

TERMS AND NOTICES

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, FEB. 23RD, 1898.

If those subscribers whose payments are now due realized how important to us it is to have their subscriptions promptly they would, immediately after reading this arrange to start the money towards this office.

There is a monastery in the Black Forest which is, doubtless, the most aristocratic institution of the kind in the world. It includes several princes and many nobles among its inmates. Even the porter is a baron. A monastic life might, possibly, do some of these fellows some good.

The statement was made quite recently that Father Hyacinth, the eloquent French priest who some years ago separated himself from the Papal church, was seeking restoration to that church. It was told that he was "in Rome, a supplicant at the feet of the Holy Father, poor and naked and broken in spirit," and begging to be permitted to enter the church again. Later reports are to the effect that there is no truth in the statement that he seeks a place in the Roman church.

One of the questions which will engage the attention of the next General Conference of the Methodist church in Canada is one relating to membership in the churches. The Ministers' Meeting of the Montreal district has forwarded a memorial on the subject to go before the Conference. The memorial calls attention to the laxity and irregularity in relation to membership which prevails in the denomination, and asks that a system be adopted which will correct the present irregularities and uncertainties as to membership. There are other denominations, also, which need to exercise more care as to their membership.

Of genuine christianity this is a good definition, from the S. S. Times:—"It is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way. It is not an exhortation to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of his will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope unless we plow and plant in his kingdom here and now. To remember him at his table, and to forget him at ours, is to have invested in bad securities. There is no substitute for plain, everyday goodness.

A short time ago a commission composed of members of the American Mission Board and other representative christian organizations in the United States requested President McKinley to take action to obtain from the Turkish government reparation for the destruction of American property by Turkish soldiers while they were carrying on the Armenian massacres. The commission has not yet made a report of what success it had with the President, and what prospect there is of obtaining redress for property losses suffered and indignities endured by American citizens in Turkey. For some reason the United States government does not seem inclined to insist on its citizens having right treatment in Turkey. It is a good deal easier for our neighbours to say what other nations—especially Great Britain—should do, and to scold them for not doing, than it is to do their own duty.

A special committee of the Toronto Methodist Conference was

charged with the consideration of the question of the use of individual cups in the communion. The committee has concluded to advise the Conference and each church liberty to decide the matter for itself. Dr. Buckley, the editor of the N. Y. Advocate, made a special investigation of this subject, and reached a conclusion which we think is evidently sound: "We have made a reverent study of this subject, and are compelled to affirm our conviction that a communion with individual cups is not the Communion which Jesus Christ established; that it destroys in large measure the symbolism of the unity of believers in one body in Christ; that it would greatly weaken the power of Christianity in contending with the false religions and customs of pagans and infidel nations; that it is no real Communion; that we could never either conscientiously receive or administer it."

Faith and Diligence.

Sometimes—quite often, indeed, our Lord's words about the birds are quoted as if they are a warrant for imprevi-dence, an example of being cared for without effort: "They sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them." But what is busier than a bird. The first streak of dawn is the sign of their awakening. They sing a morning song, and then go about their daily task. How seldom they are still. They hunt the field, the hedges, the trees with persistent purpose. They are an example of diligence. They earn their living. If he had chosen, Solomon might have sent the sluggard to the bird as well as to the ant, for his lesson in patient and persevering industry.

What our Lord does hold up to us, as an example, was the absence of anxious care from the bird's life. Without store of their own, they depend upon God's storehouse for tomorrow's needs; while they meet to-day's grace with to-day's diligence. They sing as if God were worthy to be trusted to furnish them with opportunities in the future, and, also, with disposition and power to use them. So let us all do.

Moody on Prohibition.

