

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., Fredericton.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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.

SPECIAL OFFER!

From this date new subscribers, paying one year's subscription—\$1.50, will receive the INTELLIGENCER from the time of subscribing till Dec. 31st, 1894.

Will pastors kindly make his announcement to their people, and solicit those not now taking the paper to become subscribers?

Other friends of the INTELLIGENCER may secure many new names also by making this special offer known to their non-subscribing friends and neighbours.

With a little attention to the matter it ought to be possible to secure a good many new names.

We will regard it as a favour if pastors will also call the attention of those whose subscriptions are due to the importance of prompt payment. It is especially important just now.

We are hoping to receive many renewals and new subscribers now.

Religious Intelligencer.

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

WEDNESDAY, Nov. 22nd, 1893.

It has been truly said that no man's work is a failure unless he himself is a failure.

Christians are expected to pay towards the support of all branches of christian work. When they fail to do so they become weak spiritually.

Do not silence the voice of conscience within you. By it, God is speaking to you. Give heed lest you harden your heart.

Whoever is satisfied with what he does, said F. W. Robertson, has reached his culminating point—he will progress no more. Man's destiny is not to be dissatisfied, but forever unsatisfied.

The United Presbyterian church and the Reformed Synod of the south are still discussing the question of the union of the bodies. They are already co-operating in some mission work, and will probably become one body in the near future.

Hugh Price Hughes declares that so far as men abstain from discharging the political duties because that discharge involves annoyance or perhaps loss in business, or introduces some painful element into life, they are cowards. They are treacherous to Jesus Christ; they are deserting the post of duty.

On the first page of this issue is a paper on "Free Baptist Church History," prepared by Rev. Dr. Howe, one of the Professors in Cobb Divinity School, (Free Baptist) Lewiston, Me. It was read at the Congress of religions in Chicago. We reproduce it from the *Morning Star*, believing that our readers, especially our Free Baptist readers, will be glad to not only read it, but preserve it for reference.

"Self denial week" will be observed by the Salvation Army from Nov. 25th to Dec. 2nd. They have in other years raised a large amount of money in this way, and used it to send the Gospel abroad. Some denominations, getting the idea from the Army, have in the same way added much to their mission funds. Christians who really deny themselves for Jesus' sake are sure to be blessed and be made a blessing to others.

Here is a story of the influence of a religious paper on one life: While ago a friend of the *Free Baptist* began sending it to a Roman Catholic. He read it, was surprised at the spirit of the Protestant religion which it revealed to him, decided to learn more of that religion and is now a member of a Baptist church, attributing his change to the influence of the paper.

It is impossible to tell how great and how far reaching the influence of the religious paper may be. It is, certainly, wise to send it abroad as widely as possible.

Here is a bit of good advice from the veteran Dr. Cuyler: When our houses take fire, the first impulse is to go after a bucket of water. But if temper takes fire, the first impulse is to throw on more fuel. Now the best water bucket for aroused temper is resolute silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools us off, and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until he cooled down.

Is family prayer as general as it was in earlier years? There is sometimes reason to fear that less attention is given to family worship than was the custom of our fathers. A contemporary, speaking of the United States, says "there are thousands and thousands of professedly Christian homes in which God is never recognized. The days come and go, and even the blessed Sabbaths pass by, without the slightest trace of worship. A very sad state of affairs! Family religion cannot subsist without prayer. We call upon all parents who read these lines, to reflect whether they have not been remiss in their duty to God and their children. Under every roof let an altar be reared, and the morning and evening sacrifice be placed upon it. Let the Word of God be read, and holy songs be sung, and fervent thanksgivings and supplications be offered up. So shall our homes grow sweet and holy, every one an habitation for the Lord of hosts.

