

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, JULY 20th, 1892.

—SOME MEN excuse their lack of consideration for others with the plea that they are so busy. Emerson says, "Life is not so short but that there is always time for courtesy." Remember it.

—SOME IDEA of the problem of converting India and its progress may be gathered from the following statement: In 1881 the population was 257,000,000; in 1891 it was 286,000,000, showing an increase in a single decade almost equal to that of the whole population of England and Wales. Of these, 207,000,000 are Hindus, 57,000,000 are Mohammedans, 7,000,000 are Buddhists, while as yet only 2,284,196 can be spoken of as in any sense Christians. The figures are appalling. The increase of population in ten years is equal to thirteen times the number of those who "can be spoken of as in any sense Christians."

—THE MINISTERS of all denominations throughout Canada are receiving from the Royal Commission on the Liquor Traffic a series of questions which they are requested to answer and return to the Commission. There will, it is presumed, be a very general response. The information which ministers are able to give on the subject being investigated is valuable, and ought to have weight. Not only in direct answer to the questions asked them, but by the statement, in a concise form, of other facts that will throw light on the subject and help to correct conclusions, they may do excellent service.

It LOOKS now as if the terrible suffering felt by the Russian peasants last year would be felt again this year in a threefold degree. The crop prospects are very bad. Amidst the great misery of famine the Nihilist will go about working upon the discontent and transforming it into frenzy. Desperate remedies will be sought. The army itself has not been, nor will it be, free from the contagion of new ideas, and daring plans. Whatever the Czar has even attempted to do for his people has been done with a selfishness that can never win the heart of a nation. The future looks dark for the Czar and his millions of peasants.

—THE POPE has issued a decree absolutely forbidding the use of opium by Roman Catholics in China. A Roman Catholic paper in the United States says concerning that move:

"Rum in the United States is doing as much harm to the souls and bodies of the people as opium is doing to the Chinese. But who is asking the Pope to make inhibiting declarations against it? The prelates who might do so use it themselves—in moderation, of course. Yes of course. Oh yes! Most of them, as well as the clergy under them, use it in their homes—oh, moderately and decently of course. Yes, of course! How can they ask Rome to order to extirpate the abuse of Rum?"

"They can't do it, you know. So the ruin of souls can go on. May God send doubts about the use of Rum as he did opium."

—THE QUESTION whether the negro mind is worth cultivation or not is having considerable discussion in the neighboring republic. There are 20,000 colored teachers where a quarter of a century ago there were none. There are over 200 colored students taking special training in Europe. Facts such as these make further dis-

discussion superfluous, and it is unnecessary now to do as Frederick Douglass did long ago—to stand before a white audience and ask, "Am I or am I not a man."

—RELIGION cost something. But the lack of it cost more.

—THE ANTI-CHINESE legislation of the United States is bearing fruit—such fruit as was not anticipated, perhaps. The Chinese are said to have a very bitter feeling about it. The opinion is expressed that China will give every American walking orders.

—"MONEY AND MORALS" was the subject of a lecture recently delivered in Chicago by Mr. H. Watterston, in which he said,—"It is undoubtedly true that money will corrupt and harden the heart ten times to once that it will soften. Many a good fellow have I known to become a bad fellow by the possession of money." He believed the greatest danger now threatening us was the money power. How money hardens the heart may be seen in the case of Dives and Lazarus; not the ones of 2,000 years ago, but the thousands of such cases in our day. Cardinal Gibbons may be extravagant in saying that "the homes of the poor are becoming more marked by destitution and squalor, the light of heaven more closed out from miserable tenement room and attic; flesh and blood becoming more cheap and bread more dear; the well-being of the car-horse more solicitedly watched over than that of the driver," but they are certainly miserable enough to call upon every citizen to help and apply a remedy before it has to be found in the awful war which he predicts.

"My Neighbour."