An attempt is being made just now to make it appear that Mr. Moody is opposed to prohibition of the liquor traffic. Unfortunately Mr. Moody has said what the enemies of prohibition can take advantage of, construing it to suit their own purposes. And yet he is far from being opposed to prohibition. What he has said is that he favors local option, and believes in prohibition wherever public sentiment is in favour of it, as shown by the vote of the community. But he has said it in a way that gives the liquor men a chance to quote him as against prohibition. The truth is that Mr. Moody has given very little thought to the question, and knows very little about it. What he said the other day to a Montreal Witness reporter shows how poorly informed he is on the subject of liquor laws. He was telling that he favoured local option, and quoted the state of Vermont as proving the benefits of local prohibition. He said:

Now, Vermont is a local option state, yet it has more prohibition than any prohibition state I know. Why, do you know, I could not, in miles and miles round, get alcohol to run my boy's engine because I would not swear that it was for medicinal purposes.

Mr. Moody ought to know something about Vermont, for his home is on the border of the State.

He does know something about it, and emphatically testifies to the extent and benefits of prohibition of the liquor traffic in the state. But he is strangely astray when he calls Vermont "a local option state." Prohibition has been the law of Vermont for more than forty five years. Several attempts have been made, in the interests of would-be rum-sellers in the cities, to substitute local option for the state prohibitory law; but they have all failed, and every amendment of the law has been in the direction of a stricter prohibition. The prohibitory law of Vermont is really in some respects a more stringent one than that of Maine, hence the better results.

Mr. Moody, while intending to bless local option—which is good when nothing better can be had, was really blessing state prohibition, which he thinks is not quite so desirable. He has not expressed an opinion as to prohibition in Canada, though he will be quoted as against it. It is strange that good men, sensible men, will allow themselves to speak on this subject in so loose a way that the enemies of all goodness can, with a show of reason, quote them as against prohibition of the rum traffic.

The best thing Mr. Moody and many other good men can do is to study his question more than they have done. When they have looked into it, even a little, they will we think,

come to the conclusion that, whatever difficulties they may see in the way of prohibition in some localities, the one thing for them to do is to be unqualifiedly against the rum traffic and anything and everything which that traffic favours. They will see, also, that the cause of righteousness is not promoted by their saying things which the enemies of righteousness can quote approvingly.

Notes on Current Events.

Norway and Sweden have one king between them. For a good while there has been trouble between the two countries. Norway desires to be entirely separate from Sweden. Sweden expresses willingness to concede all that Norway demands except the control of foreign relations. But Norway wants all she asks for or nothing. The quarrel grows.

That University students nowadays die of starvation is hard to believe. And yet President Harper, of the great Chicago University, says that such things have happened in late years. He said that of five deaths at the University in the last five years, three were directly traceable to starvation, due to the poor food supplied in the neighbourhood to students.

A nun in one of the Quebec Convents was recently released after having been thirty years in the convent. It is said that her application to be relieved of her vows was made ten years ago, and that the case has been under consideration at Rome ever since.

Rev. A. McDougall, at one time pastor of Calvin Presbyterian church, St. John, and afterward connected with the Unitarian church in that city, which he is instrumental in establishing, lately applied to the Brooklyn, N. Y. Presbytery for admission to membership. It appears that since leaving St. John he has been associated chiefly with Unitarian churches. The Brooklyn Presbytery did not receive him to membership.

A naval court of inquiry has begun an investigation of the disaster by which the United States warship Maine was destroyed and so many lives were lost. There have been suspicions that the disaster was not an accident. The investigation will, it is hoped, determine the cause.

The Archbishop of Montreal has issued an order forbidding Roman Catholics to belong to the Y. M. C. Association. In that city a large number of Catholics are members of the Association. These will have to withdraw or incur the displeasure of the archbishop.

The death of Miss Frances E. Willard, which occurred in New York on Friday last, was heard with sorrow in nearly every part of the world. Hundreds of thousands will mourn that she has been taken from the great and important place which she filled so admirably. She was a remarkable woman, and did a remarkable work, which will abide and have increasing power till the end of time. The great W. C. T. U., which has encircled the earth with its beneficent influences, is, as it now exists, mainly the creation, under God, of Miss Willard. She will be sadly missed by the earnest workers whom she led so wisely, and who were so loyal to their beloved leader. Humanly viewed the loss seems almost irreparable, but God will make even so great a loss to work, eventually, good things for the great work and the workers.