The place and influence of "St. Joseph," according to Roman Catholic theology, is clearly enough set forth in the following extract from a recent sermon. The occasion was the dedication of St. Joseph's church, in a Wisconsin town, and the preacher was the head of a Roman Catholic Seminary. This is what he said:

"Joseph was the head of the family; the foster father of Jesus; the spouse of Mary. Jesus was subject to him, so the Scriptures say, not only loving him, but was a dutiful child to him, obeying him readily. A mere wish of Joseph had the power of command for Jesus. The relations of the three are not now changed, altho the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary, queen of Heaven and earth, is still the perfect spouse and Jesus still subject to Joseph, his foster father, gives some idea of the high position in Heaven of Joseph; with the exception of the blessed Virgin, he alone of all the saints takes first rank; for even Mary and Jesus pay homage to Joseph, what they could pay to no one else. Therefore his influence with the Fountain of Grace must be powerful; a mere wish of Joseph equaling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients and as protector of their temporal interests."

This kind of talk probably sounds well to Catholics, but to Protestants is curious, even startling.

Do Not Forget.

It is hoped it has not been forgotten that the Conference at the recent session, asked for contributions from all the churches which had not last year sent anything for Foreign Missions. The contributions asked for are necessary to square the accounts to the end of the year, and to begin the new year free from debt. The ministers and others interested are, it is hoped, having this matter in mind; if they have not already done so, it is important that they arrange

to collect and forward the needed amounts at once. Send all Foreign mission contributions to the treasurer, E. W. Slipp, St. John. Delays in such matters as this are embarrassing and discouraging. Do not delay, please.

Thanksgiving.

Thursday of this week is Thanksgiving day in Canada. Amongst our neighbours Thanksgiving is the great day of the year—the day for family reunions, great dinners, and some religious services. In this country the observance of the day is not quite so marked at least not in the same ways. There is reason to fear that in both countries there is a lack of real recognition of God and devout thanksgiving such as are called for in view of the bounties of Providence so freely bestowed.

A review of the year must cause every thoughtful person to feel that the mercies of God to our country have been great. Good crops have gladdened the hearts of farmers; there has been a good measure of employment for those who have desired it; commerce of the country has not suffered from general or serious depression; we have been preserved from cholera or other deadly disease. No country on the earth has had more uniform providential favour. It is fitting that we humbly acknowledge our indebtedness to Him "from whom all blessings flow."

Whether assembled in churches, or about the home hearths, it is well to sing praise songs, to talk of the goodness of God, to confess forgetfulness of divine favour, and to resolve to show more clearly in our every day life our grateful recognition of the goodness of "the father of mercies." Thanksgiving belongs, not to one day in the year, but to every day. The one day thanksgiving is of little worth—does not glorify God, if His claims upon us are disregarded through all the rest of the year. "In all thy ways acknowledge Him."

A Hint to Prohibitionists.

The Wine, Beer and Liquor Dealers' Association of New York held an annual convention a few days ago. They made a formal declaration that the sole purpose of their Association is "to promulgate the principle of personal liberty and protect its members against the assaults of fanatics, hypocrites and blackmailers." Just think of it! A lot of rum-sellers claiming to be the champions of personal liberty; and declaring that all people who object to their work of debauchery are "fanatics, hypocrites and blackmailers!"

They expressed appreciation of the fact that their friends are in both the great political parties, and voted their gratitude to all members of the Legislature who had stood by their "interest," that is, all who had supported legislation which gave the rum-shops freedom to carry on their deadly work unhampered. They also adopted the following resolution:

Resolved, That when a member of either political party rises so far above personal consideration and time serving timidity as to champion our cause in the council chamber of the city state or nation, we deem it to be our duty to recognize such an advocate whenever and wherever we find him.

Rum-sellers may be party men, but party allegiance is nothing to them when the rum shop is in danger. And in that they set temperance men an example. So many temperance men fail just when they can do the most effective service for the cause they say they desire to promote—at the ballot box. The prohibition of the liquor traffic cannot be accomplished till prohibitionists are independent enough of the political parties to refuse to vote for any candidates but those who are pledged to endeavour to secure and to support a Prohibitory Law, no matter by whom introduced. If the temperance voters of the country would take a leaf out of the rum men's book it would not be very long till they would control parliament and so secure the legislation they desire.

