

IFMS NOTICES.

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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.

Terms 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. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 75, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, AUGUST 14th, 1895.

The Boston Daily Standard has resolved to no longer insert liquor advertisements. This new departure is significant of the great change which is taking place in the public mind concerning the liquor traffic. The time is, probably, not far distant when no daily paper of good standing will give the abominable traffic place in its columns, except to denounce it.

The General Assembly of the Presbyterian church in the United States has taken the ground that "the unfermented fruit of the vine fulfills every condition in observing the sacrament of the Lord's Supper." It is quite amazing how tenaciously some churches cling to the notion that the Lord is not honoured in the Supper unless some miserable compound called wine is used.

The death of Dr. J. L. Phillips occurred on June 25th, one week earlier than was thought when the first news of his death was received. He had been ill several weeks, and was at Mussoorie, in the Himalaya mountains, in the hope of bettering his health. He kept at work, however, till within a week of his death. We hope soon to be able to present more particulars of his life, which was abundant in labours, and of his death, in which doubtless he was upborne by the great faith which controlled his life.

The notice, on another page, calling a meeting to consider matters relating to the St. Martin's Seminary is of interest to the Baptist and Free Baptists of the Province. The call does not emanate from any society, but is issued by friends interested in the matter. The time, 26th inst., is during the session of the Baptist Convention, which convenes in St. John on 23rd inst. The matter is, certainly, one which concerns the two denominations, and involves their credit. Let us hope that some conclusion may be reached which will relieve them of an unpleasant burden.

Every christian a missionary—a missionary appointed by and for Christ—to and for the world. This is the great fact set forth by our Lord when He says, "As thou, Father, hast sent me into the world, even so have I sent them into the world." The christian is to be always making known the truth and pointing men, by precept and example, to the way of duty and to heaven. "For this cause came I into the world, that I should bear witness to the truth," our Lord says; and He sends His disciples forth to bear the same witness, and to persuade men to faith in Himself as the only and all-sufficient Saviour.

A host of warm friends will congratulate Rev. Joseph Noble on having completed eighty years of life, and thank God that he is still in good health and diligent in his Lord's service. He is the oldest Free Baptist minister in the New Brunswick Conference, and none is more generally beloved. His life has been one of constant devotion to the work to which God called him in his youth; the apparent fruits of his labours have been abundant, but only "the great day" will reveal all the good effected by his faithful teaching and Christ-like life. Now, in his old age he finds a cordial welcome everywhere, has the sincere

love of all his brethren, and commands the reverent respect of all who know him. That he may be with us a few more years, to give us the benediction of his godly presence and good cheer, is the prayer of all who know him.

Of ministers' salaries the Wesleyan says: "It is sometimes forgotten that the minister has no opportunity of 'making money,' that he is absolutely shut up to the salary which his circuit pays him. All his time, all his talents, all his energies are given up to his work, and unless he is adequately remunerated for it, he suffers and must suffer in his present experience and in his future; in his present because he is pinched by poverty, and in the future because when the rainy day of illness or advancing age makes circuit work impossible, he has nothing laid up to meet and provide for it. Now a 'living wage' as understood in the business world means this, if it means anything, a sufficient amount to provide for the present necessities of life and to afford the possibility, with proper thrift and energy, of providing for sickness and age. Surely, if any man deserves a 'living wage,' it is the man who puts the whole resources of body, mind, and soul at the disposal of his fellow men for their highest good.

Christian citizenship, what it is and what it should do, was thus referred to by John G. Wooley in his notable address at the great Christian Endeavour Convention:

Christian citizenship means at least two things—Christianity and citizenship. The voting church, by trying to be true to parties, has been untrue to both. The Christianity that stays in dirty parties loses its savor precisely as the fishes of Mammoth Cave have lost their eyes. Politics is the average virtue. The first duty of a Christian is to raise the average by as much as his character weighs. Because we have lost sight of that, the parties have been able to disfranchise civic Christianity and transmute the power of the church into saloons. . . . I speak in the interest of a robust and vital Christianity that will not be under obligation to saloons, nor mix with cowardice or lies.

