

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, MAY 18, 1887.

—EXPECTING. We are expecting a large number of new names by the first of June. We are sure the old friends of the INTELLIGENCER, and many new ones too, are making earnest efforts to still further increase our lists.

—IN THE MOUTH. "A conscience in the mouth" is a very good phrase, suggestive of a good deal. The *Telegraph* urges its necessity and importance in this style:

"GIVING AND PRAYING go together. Every intelligent, honest soul knows that it is worse than folly to pray for an object when help is within the power of his bestowing, and yet is declined. It is related of the venerable Sewall, of Maine, that once when entering a missionary meeting just as the missionary collectors had taken their seats he was asked to lead in prayer. The old man stood, hesitatingly, as if fumbling in his pockets. The leader called him more loudly to lead in prayer; but still the old man hunted his pockets till he got the coin and deposited it in the contribution box. "I didn't ask you to give; I asked you to pray," said the leader." But Mr. Sewall answered, "I heard you; but I can't pray for missions till I have given something." What a blessing if God would put a conscience in the mouths of Christians so they could not pray till they had given something. Oh, for a conscience in the mouth!"

—O'BRIEN. The Irish editor, O'Brien, began his crusade in Canada against the Governor General, in Montreal, on Wednesday evening last. From the accounts given of the meeting, it must have been just a little disappointing to him. The attendance was not so large as was anticipated, and there were no leading Irish citizens present. The papers of the country have with unusual unanimity condemned O'Brien's mission, and counselled the people to give him a good letting alone.

In Toronto on Saturday an immense meeting was held to protest against the attempt of O'Brien to excite hostile feeling in Canada against the Governor General. There was over 12,000 present. The Mayor presided, and speeches were made by a number of leading citizens, including ministers of all denominations. The following resolution was passed:

That this meeting reprobates the action of Wm. O'Brien in visiting this city for the purpose of exciting a hostile feeling against his excellency the governor general on account of differences between his excellency and his tenants in Ireland, and desires to express its entire and unabated confidence in the high character of his excellency the Marquis of Lansdowne and in his fitness to represent her majesty in Canada.

TURKEY'S LAND LAW.—It is not to Turkey that we generally look for ideas in regard to social or economical reforms, but according to a recent book, "The Balkan Peninsula," Turkey is a good deal in advance of many parts of Europe in its system of land tenure. It appears that by Mussulman law, the trees planted or buildings set on another man's land form an independent property. The man who has, as a good tenant, built or planted on another's land, may become the owner of the soil at a fair price, if the value of his work is greater than that of the land, which is generally the case in the country. If the culture of the ground ceases for three years, unless the land is pasture or lying fallow, the soil is

lost to the owner, and becomes the property of the State. The famous Arabian jurist Sidi-Kebil lays down the following principle: "He who revivifies the dead earth becomes its owner. If the traces of former occupation have disappeared he who revivifies the soil acquires it." According to Mussulman law the general interest limits the rights of the private owner. He may only use and not abuse, and he must maintain the productive power of the land. He is not free to sell to whomsoever he may like. The neighbours, inhabitants of the village, and the tenant have a right of choice or preference.

—PROHIBITION RESOLUTION. The following is the Prohibition resolution moved in the commons by Mr. Jamieson, at the instance of the Dominion Alliance:

"That in the opinion of this House it is expedient to prohibit the manufacture, importation and sale of intoxicating liquors, except for sacramental, medical, scientific and mechanical purposes.

That the enforcement of such prohibition and such manufacture, importation and sale, as may be allowed shall be by the Dominion Government through specially appointed officers."

Faith Missions—So Called.

Most people who read the frequent references to "faith missions" get the idea that they are altogether different from, and far more christian undertakings than other missions. The fact is that they do not essentially differ from other christian enterprises, and are no more expressive of genuine christian faith. The *Christian Standard*, in the article which we reproduce below, puts the matter plainly and fairly:

The opening sentence in a circular which we are asked to publish reads thus:

There is a manifest growing conviction on the part of the Church generally in favor of Faith Missions in foreign fields.