The question, "Who is my neighbour?" put by the lawyer to our Lord received an answer for all time and all peoples in the parable of the good Samaritan. The parable is a picture of humanity. Of the man who fell among the thieves we are not told whether he was Jew, Samaritan or Roman—but, only, that he was a man. He was in need. His need made the duty and the opportunity of the passer-by. Two of them—Priest and Levite—were not equal to the demand on them, they were without human sympathy—selfish, hard-hearted. The Samaritan was equal to the occasion. The spirit of neighbourliness was in him. It was the neighbourly heart which determined the neighbourly deed; and the neighbourly deed revealed the neighbourly heart. He did just what a neighbour ought to do. He emptied himself for the suffering man just as Christ emptied Himself for us all in our great need and loss.

The opportunities for neighbourliness are all along the paths of daily life. We cannot satisfy the demand that is upon us by mere talk, or even by tears of sympathy. Neighbourliness is not in talk and the like, alone, but is in action, chiefly. Nor is it governed by nearness or distance. It reaches round the world as well as expresses itself to the man in the next house. The opportunity which came to the Samaritan, as mentioned in the parable, was while he was on a business journey. So they come to all men, both at home and abroad.

To neglect occasions for neighbourliness, often, to make ourselves partakers of other men's sins. If the poor fellow in the parable had died the robbers would not have been the only ones to answer for his death. The priest and the Levite had become sharers in the guilt of the robbers. And so would the Samaritan been guilty had he, too, passed the wounded man by. If we would be free from guilt in connection with the wrong and misery which are about us, we must make ready and earnest and persistent use of every opportunity and means which God gives us to overthrow the wrong and alleviate and remove the misery.

To Christ's question, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" the lawyer had to answer, "He that showed mercy on him." And our Lord's command, "Go, and do thou likewise," is the duty He enjoins on all today.

Christian Endeavour.

The Convention of the Christian Endeavour Society just held in New York was, it is claimed, the largest gathering of Christians ever convened anywhere. About every state and territory in the United States sent delegates. Canada was largely represented, and there were representatives and visitors from several foreign countries.

For a time New York seemed in charge of the Christian Endeavour people. Of them and their influence the Independent says,—"There were twenty-five or thirty thousand of them and not one of them was attended for

drunkenness; none were seen standing up before a bar; scarcely any appeared on the street with a cigar or cigarette in his mouth. There was no swearing, no disturbance of the peace; the judges of the police courts would not have known they were in town. It was a different crowd from that which filled the streets of Minneapolis and Chicago a few weeks ago; a pure-minded, clean-mouthed, earnest-hearted body of young people, absolutely decent and respectable; more than that, honest and upright. Somebody said that thirty thousand cakes of clean soap had been rubbed against the dirty face of New York. They represented to the public what Christianity proposes to be to the country and to the world. They left behind them a good record. Christianity will have a better name in New York for their having been here.

As a revelation of the newer methods of the Christian Church the success of their demonstration was tremendous. Newspapers that had never heard of them before, absorbed in politics and criminal reports, had a new sensation and discovered something before unsuspected; middle-aged men engaged in business or in public affairs found out for the first time what is going on in the life of the churches. It was found out that there was about fourteen hundred thousand young people in this country members of this one organization, all pledged to active Christian work, to faithful participation in church duties; young men and women that have in them the promise of the Church of the future and all ablaze with enthusiasm and fire."

The growth of this Society has been marvelous. Ten years ago there were just two societies. This year there were 21,080 societies reported, with a membership of 1,370,200. The increase of members in the last year was about a quarter of a million.

For gains and growth during the last year Canada carried off the prizes. Three banners are given each year.

One is for the State or Provincial union making the greatest absolute gain during the year and passes from State to State as they win it. The second is for the second state or province making the best report of growth. The first of these banners was presented to Ontario, the second to Manitoba, and the third to Illinois, for excellency in junior work.