General Grant said, "There is a moment in every battle when the first advance means victory." The battle royal of the centuries is on. The church that never lost a fight with wrong, or ever succeeded in a stratagem against it, faces the saloon on the fairest field and fairest terms the universe could furnish, the ballot box, where, by divine right, the people rule. The voice of the trimmer is heard in the church and the state, saying, "Let the saloon alone one more campaign, and let me lead you round about the good by stealth and the aid of enemies." Away with trimmers, great or small! Towards the rear! Call on the pickets! Close ranks! Guide center! Forward, with this new battle cry, "The Church of Christ!"

The India Orphanage.

The purpose of the young people's societies, as expressed in the League's resolution, to provide money for the erection of an Orphanage in India, is, we think, a good one, worthy of the thousand young people who are enrolled in the societies. To some, doubtless, it will seem a too large undertaking. The fear may be in some minds that devotion to the undertaking will interfere with proper attention to and support of other interests which should have the sympathy and co-operation of the young people. It will be the duty of the young people to show that any doubts as to the wisdom of the undertaking are not well founded. If the purpose of the young people is accomplished, those who may now doubt its wisdom will probably be ready to rejoice in the success.

The resolution of the League to make the Orphanage its specialty was not a sudden impulse. For a year the idea has been abroad amongst the societies, and already a beginning had been made in contributing to the Orphanage fund. At the session of General Conference in October last the work was commended to the young people, and they were assured of the sympathy of the Conference in the undertaking. The Woman's Mission Society showed its interest in the movement by appropriating \$200 to the fund. The action of the League is, then, only the formal and definite declaration of a purpose, already existing, to go on with the work, and to seek to raise a stated amount during the present year.

It is not intended that what is done for this object shall interfere with the raising of money for the local uses of the societies nor with their hearty cooperation in church work of every kind temporal and spiritual. If in order to increase the Orphanage fund, the young people withhold support which they have previously given to society and church interests they will be making a serious mistake, which will discredit the movement in the minds of many people. Such a mistake they must carefully avoid. With as much zeal as ever, even with increasing zeal, they should support the

local activities of their societies and churches. The Orphanage undertaking is an extra to which they have committed themselves, and which they must not do at the expense of any other work which has claims upon them.

To many it has seemed that the need of a home for the orphans under the care of Mrs. Boyer is very like a divine call to our young people to undertake to provide for that need. And with this view we must say that we find ourselves in sympathy. There can be no question about the worthiness of the undertaking; and we trust there will be no failure to accomplish it.

As to methods of raising the money nothing has been suggested by the League. That is left entirely to the judgment of the societies. There was, however, we were glad to notice, a feeling in the League indicative of unwillingness to resort to any of the questionable expedients which, at one time and another, have been employed to raise money for religious purposes. An amount equal to one dollar per member of the present enrolment of the societies will reach the point aimed at this year—\$1000. Without diverting a cent which should go to other objects, the wide-awake young people should be able in the course of twelve months to raise a dollar each for this good work. Little self-denials, or some extra work done for the sake of the cause, would accomplish the grand object had in view. Then, each member has friends who might be interested in the work, and who might be induced to make contributions, without robbing other worthy objects which they are in the habit of supporting. With these two sources of income—what they can contribute themselves, and what they can secure from others, success should attend them.

The matter should have attention in every society at once. Talk it over, read the letters Mrs. Boyer is writing about the orphanage work, pray about it, make whatever plans are necessary, and begin paying and gathering money immediately. The undertaking is a good one—one which will greatly help the Lord's work in India, and which will bless those who do it. We are anxious that the young people may be blessed and be blessed.

Murdered Missionaries.

The massacre of missionaries in China has sent a thrill of horror through christendom, and has aroused a feeling which bodes ill for the perpetrators, and for the officials who either instigated or connived at the atrocities. The massacre took place at Kucheng, and the murdered missionaries were Rev. Mr. and Mrs. Stewart, two Misses Saunders, Miss Lena Irish, Miss Newcombe, Miss Marshall, Miss Gordon, Miss Lena Stewart, Master Herbert Stewart. Five others were seriously injured. They all belonged to a Church of England mission. In another place (Chentu) Canadian and American missionaries were attacked; they escaped with their lives, but the mission property was destroyed.

