd July, '92.

Mission News and Notes.

According to Jewish Intelligence, 135 Prussian Christians have apostatized to Judaism and 2,101 Jews have been converted to Christianity since 1875.

The Soudan stretches across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000.

The North African Mission has opened work in lower Egypt by sending thither recently five missionaries, two are men. In this portion of the Nile is found a population, of 4,500,000, mostly Mohammedan.

Colonel George R. Clark died at Morgan Park, Ill., June 21st, aged eighty-six. He was the founder of the Pacific Garden Mission, which was established in Chicago in 1877. "It is likely," says the *Northwestern*, "that 50,000 souls have experienced spiritual change in the Pacific Garden Mission in the last fifteen years."

One hundred years ago converts to Christianity in heathen lands did not exceed 300. Now communicants and adherents number 3,000,000.

Miss Mary Pierson Eddy, the daughter of Rev. William Eddy, the Syrian missionary, has resolved to return to Syria, where she was born, to devote herself to the little children of the country, and to use all precautionary measures to save their eyes from the diseases brought about by the climate. She is now studying medicine, and fitting herself to be an eye and ear specialist. The well-known oculist Dr. Knapp, is her instructor, and she will be fitted to begin her work at the mission after another year's study.

A number of Mohammedans were baptized at Poona. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English consul at Jeddah. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. He has about him, in Poona, 300 disciples whom he is seeking to bring to Christ.

Sir Charles Elliot, Lieut. Governor of Bengal, has just made an important speech on the subject of missions. Among other things, he said: "The subject of the increase in the number of Christian converts during the last ten years as shown by the census of 1891, has been a good deal on my mind. I saw an announcement in the Pioneer that the number of Christians in the Northwest Provinces has increased from 1,000 to 1,500."

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