The society is interdenominational, or as one speaker expressed it, "it is interdenominational, interurban, interstate, international, inter-racial; and, if it be true that there are other worlds than this, we shall find that it is inter-planetary, simply because it is based upon God's universal law of progress through self-denying endeavor and ministration."

The spirit of devotion which characterizes it was illustrated by the fact that 5,000 people attended a prayer meeting at 6.30 a. m., during a pouring rain that would have discouraged the average church-goer at any hour of the day.

The next Convention will meet in Montreal in July of next year.

The Persecuted Stundist.

The saddest of news comes from Gerusi, the inaccessible Tartar village near the frontier of Persia to which the Russian Government have lately sent so many of the persecuted Stundist and Baptist preachers. The hardships these people endure—lack of sustaining food and bad housing, added to the mental anxiety attendant on their cruel position—have brought disease and death to their doors. Three men, once well-known preachers in Southern Russia, have just died without having had any medical attendance. The wife of another, the celebrated Kapustinsky, of whom mention has often been made in these columns, has also passed away in great agony. There are other victims as well. The most refined methods of torture are resorted to by the authorities to make the position of these wretched outcasts still more intolerable. Some months ago, when they first arrived in this inhospitable region, they were allowed to worship together, as it was considered that orthodox Russians would not be contaminated by them in Gerusi. This privilege is now ruthlessly denied them, and Mussulman and Armenian police officials are told off to prevent this little band of devoted Protestants gathering together in God's name. It is even asserted in the letter of a correspondent that their family worship is under the close surveillance of the authorities. No communications from the outside world are allowed to reach them. One Baptist preacher, whose wife and son have written to him every week for the last five months, writes to say that not one of their letters has reached him, and that his letters to his family have likewise never been delivered. All his

comrades in exile are suffering in a similar way. Money forwarded to them by post has also been confiscated. Detestable measures of this description may be justified, perhaps, when a Government is threatened with the machinations of some secret society of assassins or dynamitards; but when the poor Russian women and children pour out their love in letters to husband and father in exile—men not charged with any offence graver than preaching the Word of God—the proud and mighty Russian Government, ruling the greater halves of two continents, secretly purloin their poor little epistles and destroy them, rather than that the faintest ray of sunlight should come to alleviate the distress of those who are the victims of such cruel vengeance. Can anything be meaner?

Seminary Notes.

While in Harvey, A. Co., Brother Baker took me to a Sunday School picnic, where I had the pleasure of meeting many of his people, and talking with them concerning the work of our Institution at St. Martins. The Lord has given to Albert County fine scenery, fertile soil, and kind-hearted, liberal people, to be his sons and daughters. On the evening of July 7th, I spoke in Harvey, and the next day went to Hillsborough. In the course of an afternoon's canvass Bro. Camp drove a little out of our route in order to show me the plaster quarries. The men happened to be blasting rock while we were there, and I watched the process with interest. The place of gunpowder has been taken by the new explosive, robonite, while an electric battery has replaced the old-fashioned fuse. And so the world moves forward!

On Saturday morning, July 9th, I went by train to Sussex, where I found Dr. Barnett waiting to drive me out to the District Meeting at Millstream. The next two days were seasons of refreshing. The exercises were stimulating and harmonious in every way. On Sunday morning, I spoke at Collina, and in the evening to a very large and attentive congregation at Millstream. At the latter service the Seminary was warmly endorsed in stirring addresses by Rev. John Perry, Rev. Wm. DeWare, and Rev. A. M. McNinch. I wish that the enthusiasm of that meeting could spread all over our fair province. I believe that it will.