Voices and Echoes.

A cause does not cease to be right because it has been defeated.—The Templar.

It is amazing, though how many people are quite unable to understand it. They cannot endure to be connected with anything that is not winning a present victory.

We have repeatedly stated in these columns that the consumption of alcoholic liquors in this country, (the United States) bad as it is, is not increasing per capita. Our statement is confirmed in a recent able editorial upon the subject which appeared in the Boston Herald of this city. We learn therefrom that the United States is the most temperate of the civilized countries.—Zion's Herald.

We do not wish to make it appear that our neighbours are less sober than they really are, or even than they think they are. But there is a country—their nearest neighbor, in which the consumption of liquor is not more than one-fourth per capita what theirs is. The consumption of alcoholic liquors in the United States is about seven gallons per head, while in Canada the consumption per head is only about four gallons.

Our church was strengthened recently by our withdrawing fellowship from six members.—Cor. Chris. Standard.

There is many a church which might be strengthened by a like process. The 'Standard,' commenting on the above, well says that while "nobody rejoices in the condition which makes such an action necessary, but the condition exists, the church which shrinks from the plain Scriptural duty of withdrawing from the unruly and ungodly is unfaithful to Christ and the best interests of his kingdom on the earth. If we would save the church from being despised by the world we must look well to the purity of the membership. If the discipline here made known was according to the teachings and in the spirit of the gospel it will be a means of great blessings to the church and community in the edification of the saints and the salvation of sinners. A renewal of true, loving Christian discipline is greatly needed to-day in Christendom. It is well to remember that while God is love he is also a consuming fire.

"Far from the Madding Crowd."

No II.

It may not be generally known that I lumbered at one time. I lumbered when the Goddards and the Glaziers did. They are names that you could conjure with once, though but few will recognize them now. My name is not remembered in the lumbering world of to-day, for our firm failed about ten days after I became a member of it. I forgot the details of the failure, or the causes that led to it. Whether the infusion of new blood into the old was too much for it, like "new wine in old bottles" (I was seventeen, and the other member of the firm was sixty) I cannot tell. We may have glutted the market, and caused lumber to go down, or we may have lamed a horse, or lost a chain, or broken a sled or a hand-spike; however, it was, I know we failed, and went out of the woods "broke," and I have never been back since, only to see how other people lumber. There were two of us—an old man and a boy, and we were to haul the logs, which were all yarded, to the brow, five miles away. We had no cook, but as we had very little to cook, that made no difference. Pork, molasses, and bread, not even beans; perhaps our expensive menu caused the failure. To come in at twilight, wet and weary, to kindle a fire, chop the wood, and then cook our frugal supper was not only our experience, but the experience in those days, of many a camp, unless there were ten or more in the crew; less than that number had to do their own cooking after their day's work was done.

The camp was about twelve by fourteen, as I remember. There was a great log fire at one end, a hole in the roof through which the smoke went, if it felt like it, if not, it stayed in and teased us until we cried. I have laid on my bed of aromatic boughs, and watched the stars through the rifts in the smoke, until I slept the dreamless sleep of a tired boy. There was nothing to do in our camp, but to eat and sleep. The senior member of the firm could sing no songs, nor tell any stories; the boy was no company for the man, the man was no company for the boy, and so by seven p. m., or half-past, we had eaten our suppers, fed our horses, and were in bed. If "early to bed and early to rise" could make people "healthy, wealthy and wise," we would have had a Klondyke that winter, and the wisdom of a Solomon. I have had my doubts about the truth of that jingle ever since.