Representations were at once made to the Chinese government by Lord Salisbury, and demand made for the prompt punishment of the murderers, and due reparation. There is a feeling, however, that the steps taken by the British government are not decisive enough. An indignation meeting held in Shanghai, protesting against the outrages and demanding protection, sent the London Times the following statement: "We strongly urge upon the British people and the House of Commons that Lord Salisbury's demands upon the Chinese government are utterly inadequate. The Chinese authorities have always promised to protect missions and to punish the guilty, but they never perform their promises. We believe the outrages are generally inspired by officials. It is imperative that the consul at Joo Chow shall have a British escort to accompany him to Chong Tu. The commission of inquiry must be reformed. Both cases require that more than one British official of adequate rank shall be appointed. Delay will be dangerous to outposts and mission stations."

There seem to be no doubt that the Chinese officials were cognizant that outrages were about to be perpetrated, but made no attempt to prevent them—probably encouraged them. Britain and the United States must now teach China a lesson that will prevent the recurrence of such dreadful things.

A LARGE LEGACY.—Mrs. Talmage, wife of Rev. T. DeWitt Talmage, who died recently, left property valued at \$136,000, all of which she willed to her husband.

TEA MEETING.—The attention of Carleton Co. readers is directed to the advertisement of a tea meeting to be held at Connell on the 21st inst.

Christian Charity.

Somebody has written, it is feared in a somewhat cynical mood—"O, the rarity of christian charity." Doubtless there is far too little of "the greatest thing in the world;" and, sometimes, in experiences marked by a constant use of the word.

When "perfect love" is made a staple of conversation, the least we have a right to expect is an aim to evince it. But "perfect love" can scarce be found in the following: One who never tires of using the phrase "perfect love," speaking of what he and others of like thought had done, said: "We just took the heart out of — church, and the — churches in N. B." Then leaned back and tried to enjoy a hearty laugh.

An English poet says: "Smooth dissimulation born to grace, A devil's purpose with an angel's face." That sounds harsh! But, sometimes the poet's words give us the plain, blunt truth, as an expression of some experiences.

The churches spoken of were christian churches; they had done excellent christian work, and were living churches, with a faith solidly, soundly scriptural. How, then, came "the heart" to be "taken out" of them? The glamour of personal influence, and the rawness of novel, bewitching, fanciful and crude notions did it. To speak of ill-digested opinions as "contending for the faith," is to play false with honest judgment, and discount that which is true.

Perhaps, it may be thought that such a judgment is not in accord with christian charity. Christian charity demands honest judgment, and the facts of the case are evidence as to the righteousness of the judgment. Be that as it may, one thing is evident, that the spirit gloated in, as named, is the antipodes of christian charity. In social and commercial life, such acts are called, in plain English, plunder and robbery. The late Bishop Simpson gave them the name of "piracy." But religionists call it "zeal for the truth." Be it understood there is no valid principle at stake, but simply a delusive theory as to an accepted fact. Nay, scarcely that, for a theory of any value is consistent with all the facts involved. In this case such is not the fact. Notion is the most fit word to express the contention. Yet for that churches are gleefully plundered, life friendships broken, homes made sad, and communities rent asunder. Still there are those who tell us that such acts of destruction and spoliation should be spoken of gently, if not with commendation.

Stealing is stealing, be it as to church or state. Plunder and discord are not changed by the circle of operation. They are what they are, and remain so however thick the varnish. True, there is a charity of sorrow and painful regret in the expression of righteous indignation. Still that charity does not make black, white, nor call it so. Paul withstood Peter to the face, because he was "to be blamed." But Paul, in doing so, did not transgress the law of charity. Love of truth and righteousness constrained Paul to condemn, but the expression was in the spirit of christian love.

Boys' Orphanage.

No. II.

There is still other work which is a great source of trial to those very human boys of mine; that is sweeping their house and bringing water. Their drinking water, and part of the year the water for cooking, has to be brought some distance from a well which supplies the whole community. Numbers 1 and 44 know very well that on Monday it is their turn to bring water, and numbers 6 and 33 know that on that day they are to sweep and trim the lanterns. But number 44 is not ready when number 1 is and often it is not till the cook is exasperated that they go for water. While number 6 expected 33 to sweep he was settling in his mind that he could clean the lanterns; then the broom is not to be found nor the key to the kerosene closet, so too late to accomplish anything before school the superintendent often finds the work undone. If she were asked what qualities she considers most necessary for her position, she would say, patience and love of course, but patience, unlimited patience.