Bro. McNinch drove me to Sussex, Sunday night. Monday, I spent in St. John, returning to speak in Bro. Long's church at Norton in the evening. About 10 o'clock Monday night, I started to drive to St. Martins, arriving there at 5 o'clock the next morning. My business was speedily transacted, and I left in the train at 6 o'clock, going to Hampton and Sussex. From Sussex, I drove to Petitcodiac, where I spoke the same evening, Bro. Dagget (Free Baptist), Spidel (Baptist), and Thompson (Methodist), assisting in the service. The next day, I drove to Havelock through pleasant scenery, along a level, well-made road. Bro. A. F. Browne is the Baptist pastor at Havelock now, and has already won the love and co-operation of the people. At Salisbury, I met Bro. Addison, a recent graduate of the Seminary. On Thursday night I spoke in the Moncton Baptist church and yesterday visited Lutz Mountain and Steveston.

At St. Martins, the other morning, I found a big box of books from Rev. C. H. Martell awaiting me. They are valuable works, and will be greatly appreciated by the students. Cannot other brethren belonging to our double denomination help us in a similar way? AUSTIN K. DEBLOIS.

July 16th.

Denominational News.

Rev. Jos. Noble passed through this city last week on his return from the Fifth and Sixth District meetings. He reports that the meetings were interesting. His health is excellent now.

—FROM REV. A. M. MCNINCH.—It has been a long time since I have sent you anything from Sussex. Things are moving on slowly on this pastorate. In common with all others we have our seasons of rejoicing and our times of perplexity. The religious interest in the Sussex church is not what it should be; there are very few workers, and, in fact, very few members; we have been revising the church book and find we have only 45 members in the church, and only a few of that number are church workers. But, thanks be to God, there is always hope through Christ, and we are praying that, in His own good time, he may bless us and send us help.

The church at Penobscia is in good working condition, and the congregations are good. The Lord has greatly blessed this church in the past year, and we are praying for still greater blessings. We held our annual pastorate meeting two weeks ago, and I received a call to remain another year, but I have not yet accepted it; am asking for divine direction and believe I shall be led aright.

A. M. MCNINCH

SIXTH DISTRICT MEETING.—The Sixth District meeting held its annual session in the F. C. B. Church, Millstream Mountain on the 8, 9, and 10th inst. The conference was at 2 p. m. Friday; Rev. Wm. DeWare presided; there was a large number

present; scripture lesson by Rev. J. Perry, and prayer by Rev. Jos. Noble; the testimonies were prompt, some sixty taking part; it was a glorious meeting. At 7.30 p. m. a sermon was preached by S. J. Perry. Saturday at 8 a. m. social meeting, conducted by Rev. J. N. Barnes. At 9 a. m. the first business meeting was opened. Rev. G. F. Currie was in the chair; prayer by Rev. David Long. The following ministers were present: Revs. Jos. Noble, John Perry, J. N. Barnes, Wm. DeWare, W. H. Perry, A. M. McNinch, G. F. Currie, Abram Perry, E. L. Cosman and David Long, and Licentiate S. J. Perry. J. B. Dagget and Edwin Cripps. The minutes were read by G. W. Sharp, clerk. Rev. E. W. Kelly, (Baptist) and Rev. Mr. Dawson, (Methodist), being present, were invited to seats in the D. Meeting. The reports of churches were then read, 25 churches reported. In balloting for chairman, Rev. David Long was elected, with Rev. J. N. Barnes assistant. In the absence of Dr. McLeod, Rev. Jos. Noble spoke in the interest of the RELIGIOUS INTELLIGENCER and urged upon all the necessity of having it in their homes. He said it was a good preacher, it came every Wednesday, wet or dry. At 2 p. m. business was resumed. The committees on churches and Sabbath Schools reported. Although not a year of revival, there is much to encourage. A formal vote was taken on the basis of union and resulted as follows 5 for, 28 against. Bros. Dagget and Cripps received district license and were requested to attend the W. B. Seminary next autumn, if possible. The next annual session is to be held at Wheaton Settlement, W. Co.