Persecution in Russia.

The Stundists are not the only Protestants in Russia who are exposed to the fires of Orthodox persecution. The Pashkovites, also, are feeling bitterly the bigotry of the inquisitors. About twenty years ago Colonel Pashkov, a man of noble birth, was converted during an evangelical mission carried on in Russia by Lord Radstock. The Colonel immediately began to work himself among his countrymen. He held meetings in his house at St. Petersburg, supplied food to the poor at nominal cost, or no cost at all, and provided work for the unemployed. Mr. Pashkov soon drew upon himself the attention of the powers that be, and he was exiled. He was allowed to return, however, and he resumed his work. Then, eight years ago, he was again warned. He declined to stop his work, to take down the signs painted about his house, and to sign a pledge binding him not to carry on his religious

work in the future, and he was then again exiled, and is living now out of Russia. But the work went on all the same, and is still going on, not only in St. Petersburg, but throughout the Empire. The Pashkovites are numbered by thousands, and they are as tenacious of their convictions as the Stundists, with whom they are nearly allied in faith and practise, but the movement has been more of a purely native movement than that of the Stundists, which had its origin and finds its chief strength among the peasantry of German blood. The Metropolitan and Orthodox clergy generally make no distinction between Pashkovites and Stundists.

Hardly a day now passes without the arrest of Pashkovites, who are sent on the long march on foot to Siberia. They are brutally treated. Ordinary criminals may beg food en route, but the Pashkovites are guarded so closely that they cannot do so. A year ago six Pashkovites were arrested, including a man of seventy-five. They were put in a cell reserved for exiles destined to Siberia. It simply swarmed with vermin, and the prisoners suffered dreadful tortures. They were kept without food, and were at starvation point before some of their friends were allowed to give them something to eat. A father and mother, with eight children, were exiled to a distant village, where it was impossible for a man to obtain work. The man died of privation, and the widow was left to maintain herself and the children on a few pennies, which were her earnings. But this was not punishment enough. The woman was ordered to report herself once a week to the nearest town, forty miles away. She tramped thither week after week, sometimes with snow up to her waist, and the thermometer at 40° Reaumur below freezing point. There was a cottage half way at which she got shelter and a little food but the people were told she was a Pashkovite and refused her admission thereforward. The woman never knew when she left home whether she would see her children again for the district was infested with wolves, who got into the houses and devoured unprotected children. Her miserable case at last melted the heart of the governor of the town, and he told her that one visit a month would be sufficient. Such are the things that are going on in 'Christain' Russia among Pashkovites and Stundists.

Voices and Echoes.

Wherever the word of God is preached in purity people will be found who would like to stone the preacher.—*The Ram's Horn.*

If this be true there are many preachers who must be suspected of not preaching the Word in its purity. How is it, brethren?

"Do you have many conversions here?" asked a traveller of a guide who was showing him around a great cathedral. "Conversions!" said the man, "this is not a Wesleyan chapel!"—*The Standard.*

What is a church for if not to cause men to feel their need of conversion, and to bring them into contact with the converting power of God? The church which fails to do these things is a delusion and a snare.

Which WANT kills the most of Canada's citizens yearly; the want of Free Trade, the want of National Policy, or the want of Prohibition?—*The Voice.*

We know what the answer of every thoughtful person is. But that answer will not count unless you utter it at the ballot-box the next chance you have, and every chance you have.

Our dependence is on the pastors. They can do with the paper just about what they will. Wherever they give it their earnest attention the paper is circulated; and where they neglect it, the list runs down.

So says the editor of the *Pittsburg Christian Advocate*. And it is quite as true of other religious papers. We trust Free Baptist pastors will make an effort to put the denominational paper into all the homes of the denomination.

The results which have followed the union in 1884 of the Methodist Churches in Canada have far exceeded the most sanguine expectations. At the time of the amalgamation, nine years ago, the membership of the various Methodist denominations was 160,000. The returns from the United Church for this year show a membership of 250,000, an increase of 90,000.—*English Paper.*

Which may be regarded as suggestive to other denominations which are nearly alike.