The boys have a small allowance of spending money which they call their wages. The amount depends upon the skill and industry with which they perform their sewing and out door work. They are taught to give and most of them do gladly. At the time of our thankoffering all who had money contributed. Enough is usually saved to allow them to buy themselves various little articles of luxury at Christmas. The money is deposited with me in little print bags with the owner's number on each. Deductions are made for books lost and slates broken. I was so much troubled with petty theft among them that I was obliged to make a rule that a thief's wages should be stopped for six months. Sometimes when the thief was unknown all allowances were withheld for a few days. This resulted in the conviction of the criminal and 'developed amateur detectives. The disposition to save and spend develops early. With equal facilities for saving some have money and some have none.

The boys wear white drill pants and coats, nothing more to school. For Sundays they have a long white native cloth with colored border and a print or white jacket. Drill has been found stronger and cheaper in the end than any other material. The print jackets which delight the hearts of the younger ones, are made of material sent from home. A supply of jackets is made up at Christmas which lasts for Sundays during the year.

The food is curry and rice. Curry is made of fish or meat and vegetables, or of vegetables only. When properly prepared with oil and spices, it is a very palatable dish indeed. About sixty pounds of rice are disposed of daily by these young people. A man, assisted by one of the boys, does the cooking. The appliances of this department are very simple. A hole in the floor banked up with mud on the three sides, serves as a stove. On this sits the black earthen cooking pot. The fire is kindled in the hole under it. Smoke is abundant but it escapes through the thatched roof after it has made the cook, the walls and everything in the department as black as possible. There are no ovens, no frying pans, no kettles and baking utensils. All the cooking is done in earthen dishes over a fire of sticks. The boys' cook has a stick for stirring the curry and a long handled spoon for dishing it out. The rice he dishes out with his hands. Native food is very good nevertheless. The boys sit on the floor and eat with the right hand. Their dishes are of brass which is polished until it shines like gold.

Severe illness is not common but attacks of malarial fever, dysentery and all manner of skin diseases are of frequent occurrence.

C. I. BOYER.

Free Baptist Young People's Provincial League.

The Annual Convention of the Free Baptist Young People's Provincial League was held last week in Carleton, St. John, beginning Tuesday evening and closing Thursday evening. Our readers will remember that this organization came into existence in August of last year at a convention of young people's societies held at Marysville. It is believed that the year's experience has proved the wisdom of the organization.

The first meeting of the Convention began with a half hour devotional service, led by the pastor, Rev. G. A. Hartley. At 8.15 the President of the League, bro. E. B. Staples, took the chair; prayer was offered by Rev. Jos. McLeod, and "Onward Christian Soldiers" was sung. Bro. W. O. Slipp, President of the C. E. Society of the Carleton church, made a pleasant address of welcome to the assembled delegates. He spoke not only for his own society, but believed he expressed, also, the feelings of the other local societies. He spoke of the principles and aims of the society, and expressed the belief that this movement of christian young people is one of the best the world has ever seen; and the christian union it encourages is one of its best effects.

Rev. G. A. Hartley, on behalf of the church, made a speech of welcome. The Y. P. society, he said, is one of the children of the church—the youngest, but a very promising one. He assured the delegates that they are not always in the fog, in Carleton, and that, any way, it did not chill their hearts. He expressed the hope that the visitors' taste of the hospitality of the people entertaining them would be satisfactory. Our welcome, he said, is especially because of Him whom you serve.

President Staples replied, on behalf of the League, to the addresses of welcome. He spoke of the prominence now given to the young people's movement, of the great good already done by it, and the greater good which is sure to be effected.

Rev. J. B. Daggett briefly reviewed the work of the year, told of the encouragements, and spoke of some of the things the young people might undertake.

Licentiate Keirstead felt that the welcome was such as one christian gives another, and hoped that the meeting of so many young christians would give them all new views of work, stronger faith and deeper love. He spoke of the C. E. work in his own field, and the blessing it was to the

community. Rev. Jos. McLeod, also, made a few remarks, and the meeting adjourned.