At 7.30 p. m. a missionary meeting was held, Rev. Wm. DeWare presiding. The 2nd psalm was read, and prayer offered by Rev. J. Noble. The Secretary, Mrs. David Long, read her report, which was encouraging; the amount raised is larger than in any previous year. Miss Jane Weyman spoke very touchingly of the great need of being in earnest in this good cause. Mrs. C. W. Weyman said that if every church member would give one dollar great results would follow; more missionaries could be sustained.

Dr. DeBlois, Principal of the U. B. Seminary, spoke with great earnestness on mission work, followed by Rev. A. McNinch and others. The meeting was a good one. Sunday 10th. In the absence of Rev. C. T. Phillips, the annual sermon was preached by Rev. John Perry; at 8 p. m. preaching by Rev. Joseph Noble, and at the close the Lord's Supper was administered; preaching at 7.30 p. m., by Dr. DeBlois. All the meetings were largely attended, and the Spirit of the Master was felt throughout.—Com.

FIFTH DISTRICT MEETING.—The annual session was held at the second church Kars, K. Co., July 6 and 7. Social Conference at 10 a. m. Many were present, more of the ministers than usual, and a goodly number of delegates and members of the several churches of this and other districts. It was a good season; the presence of the Holy Spirit gladdened and encouraged the Lord's people.

During the Social Conference and business meeting there were present, —Revs. C. B. Lewis, Chairman; T. W. Carpenter, Assistant Chairman, J. G. McKenzie, Joseph Noble, John Perry, W. DeWare, J. W. Clark, O. N. Mott, D. Long and B. H. Nobles, and Licentiate S. J. Perry and Wm. R. Read.

A business meeting at 2 p. m. The reports of the churches were read, addresses were made by brethren John Perry, G. J. Warden, and J. W. Clark and D. Long.

The reports were referred to a committee consisting of Revs. J. W. Clark, J. G. McKenzie and T. W. Perry.

Thursday at 8 a. m. business was resumed, after devotional service.

Rev. O. N. Mott was elected chairman and Rev. C. B. Lewis assistant chairman.

The usual courtesies were extended to visiting ministers.

The following brethren were chosen delegates to the General Conference of 1892:—T. W. Perry, James McCrae and Willard Slipp, with Thomas Cochran, John A. Jones and James I. Davis as substitutes.

Rev. Joseph Noble presented the claims and merits of the INTELLIGENCER, urging that it be taken in all Free Baptist homes.

In compliance with the request of the delegates of the Sixth Church, Lower Wickham, the annual meeting for 1893 was appointed with that church.

There was a protracted discussion on the advisability of changing the time of holding the meeting, from Wednes-

day to Saturday or Thursday. But no change was made.

Rev. Wm. DeWare preached the annual sermon; it was an excellent discourse, and was heard by a large and attentive congregation.

Rev. L. A. Cosman was chosen to preach the annual sermon in 1893, and Rev. C. B. Lewis his substitute.

The Executive of D. M. for the past year was, by order, continued for the ensuing year.

Rev. J. W. Clark for the committee on the reports from the churches presented an exhaustive summary, dealing with nearly every matter of church work—the spiritual, benevolent, and social. The following is quoted from the report:

Your committee appointed to summarize the reports from the churches bag to submit the following:

Ministers in attendance, 13; delegates present, 21; of the 18 churches in the district, 14 reported; twelve of the churches reported have had pastoral care; the total membership of the 14 churches is 789 of which 592 are excellent members; the average attendance at Conference meetings is one-fourth of the enrolled membership; the average attendance at the prayer meetings shows that only one in every seventeen attend; ten churches report having had the communion administered; only five churches report mid-week prayer meeting; while nine report monthly conference meetings only one church reports additions by baptism, the number baptized being four. . . . The monies raised are,—

For support of the ministry, \$819.66; Home Missions, \$2.35; Foreign Missions, \$18.89; Education, \$121.00; building and improvements, \$256.80; current church expenses, \$82.68; total, —\$1,301.38.