This circular is issued by Rev. A. D. Noyes, of Chicago Illinois. Mr. Noyes has been in Liberia, West Africa, where he has secured a location for a station, which is to be known as "Mount Wallace Faith Mission." He is now in this country seeking to raise money for the prosecution of the work. A special effort is being made to secure \$1,000 to pay for his steamer, which he calls "Little Pilgrim." We take it for granted that Mr. Noyes is a man of faith, and is anxious to carry the gospel to the people of Liberia. But after reading his circular with care we fail to see any good reason for calling this mission a Faith Mission, as distinguished from missions in general.

The churches, through missionary societies, are pretty generally engaged in missionary work. Trusting in God and in the liberalizing power of the gospel they are constantly sending missionaries to foreign fields. The fact that their treasuries are often nearly empty does not stay their hands. In the records of missionary work in past years they find ground for confidence touching the future; and in faith they make their appeals in various ways. The missionaries go out in the assurance that their brethren at home will send to the missionary societies a sufficient amount of money to meet all their necessities. Any claim, on the part of any one, which implies that such a work is not a work of faith is unjust. When a man proposes to go into a foreign field as a missionary on a plan a little different from the one we have mentioned, and calls his proposed mission a "Faith Mission," the question naturally arises. What does he mean more than others? The claim smacks a little of the I-am-holier-than-thou spirit. Do the founders of the so-called Faith Missions expect that God will in some mysterious way supply their wants, in answer to prayer? By no means. The circular before us looks in a very different direction.

On one side of the envelope that enclosed the circular we have these words:

WANTED.—\$1,000 to pay for the Steam Yacht "LITTLE PILGRIM" delivered at Monrovia, Liberia, for the use of Mt. Wallace Faith Mission, on the St. Paul's River and the Sea coast. Remit at once.

(OVER.)

Turning the envelope "over" as directed, we find this:

A Steam Yacht on the St. Paul's River is a necessity, as there is nothing but native canoes on these waters. With a yacht we can travel 100 miles per day up and down the coast, visit different stations, carry passengers, mail, goods, building material, etc., etc. It will afford shelter from sun, rain and heavy dews at night.

Remember this is a FAITH work. Will you help us?

(OVER.)

We do not wish to intimate that this is not a work of faith. Certainly, faith in the power of systematic advertising is here exhibited. The ad-

vertising is all very well. The people should be informed that the yacht is needed, and the address of Rev. A. D. Noyes should be given, and "remit at once" is entirely appropriate. But why say, "Remember this is a FAITH work"? Is not every honest effort to spread the gospel a work of faith? There appears to be nothing here to entitle this mission to any special claim as a work of faith. We quote an extract from the circular itself:

Manufacturers and dealers in the following can contribute different articles which will be fully as acceptable as cash; such as clothing, cloth, groceries (particularly canned goods), hardware, roofing, tents, camp furniture, blankets, stationary, books, etc., etc. Anything that would be of value in like work in this country will be of service there. Above all, protection from drenching rains and heavy dews is necessary, for truly "Death lurks on every passing breeze," while on the other hand "Every prospect pleases, and only man is vile."

We—a band of four or five—desire to sail about September 1, 1887, so as to take advantage of the next dry season in building, putting out crops, etc., etc.

Will you help us to carry the gospel to those benighted ones? Our address after leaving America will be Monrovia, Liberia, West Africa. Make a note of this and write us after our arrival on the field.

Below we append what some others say of us and our work. Send means as soon as possible by any safe method to Rev. A. D. Noyes.

To this is added the statement: "All contributions will be acknowledged through the different church organs." This is all very well if the church organs consent to it; but it exhibits no faith except that which is common to those engaged in missionary work. When we read from the pen of Mr. Noyes, "Being engaged in raising funds to establish a Faith Mission in Liberia, West Africa, and desiring to get our work before the public," etc., we can not keep back the thought that this mission has about as much faith in works as those who are "engaged in raising funds" in other ways. They are all alike desirous of getting their "work before the people." This is right. It is not enough to bear the needs of the missionary fields before the Lord in prayer. This is needful, and all alike do this; but those who insist that we "remember this is a Faith Work" are compelled, like the rest, to be "engaged in raising funds" as well as in praying to God.

What we mean in plain words is this: The claim that is made for these missions as missions of Faith, as distinguished from missions that are provided for in a more orderly way, is both deceptive and presumptuous. They all alike use means that are adequate to produce the result obtained. In doing this they exercise faith.