We had no watch in our camp (they have alarm clocks now), and one night, when the moon was nearly at her full, we got up, fed our horses, cooked and ate our breakfast, and started for the brow. Something detained the other team that morning, and I went alone. We had to go through a settlement, and the roads were generally bad. My sleds cut down out of the road, and I was stuck, and it was impossible for the horses to get on the road again, or for me to lighten the load, and so I started for a house a half mile away for help. I wondered why there was no light, and why the people were sleeping so late. I knocked and knocked, and at last a man came to the door muttering and growling,—"and what was I doing out that time of night, disturbing people?" I weekly asked the time, to be told, to my amazement and disgust, that it was ten minutes to two. We had mistaken moonlight for daylight. If I were a preacher I might show how often the mistake is made in a moral and theological sense.

My midnight friend helped me out of my difficulty, and before daylight I was back to the camp again. Not many days after, I left the woods, cured of my lumbering fever forever.

My second visit to the Tobique has not disillusioned me. It is still to me

a beautiful place. Surely God means that the many square miles of well wooded, well watered arable lands on these rivers shall yet be tilled, and that, some day, where there is now the unbroken forest there shall be peaceful, comfortable homes. It seems a pity that so much good land should be given in subsidies to railway companies. Ask the settlers, who own the land and how it can be procured for settlement, and they cannot tell you.

What the government is doing to induce hardy settlers from across the sea to come to New Brunswick, is not known, but, surely, those wilderness lands might be made to contribute more largely than they do now to the revenues of the country. There are well-to-do farmers settled nearly to "the Forks," and there is room for many more.

"The Depot" has grown since I saw it last, until it is now quite a village. There are twelve buildings—the Depot camp, office, storehouses, hovels, blacksmith shop, &c. A new cook is at the Depot, a Mr. Glazier, and he understands his work, and gives the visitor as good a dinner as he will get at the average public house. My old friend, Mr. Gustaf Pasche, is as careful and busy in looking after the many things in connection with the Depot as ever. Capt. Perkins is still the right hand of the business, keeping an account of all that comes in and goes out of the Depot, and with an accurate knowledge of the needs of each camp. I visited only a part of the camps on this trip, but I saw a number of old friends. To give you an idea of the driver, the roads, the horses, on a light sleigh, I may tell you that we drove on a "tote" road, twelve miles in an hour and twenty-three minutes. I was "taken" and "well shaken" that trip.

We had dinner at Faulkner's camp, where I met an old friend, F. Belyea, cook of the camp. The first night was spent at J. Christian's camp, where J. Sutton is clerk, and J. Wallace and wife are cooks; and it seemed like home to see the familiar faces. I went down to the landing, only a few rods away, to see the teams come in with their loads. The teamsters were not expecting Mr. Hale or myself, and the loads were not prepared for the occasion, but were the ordinary loads such as are hauled every day when the roads are in good condition. I saw fifteen good sized logs on one sled; the number of feet in them I do not know, but I had no idea that such loads were hauled in this country; and to my surprise I was told that I had not seen the largest loads.

The farthest camp from the Depot is in Restigouche Co., and is 192 miles from Woodstock. With half of that distance away from a railway, and thirty miles or more in the heart of the wilderness, one thinks he is a long way from home.

THADDEUS.

Licenses: Liquor, Drugs and Marriage.

One feature of the Grant-Lucas prohibition debate is summed up thus in the Montreal Witness' report—"Dr. Grant denied... that the principal of prohibition was involved in license. Was it right to prohibit druggists who were licensed? The statement was absurd. Why! he could not get married without a license. The country did not want every little fool to marry. But because he required a license, it did not involve the right of prohibition &c.

The license question is admittedly a complicated one, and in reference to drink, prohibitionists all say, it is wrong to grant legal privileges for a harmful traffic; while if restriction is the end sought by license then we claim that prohibition is logically the full bloom of that principle.