Wednesday at 9.30 a. m. there was a prayer meeting, led by bro. H. Manzer. At 10 o'clock the first business meeting was opened. In the absence of the President, Rev. W. R. Read, V. Pres., occupied the chair. Prayer by Rev. W. J. Halse. Roll call. It was voted to give seats to the ministers present who were not members of the League. The minutes of the meeting of last year were read, and then reports from the societies were read. Brethren Halse, F. C. Hartley and White and sisters Robinson and Slipp were appointed a committee to summarize the contents of the reports. The summary will be found farther on. A committee to suggest some changes in the constitution was appointed, consisting of brethren Hartley, McLeod, Case, De-Mill and Keirstead. The Corresponding Secretary read a fraternal letter from the Free Baptist Y. P.'s Union of Nova Scotia, and one from the United A. C. F. societies of the United States. Adjourned.

At 2 p. m. there was a half-hour prayer meeting led by bro. A. Paul. At 2.30 business was resumed. Prayer by Rev. F. C. Hartley. Rev. W. J. Halse, for the committee on reports from societies, presented the following:

1. We find that 19 societies have reported by letter, and 2 have verbally; 13 of them are represented by delegates.

2. The membership of the societies reported is,—active members, 742; associate members, 257; total 999. This is 255 more members than were reported last year. But we find from the reports that 449 have been added during the year.

3. There have been added to the active members from the associate members 105. This is 29 more additions than were reported last year.

4. As far as reported \$791.96 has been raised during the year; of which \$119.32 was for missions, \$76.50 for Orphanage fund, \$399.97 for church purposes, and \$196.97 for society purposes.

5. From the reports we learn that eight new societies have been organized during the year.

The committee on constitutional changes by Rev. G. A. Hartley, reported, recommending:

That Secs. III. and IV. of the Constitution be as follows,—

III. The League shall be composed of its own officers and properly certified delegates from all Free Baptist Young People's societies in New Brunswick, and such other persons as shall be provided for in the following section.

IV. The representation of the societies in the League shall be on the following basis: the President and Cor. Secretary of each society, the pastor of the church in connection with which the society is, he being a member of the society, and one representative for each ten active members or fraction thereof. All ministers, ordained or licensed, not being members of the societies, may become members of the League by paying an annual fee of one dollar each.

The report was adopted. A committee was appointed to prepare bye-laws, rules of order and an order of business, to be presented at the first session of the next Convention. The committee is composed of brethren McLeod, Daggett, Hartley, Staples and Pond.

Brethren Halse, Smith and Keirstead were appointed a committee to nominate officers for the ensuing year. The report of the Treasurer of the Orphanage fund, bro. W. O. Slipp, was presented by bro. Daggett. It will appear later. . . . The Cor. Secretary was directed to reply to the letter received from the N. S. Young People's Union and the A. C. F. Union of the United States, conveying the fraternal greetings of the League. Revs. G. A. Hartley and Jos. McLeod, who are intending to be present at the Nova Scotia Conference, were instructed to represent the League at the Convention of N. S. Y. P.'s Union to be held at that time.

The nominating committee reported the following list of officers:

President, S. J. Case; V. Pres. 1st Dist., Rev. J. N. Barnes; V. Pres. 2nd Dist., Miss D. A. VanWart; V. Pres. 3rd Dist., E. B. Staples; V. Pres. 4th Dist., Abner Smith; V. Pres. 5th Dist., Rev. G. W. Foster; V. Pres. 6th Dist., Jas. McCready; V. Pres. 7th Dist., Miss E. I. Daggett. Cor. Sec. and Treas., Rev. J. B. Daggett; Rec. Sec., Miss J. J. Robinson; Auditor, Rev. F. C. Hartley.

The report was adopted. . . . Rev. J. B. Daggett was appointed delegate to the convention of the United Societies of A. C. F. to be held at Ocean Park, Me., on the 24th inst.

The question of the India Orphanage was introduced by Rev. J. B. Daggett. He made an appeal to the League to take up the work of providing a home for the orphans now in Mrs. Boyer's care. Three thousand dollars are required to erect such a building as is necessary, and he hoped something definite would be done before the Convention closed. He suggested that a day be set apart for prayer for the work by the various so-