There is some propriety in calling certain establishments Faith-Cures, for they at least profess to heal the sick without resorting to remedies of a material sort. If Christians of good standing desire to enter the mission field, and prefer to raise money themselves for themselves, by keeping their work before the public in the use of the press, let them do so; and let those who prefer this plan of supporting missions; but it is certain that this claim that such is a "Faith Work" in some high sense, will not work for good in the end. It is not in good taste. It will bring discredit to missionary work. It suggests kinship to Faith-Cures. What are called Faith Missions encourage superstition and fanaticism, and open the door for unbalanced enthusiasts and deceivers who fail to convince those who know them that they should be sent to convert the heathen.

Greatness in Service.

It is three times recorded in the sacred history that the disciples strove together for the highest place. Once the Master took a little child and set him before them as a pattern; once he arose and washed their feet as a slave; once he gave the word plainly: "Whoever will be chiefest, shall be servant of all." Great force belongs to the words quoted by Matthew, "among you," and twice repeated; it is not to be expected that men of the world will accept a principle so destructive of selfish and personal ends; among you it is to be expected that your Lord's command will have power. In the church of Christ greatness must be measured by usefulness; he is most christian who is most like Christ, who serves all the rest and will even lay down his life for the many.

True greatness then, comes indirectly. First, service. No man ever became great by laboring to be so. In fact there is nothing so blighting as for one to be continually afraid he is going to become little. It is a most pitiable and melancholy spectacle when men and women are found complaining that they are not noticed. Men and women who are useful can not be kept out of notice. The way

to keep in position is just to keep in service, and go on doing good all the day. Eminence is not reached by a frantic struggle after eminence. The road to it is much more common-place. He that would dazzle must dig.

There is a familiar text that is so beautiful in analysis: "Let your light, not yourself, divine grace in you, not personal gifts, "so shine before men that they may see," not you, but "your good works." And this simply "that they may glorify," not you at all, but "your Father which is in Heaven." Here is an intense thrusting of self back out of sight and out of notice. And yet the Christian who will do that persistently can never help becoming conspicuous.

Think of the graceful surrender of John the Baptist, when he said, "behold the Lamb of God!" He had been a man of mark. Now he retreated out of notice. His last and noblest act was to say, I am not Christ; I am a mere voice; he must increase; I must decrease. He became a "bright and shining light" himself by walking straight up to Christ and saying, "This is the true Light of the world." The very sunshine he stood in made him luminous forever. In its estimates of greatness, the world, unjust as it often is, recognizes this principle. The moment any one becomes useful the people will take him up and put him on a throne.

It is not those in the state, community and church that claim prerogative that are put forward, but those who are useful. He that would be chiefest has become the servant of the rest. The Persians have a simple saying that "a stone which is fit for the wall will not be left in the roadway."

There is nothing so sure to make a true man appreciated as for himself to forget his own worthiness, and remember only the world's want.

C. F. P.

OUR INDIA LETTER.

DEAR INTELLIGENCER:—The answer to our first letter from India came this morning. We were very glad to welcome it, for from this date our overland mails will probably arrive regularly and in time. Hitherto it has all gone by way of Midnapore and not a little of it by way of the Dead Letter Office at Calcutta. Our New Brunswick friends can never know how much good their letters do us. Let every body write.

Let me tell you something about our station. Balasore is a city of more than 20,000 people, situated on the Burabalong river, 5 miles from the Bay of Bengal and 150 South West of Calcutta, with which it has communication by steamer twice a week. It is also on the great pilgrim or juggernaut road, 75 miles South of Midnapore and 106 north of Cuttack. It is head quarters for the District of Balasore (pop. 485,000) which is a strip of land on the Bay of Bengal in the Province of Orissa and the Bengal Presidency. It is in N. Lat. 22 deg. and E. Lon. 87.

All the people, except the missionaries and a few English families, are natives. Of missionaries there are eight, Bro. Z. F. Griffin has official charge of the station, Mrs. Griffin of schools and zenanas, Miss Hattie Phillips, of zenanas, Miss Ida Phillips of schools, Mrs. Smith the girl's orphanage. Miss Ida Phillips has lately made over her schools to Miss Hooper, while she goes on leave to America. Mrs. Boyer and myself are working at the language.