Now, as to marriage, Dr. Grant evidently regarded the license as issued to the man to be married; ergo, says he, if Lucas is right, marriage may be prohibited! That argument may have a serious sound; but examination shows its premise to be entirely wrong. Marriage by publication of banns requires no license; and this is the general practice among the Roman Catholics. Further and chiefly, the licenses are not issued to those who would marry but to the clergyman or party officiating, all others being prohibited under heavy penalties. This is also analogous to the case of the druggists, where we have prohibition as the principle of license in order to secure competent men for the work, and where also facilities are afforded to meet the fullest public demand. If any one proposed a plebiscite on the prohibition of marriage or the sale of drugs, then Dr. Grant's argument in opposition would apply. The question is, does the public interest demand the prohibition of the liquor traffic, and if by law that traffic is whittled down to the vanishing point, is it not following the policy of restriction to its legitimate conclusion? Who knows, unless

the public does, what public interest requires in this matter. May every voter soon have a chance to give his verdict against a trade so directly leagued with hell, against human happiness.

EDWIN CROWELL,
Beaver River, N. S.
Feb. 14th 1898.

Mission News and Notes.

—Fiji Christians sent £1,000 (\$5,000) to the famine-stricken in India in June.

—On the Saman islands two hundred native churches support their own preachers.

—When the first missionaries went, a little over forty years ago, to the thousand islands that constitute Micronesia, there was not in all that region a single book. Now hundreds and thousands of the natives are intelligent church members, owning and prize their Bibles.

—Burmah's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the jubilee gathering of 1878 consecrated the Khe-Thah Byu memorial hall, which represented 40,000 Karen disciples, half of whom were still living.

—In some parts of Africa, when a chief is buried, a number of slaves are bought and taken to the grave-side, where their heads are struck off and, with the bodies, thrown in, until they form a layer, on which the corpse of the chief is placed; for it must not touch the earth. Other bodies of slaves are arrayed all around and over the top, and so the dead chief rests imbedded in the ghastly remains of the murdered victims.

—The native Christian community of India may be said to be identified with the Victorian period. The number of native Christians in India, Burmah, and Ceylon in 1830 was very small. In 1840 it was 57,000. In 1891, according to the census, and on the authority of Dr. George Smith, there were 2,000,000, of which number there were 191,000 in Bengal. If the percentage of increase is maintained, there will be at the time the next census is taken, in 1901, fully 3,000,000, and of these 225,000 will be found in Bengal. The progress of the native Christian community in education has been very marked. Dr. Miller states that of 680 graduates of the Madras Christian College, 100 at least were Christians—a very large proportion. It is quite reasonable to hope that the conversions to Christianity after the famine, plague, earthquake and war of last year will be greatly multiplied.

—Dr. J. H. Barrows, of Chicago, who was one of the chief promoters of the Parliament of Religions held in connection with the Columbian Exposition in 1893, and who went to India to deliver a course of lectures on Christianity, and while there visited the great cities of that country from the Himalayas to Cape Comorin, made the following statement upon his departure from India: "The objects most worth seeing in India, to my thinking, are neither the Himalayas nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what triumphs of faith have enriched the Church universal! I have heard much less of the discouragements of missions than I expected. I know how hard worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and are a traitor. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

Home Religious News.

—Rev. J. A. Gordon, pastor of the Main St. Baptist church, St. John, has two months leave of absence, which he will spend in Winnipeg. He starts next week.

—Rev. S. M. Hunter has been called to the pastorate of the Unitarian church, St. John.

—Rev. E. J. Grant has gone to Prince Edward Island to supply a Baptist church there.

—Rev. F. D. Davidson, the missionary of the N. B. Baptist Convention, has been holding special meetings at Alma, A. Co.

FARMERS AND DAIRYMEN.—The annual meeting of the Farmers' and Dairymen's Association of New Brunswick was held in this city last week—Tuesday, Wednesday and Thursday. There was a very large attendance—larger than at any previous meeting, and representative of more sections of the Province. The Governor and members of the Government and Assembly were present at some of the meetings. Among the subjects considered were the following: The Taxation of Farm property, Growing and Marketing Fruits, Insect Pests and Fungus Diseases, Culture of Gard and Vegetables, Weeds and Pasture Grasses, Successful Grain Growing, Our British Markets, Tuberculosis, Farm Homes, Success in Dairying, Reports of Dairy Superintendents.