On the Basis of Union 14 of the churches voted, 2 in favor and 12 against. Of the 592 resident members only 199 were present at the meetings to vote, of whom 29 accepted the Basis, 148 rejected it, and 22 refrained from voting.

Eleven of the churches reported Sabbath schools, one of them having two schools, making twelve; the schools reported have enrolled 413 pupils; only one scholar is reported converted in the year; one school is kept open all the year; 10 schools, 6 months; and one, five months; about 100 of those attending Sabbath school are church members. Some of the report do not say whether any portion of the church membership attend, others show the following proportions—1-10-1-7, 1-3 and 1-3 of the resident church members attending the schools; only one canvassed on this large field. It may be seed-sowing; the Lord grant it is, and that a bountiful harvest of souls may be gathered next year.

The committee suggested,—(1) that a committee be appointed by the D. meeting to visit such of the churches as are without pastors, such committee to hold protracted meetings, advising all such churches to sustain regular monthly conference meetings and regular weekly prayer meetings; (2) that they instruct and encourage the church in reference to the communion, and aim, as far as possible, to have it often and more regularly administered; (3) that they endeavor to organize a S. S. in each church; (4) that they instruct the churches as to their privilege and duty in regard to Home and Foreign Mission work; that they labor to have all church members contribute the General Conference dues before the District meeting session, and that the amount contributed as such from each church be named in the report coming from the church.

Considerable discussion was had upon several of the matters touched upon by the committee, and it was adopted.

It is to be regretted that so little time can be given to such important matters as presented in the report. Usually it comes up in the closing hours of the session when most of the members are about ready to take their leave, and any person desirous of speaking to the subject feels as if he was trespassing on the time and patience of the meeting. If this summary could be prepared previous to the assembly of the D. M. or during the many services of the day of the D. M. or during the morning services of the day of opening, and be submitted immediately following the reading of the reports, the consideration would be much more satisfactory, and better results would follow. It is to be hoped that some such way be suggested and acted upon.

ALBERT PALMER, Clerk.

FIRST DISTRICT MEETING.—The place of meeting was Perth Centre, V. Co. The time Saturday, Sunday and Monday—July 9—11. Weather, fine, attendance, large. Interest, good. Ministers present—Revs. J. J. Barnes, C. T. Phillips, H. Hartt, G. Swin and Jos. McLeod. . . . In the conference meeting Saturday morning a good degree of the divine presence was mani-

fest, and spiritual experiences. . . . ing services preachers being G. Swin and a good prayer the ordinance administered day was evident it is hoped that bear fruit, so on Sunday evening mission meeting the District Stephen Barnes prayer lesson and prayer of lips. The P ing remarks The Report of B. Milbery, a stistics, it gave cheer. It was F. M. Society filary was or by Mrs. Barn report was m second by whom spoke of the work was glad to b terest in the increasing. sure she had first at a sess Meeting, and being done by meeting had gathering, w and near me recount their four. . . . together. W she said, and are happy in have, the we success we love. She u prayer meeti Swin, J. M and Bro. Ge last named s carrying out first mission the said, "Go risen". He of Christians God—paying Saturday aft noon were d reports, disci needs of the committee o presented the Nine churc those rep organized d Rowena and Rev. J. J. fornia by R additions to year are—by total 78. T reported is 3 have had m during the e each sustai meeting. T minister's reports tell of support of t bath school separate aggregate a and 385 pu report actio their votes b it, and 3 not. "The com the year h degree. A are these, cept two. ha is a Sabbath but one; t administered seven have at which the good. It is that during have been o District . . . work resolv are glad to Such work tinned." The bal the re-electi unanimously strong and faithful bre members of Armstrong trict for abo Brethren s chosen de ence. . . . tion to t ing more c showed th twenty-five as required, amount to Bro Barnes, S and others the District gains made to future w there has l The church selves and the field ha is demand care for wh possession must now R. Barn beyond his grown bey any man, R. Hartt service. T men perma trict, and i