The English families are about half a dozen in number and consist of the Divisional Magistrate, or Borda (great) Sahib, a doctor, executive engineer, superintendent of police, superintendent of the salt department—salt being a government monopoly. These, with a few deputies, comprise all the English. They all receive fabulous salaries, live here a few years in luxury and go home to England on a pension. The Eurasians number about 25 or 30, and are mostly Dutch. Some of them are as white as Europeans, and others are as black as Indians. They all speak English however, wear the English dress and try to be as English as possible.

Then we come to the natives. And what shall I say of them? The most important man is the koomar or native prince. He poses exactly as the eastern monarchs that the books tell about, has immense incomes, gives lavishly to benevolent enterprises when it is likely to be widely known etc. etc. Below him are all grades from zemindars, judges, lawyers, pundits, to coolies and beggars. Of this last class—beggars—there is decidedly a preponderance. Some of the more benevolent have a way of giving a small amount to all who come to their houses on a certain day. At the appointed time they come and sit by the hundreds, lepers, victims of small pox, the blind, lame, deaf, dumb, men, women and children, many with little

clothing, many with none, to receive alms. They go away happy after receiving a piece, i.e. little more than half a cent, each. I wish I could let the people of N. B. see the poverty, ignorance, and degradation of one of these eastern cities! I am profoundly thankful to God for birth in a Christian country, and to have this moment the saving grace of God in my heart. Now of these 20,000 people 19,500 do not believe in Christianity, two thirds being Hindoos and one third Mohammedans. They are very bigoted and most of them prejudiced against the Christian religion. About 250 of these natives speak and read the English language as well as most Englishmen, while many more can read and understand but do not speak it fluently. The natives think that if they can only speak English they will never need to work any more but are "gentlemen" immediately, in the English sense of the word.

It is among the educated English-speaking natives that I am trying to do some Christian work now. I do not know why their souls are not worth as much as those of the lower classes. But I must reserve this for a future letter.

Faithfully Yours,

A. B. BOYER.

Balasore, 26th Mar 1887.

The Queen in a Convent.

Until two or three weeks ago one woman only had been permitted to enter the walls of the famous convent of La Grande Chartreuse, which is perched 3,250 feet above the sea, on the mountains near the picturesque French alpine town of Grenoble. It is a rule of the Order of St. Bruno, who, seven hundred years ago, hid himself from the world in a cave not far from the site where the convent was soon afterwards built, that no woman shall ever enter its precincts, "for we know," the Rule ungalantly says in explanation, "that neither sage, nor prophet, nor judge, nor the guest of God, nor His children, nor even the first model which left His hands, were able to escape from the blandishments and deceits of women." The rule in regard to the precincts was relaxed some time ago to the extent of a cowshed into a temporary resting place for ladies desiring to see the outside of the convent; but the Empress Eugenie only had ever been privileged to see the interior. What would St. Bruno and the successive former friars of the convent have thought, if they could have been invisibly present on a recent Saturday, when not one lady only, but several, and they, too, Protestants, were admitted within the jealously-guarded portals, and were conducted by the friar through the entire building? This honour was conferred upon our gracious Queen, the Princess Beatrice, and suite. Once before, some years ago, Her Majesty was rigorously turned back from the gates when seeking admission. The present relaxation is exceedingly significant, and it is not unlikely to become the thin end of the wedge which will in time shiver to pieces the ancient rule. At present the convent contains about seventy monks, who spend three hours a day in prayer, and devote what time they have remaining after attending to their gardening, cooking, &c., to the manufacture of the famous Chartreuse liqueur, the secret of which is carefully preserved. It is said that a revenue of two million francs a year is derived from this manufacture, which will scarcely have the approval of English teetotalers. It would be interesting to learn what was the "Open Sesame" at which the gates flew open. It may be that the monks consoled themselves for the breach of the rule by reflecting what an excellent advertisement the royal visit would be for their liqueur.

GENERAL RELIGIOUS NEWS.

—New Orleans has 171 churches, which is a larger supply than is generally credited to the gay city. The Baptists head the list with fifty churches, the Methodists are second with thirty-six churches, and the Roman Catholics third, with thirty-five churches.

—The "Hebrew Standard" often says wise things, and this is one of them: "There are lots of people who mix their religion with business, but forget to stir it 'up well.' As a result, the business invariably rises 'to the top.'"