No man's religion is better than his politics; his religion is pure, whose politics are pure, and whose religion is radically wrong, whose politics are wrong.—*Garrett Smith.*

There are professing christians, not a few, who need to think about this. If it hits them hard, let them remember that it is the truth, and mend their ways—their political ways.

YORK CO. SUNDAY SCHOOL CONVENTION.—The Sunday-school workers of the county of York will meet in the Baptist church, Mouth of Keswick Wednesday evening and all day Thursday (Thanksgiving day) to hold a Sunday School Convention for the county. An attractive programme has been prepared, and a large attendance is expected. If you are interested in such work, and can do so—go and help.

Mission News and Notes.

Paraguay has five foreign missionaries for five hundred thousand people. The proportion is the same in Uruguay with its eight hundred thousand.

Were the population of South America equally divided, among its preachers every Protestant missionary would have a parish of 227,000 souls. In Britain he has only 800.

Medical work was the key that first opened Corea to the entrance of the Gospel. Coreans have said that "even stone, wood, and animals have had their feelings aroused" by the benefits of medical missions in their country.

The expenditures for missions by the Protestant Episcopal Church in the United States the past year were: Domestic missions, \$126,540.01; Indian missions, \$44,277.62; colored missions, \$52,741.71; foreign missions \$172,896.19; total, \$396,455.53.

The *McAll Mission* work is doing great good in France. Mission stations have multiplied very fast, and so profound an impression is being produced through this evangelistic agency that the French authorities are recognizing its aid to French order and morality.

The Free Church of Scotland reports marked progress in its foreign mission fields during its past jubilee year. The communicants admitted to their foreign mission churches numbered 1,002. It used workers, both Scotch and native, 975, and raised \$350,000. In the year before the disruption the Church of Scotland, all told, had thirteen missionaries, and an income for foreign missions of \$40,000.

General Religious News

—Rev. W. B. Boggs D. D., formerly a Baptist pastor in St. John, but for several late years a missionary in India, is now at home for needed rest. He will return to the mission next year.

—Hon. John Wansmaker, late Post Master General of the United States, is now devoting himself much of the time to evangelistic work. He goes to the small towns, because, as he says, "the cities have enough preachers." Besides preaching, he makes temperance addresses and gives lectures to young men on such practical questions as how to make success in life.

—During the thirty-six years since the Fulton Street daily noon prayer meeting was established in New York, there has been an estimated attendance of 500,000 people. The meeting is open for one hour each day, and is intended for the benefit of clerks and business men.

—Dr. McGregor, in the General Assembly of the Church of Scotland, said he read in a newspaper that the collections made for football alone in the country amounted to \$8,000,000 a year. One and a half millions was the total sum raised in the country for foreign missions.

—The California Occident of a late date says: "To Miss Culbertson an indefatigable leader of Chinese rescue mission work, it seems a pitiless week that does not yield at least one slave girl snatched from vice and bondage. Last week she secured the release of two, one in San Francisco and one in San Jose. There is no more blessed philanthropy than this."

—It is stated that there are in America, in connection with the young people's societies, under different names, which have grown out of the original movement in this behalf in the Society of Christian Endeavor, no less than two million members. It is a big army of recruits in the "Wars of the Lord."

—The present bishop of Gloucester in Eng., Dr. Elliott, is very lame and feeble, and the reason is this:—Many years ago he was in a terrible railway accident in which both legs were broken. Though assistance was speedily offered him, he at once refused to be removed, as at a little distance he perceived under the ruins of the engine a stoker too firmly wedged to be moved. He accordingly got himself laid beside the dying man and spent twelve hours in soothing his last moments. When at length the stoker died and the Bishop was conveyed home his legs had stiffened in their broken position and could not be properly set.

CANADA'S AGRICULTURE.—The Earl of Derby, late Governor General of the Dominion in a speech at Preston, Eng., a few days ago, spoke of Canada's agricultural progress. He said that Canada had made enormous strides in the department of farming during the last five years owing to the technical training afforded by the model farms and boards of agriculture which she possessed. He said that he desired to see Lancashire possess similar institutions for the encouragement of agriculture.

Revivals.

—The revival at Springhill, N. S., under the labours of Evangelist Meikle is said to be the most powerful and widespread religious awakening in the history of that town. The number of conversions is large.

—A series of meetings in Lewiston, Me., conducted by Rev. C. L. Jackson, resulted in over five hundred expressing a purpose to lead a christian life.

—Meetings at Brampton, Ont., led by Evangelist Crossley and Hunter, have been much blessed. About five hundred persons declared their interest and handed in their names.

—This is the revival season among the Methodists of the Southern States. The Raleigh Advocate of October 11 reported twenty protracted meetings and about 350 conversions. The last Texas Advocate reports nearly 1,000 conversions; the Western Georgia Advocate reports 456 conversions; the New Orleans Advocate, 750; and the Tennessee Methodist, 535.

Things Religious Near Home.

—A Presbyterian church is to be built at Lower Millstream, K. Co.

—A new Methodist church was dedicated at Derby, Northumberland Co., last Sabbath.

—The Reformed Baptists in St. John are holding a convention. They have a minister from Boston helping them.

—Rev. C. Clark, Episcopal, Jeddore, N. S., has procured a small yacht, in which to visit his preaching stations along the coast.

—Special meetings have been held at Richmond, C. Co., by Rev. C. Currie, Baptist. The pastors of the Methodist and Presbyterian churches in the vicinity have co-operated in the meeting.

—Rev. Jos. Cahill added six members, by baptism, to the Centreville Baptist church during October.

—A Sunday School convention for York County is to be held at Mouth Keswick to-morrow, Thursday. It is expected that there will be a good representation of the schools in every part of the County. Mr. S. J. Parsons is to be present.

—Rev. A. J. Kempton, pastor of the Baptist church, Carleton, St. John baptized two converts last Sabbath.

—Rev. Mr. Davenport, Episcopal, has returned to St. John after an absence of a year or two. He takes charge again of the mission church, Paradise Row.

—The fifty-fourth anniversary of the Sabbath School of the Centenary Methodist church, St. John, was celebrated last Sabbath. The roll of the school shows a membership of 400.

Denominational News.

GRAND MANAN.—Rev. W. H. Perry has accepted a call to the Grand Manan pastorate. He is to move his family to the Island this week. His P. O. is now North Head, Grand Manan.

YOUNG PEOPLE'S CONVENTION.—On the afternoon of the 17th inst., a number of young people of the F. B. churches of Yarmouth and Shelburne counties, met at Lower Argyle. Meeting opened by Scripture reading and prayer, followed by a social service by Rev. B. Parker, after which a business meeting was called. Rev. J. L. Smith was appointed chairman, and Miss Lizzie Frosser secretary. Committee appointed for organization of Young People's convention presented a form of constitution and bye-laws as follows:

Art. 1. This organization shall be called the Free Baptist Young People's Union of Nova Scotia.

Art. 2. The object of this Union shall be to strengthen Christian character, and foster mutual relations of fellowship and work among young people of the F. B. faith.

Art. 3. The acting members of this Union shall be the Presidents, Corresponding Secretary, and a Treasurer. These officers shall be chosen annually except the Corresponding Secretary who shall be appointed at the pleasure of the Union.

Art. 4. The duties of the officers shall be such as commonly pertain to such offices.

Art. 5. This Union shall hold a meeting for business and promotion of its interests in connection with the Annual Conference of F. B's of N. S. Other meetings may be held at the call of the President and Secretary.

Art. 6. At each annual meeting a committee shall be chosen to nominate officers.

Art. 7. The officers shall be a President, four Vice-Presidents, and a Recording Secretary who shall also be Corresponding Secretary, and a Treasurer. These officers shall be chosen annually except the Corresponding Secretary who shall be appointed at the pleasure of the Union.

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