—The Church Army of the Church of England, under the patronage and direction of two archbishops and four bishops, has brought forward for confirmation over 3,000 adults, mostly gathered at the street corners and from public houses, has already over 1,000 more adult converts waiting for confirmation, has over 6,000 adult communicants, all humble speakers in the cause of Christ, suffering persecu-

tion day by day in their efforts to win souls to Christ and his Church.

—London papers call attention to the extreme and growing pauperism of the East End Jews. The total number of Jews in the Metropolis is astonishingly small, being estimated at 46,000. Of these no fewer than 14,350 received aid last year. Figures which are accepted by the Jews themselves as authoritative, show that last year, every third Jew in London was actually in receipt of poor-relief, every second Jew belonged to the regular pauper class, and every second Jewish funeral which took place in the Metropolitan area was a pauper funeral.

—Russian congregations are noted for their attentiveness. They often crowd around the lectern and look over the priest's book while the lessons are being read. The lessons are now read in modern Russian, instead of ancient Slavonic, as formerly. Says a correspondent:

"All are equal in a Russian church. Even the Emperor would have no right to stand before any other of the congregation if he were not a deacon—an office held by laymen in Russia. I have seen the Grand Duke Constantine, brother of the late Emperor, come into a church a minute or two after the service had begun. A few near the door who recognized him made room for him, but he stood among the crowd in the middle the rest of the time, in close proximity to two Syrian Christians with their fezzes slipped into their girdles."

DENOMINATIONAL NEWS.

FROM LICENTIATE PERRY.—I wish through the INTELLIGENCER to inform my friends of my whereabouts. The last Sunday in April and the first Sunday in May I spent with the 1st and 2nd churches, Johnston, Q. Co. I was glad to notice a good interest in the Sunday School work in connection with these churches. The church at the Narrows has had a good school for years; last Fall, as usual, they thought it best to discontinue the school for the Winter; but the young people felt lost without it and, it not being convenient for the Superintendent, Bro. J. C. Brown, to resume the duties of his office, a Bible Class was organized under the management of Bros. White and Todd. I notice by the report of the Secretary, Miss E. A. Akerly, that the class began on the fifth of December with 26 names enrolled; it steadily increased during the Winter, and when it closed the last Sunday in April there were 96 names enrolled. The Treasurer, Miss E. L. Belyea, reported the finances in a good condition, Cash received \$5.00, Expended \$6.43, Balance \$1.57.

During the winter the Lord has blessed the church and school at the Narrows in the conversion of a number of the young; over twenty professed faith in Christ; the most of these were members of the Sunday school or Bible Class. On the 1st May the school was reorganized. Bro. J. C. Brown was re-elected Superintendent, Deacon Chas. Belyea, Assistant, A. E. Belyea Esq. Secretary, J. L. Akerly Esq. Treasurer. With the ability and experience of the officers, the efficient staff of teachers, and the sympathy of the community, the school bids fair to be a success. The friends at Perry's Point have since organized. I hope to be able to soon report a good school there. Yesterday, May 8th, I spent with the church at home, Lower Ridge; we have a good Sunday school in connection with this church, it was reorganized on the 1st April, Abram Perry was re-elected Superintendent, Colbie Keith, Assistant, Handford Price Esq. Secretary, and Geo. Gosham, Treasurer. We have large congregations here. Bro. S. H. Weyman has moved to Nova Scotia. Rev. Geo. F. Miles (Baptist) has resigned his charge here.

W. H. PERRY.

WOMAN'S F. M. SOCIETY.—Being informed by Rev. T. O. DeWitt that he had brought the matter of Foreign Mission's before the church at Patterson Settlement, and that the sisters wished me to come and organize an Aid Society, I went on the 18th ult. Rev. T. O. DeWitt met me at Hoyt, and took me to the home of T. B. Roberts Esq., where I was kindly cared for during my stay in the place. The sisters gave me a warm welcome. On the following day, notwithstanding the storm in the morning and the bad roads, a good number of sisters and the brethren met and we organized a good society, I believe it will advance, for the sisters all seem to have "a mind to work." They take the RELIGIOUS INTELLIGENCER there, and read it too; they talk of our dear missionaries in India, and know all about them. How many times I have thought of sister Hooper this winter and her words, speaking of the little girls in India, that they were not considered of much account. Well,