

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, FEB. 23, 1887.

—THIS WEEK. We are expecting to hear this week from a very large number of our friends whose subscriptions are due. If you are one of those interested please do not disappoint us. Forward your subscription immediately on reading this.

—DANCING. Sam Jones expresses his opinion of dancing thus,—"I never knew an intelligent person in my life that was passionately fond of dancing. If I had a daughter whose head could not be educated, I would educate her feet, and marry her off to a ball-room dude.

—OUR FATHER. Of the ninety-nine different names by which the Mohammedans designate the deity, not one of them expresses the idea of God's fatherhood. How good it is to be able to say confidently and lovingly, "Our Father." God's children may do so; and "ye are children of God by faith in Jesus Christ.

—ACADIA. It has been decided by the Board of Governors of Acadia College to erect an Academy Boarding House. This has been made necessary by the large increase in the attendance at the Institutions. There are now two hundred and sixty-four students in the several departments. This is an excellent growing, and must be greatly encouraging to the managers and all the friends of the Institution.

—THE CONVERTS. Pastors will do a good work by urging upon the new members of the churches the importance to them of regularly reading the denominational paper. In no other way can they be informed about the work of their own church and the church at large; and they will, besides, receive much christian counsel and encouragement. Every new member ought to be solicited to subscribe.

—TO HER OWN PEOPLE. Among the Baptist missionaries who are to sail next month for the Congo, is a young coloured woman whose grandfather was stolen from his home in the Congo Valley and brought to the Southern States and sold into slavery. And now his granddaughter, a young woman of ability, education, and christian character, returns to the old home of her people to tell them the story of Jesus and His love.

—THE LATEST. The Roman Catholic Church never seems at a loss for expedients by which to raise money. Lotteries of all kinds and sundry questionable things are regularly resorted to. But the very latest dodge has just been announced. It is said that it has been arranged to send out a travelling theatrical company under the auspices and with the approval of the Catholic Church, with the object of collecting a fund for the relief of the creditors of the late Arch-bishop Purcell. The venture is to start very soon, but will, of course, not do business during Lent. What next?

—SIGNIFICANT. The feeling in Italy against the Monastic and conventual institutions of the Roman Church is evidently growing steadily stronger. It is proposed by the Italian Government to reorganize the ecclesiastical

affairs of the country. Of course the church authorities protest against this very strongly, and endeavour to incite opposition in the minds of the people; but the opposition is in vain, for the proposed interference really expresses the popular feeling and wish. The growing feeling, and its expression, are significant of a growing independence of thought, and of the promise of better things for the long priest-ridden country.

—"MARRYING" THE DEAD. Mormons are bound to marry wholesale. Their faithfulness is, apparently, indicated by the number of wives they have "sealed" to them. And it appears that they quite frequently "marry" women who are dead. The prosecution of polygamists in Utah has brought out some queer facts, among them this about marrying the dead. In a recent trial of one who was supposed to have too many wives, it came out that he never married more than one living woman, but seemed to have a penchant for leading deceased females to the altar. He had journeyed 200 miles to St. George temple to be sealed to a sweetheart who had departed from this life some time before, so that, if not sooner, at least from the resurrection on, they might be saved by him, and exalted, as well as help to build his eternal kingdom. The law did not seem to cover post-mortem polygamy, and so he was turned loose much to his relief.

—SPIRITUAL POWER. "Not by might, nor by power but by my Spirit, saith the Lord." The great need of the Church now and always is spiritual life and power. Nothing can take its place. Without it the church fails to accomplish its mission of blessing the world. On two points there are mistaken views about spiritual power; one is that spirituality is something independent of the faithful and scriptural life of activity of the church, and the other is as to the relation of the individual to church spirituality. The *Guardian* well and truly says, on these points: "The piety of the Church is the measure of its spiritual power. But this piety is the sum of the piety of the individual membership of the Church. There is no such thing as a godly congregation, as distinct from a congregation of godly persons. Many people talk as if there might be a holy and exemplary church, without regard to the character of the people who compose it. This cannot be. Hence it is evident that there is no way in which the Church can be made so mighty and successful, as by each of its members consecrating himself or herself fully to the Master's work. Let each member grow in grace, seek and obtain stronger faith, more fervent love, and more ardent zeal, and then shall the Church, clothed with new power from on high, arise and shine with the lustre of heaven. Deep piety, rich experiences of sanctifying grace, full consecration to Christ—let us have these as the ordinary experiences of our people, and this will make everything else come right. Unity, liberality, patient forbearance and earnestness will come as a result of deeper piety and fuller consecration."

MISTAKES.

Christian work is often marred and fails of accomplishing what it might, because of mistaken ideas of what constitutes efficient work, or of little wisdom and persistency in the prosecution of even well intended plans. This is especially true of what is called revival work. A recent article in the *Independent* points out several defects. Among them are the mistakes of supposing that genuine spiritual work can be successfully accomplished by setting apart a few weeks in the year for it, without the most careful preparation for it during the rest of the time. Yet this is a very general custom. It is the fashion to let things go by the run until such time as it seems good to the church to "begin a series of meetings." Then special meetings are held for a few weeks, the church gets a temporary impulse, a few or, perhaps, many are gathered in, there are exclamations of delight for a week or it may be a month after the special effort ceases, and then things fall into the old ruts and drift along till about the same time in the next year, when another spurt is made for a revival. The fact is, and the church needs to learn it and be impressed by it, that if special seasons of revivals are to be times of real and lasting blessing, there must be much work done both before and after the meetings. "In the coldest seasons when frost and snow have bound up and covered the earth, the prudent farmer is engaged in selecting his seed-corn; his machinery and farm implements are looked over and put in order, and everything is gotten in readiness for the first soft day in spring that announces the frost out of the ground and ready for the plow. The intensely active work is confined

to a few months or weeks of the year; but then, the whole year beside is spent either in preparation for the harvest or in garnering and threshing it. God's husbandry needs similar forethought and careful preparation. There are few churches that are ready for special evangelistic services when they are appointed and begun; and the result is that the fruit is meager or weakly just as a harvest hastily planted and poorly cultivated (because the farmer was not ready and had to do things in a hurry) is never a good harvest. It is as apparent in churches as it is in the farms of two farmers where the farm of one man betokens what we call "careful farming" while that of the other is characterized by "careless farming." This is our greatest mistake; lack of careful, forethought, all-the-year-round preparation for special efforts.

Another mistake is in overlooking the condition of unpreparedness for efficient work in saving souls. We would not be understood as saying that too much anxiety may be manifested to win the unconverted. That never can be. But the anxiety should be with christian intelligence, it should recognize the fact that such work cannot be successfully carried on except by God's appointed instrumentalities. A church that has little or no spiritual life cannot "labor for souls" with any degree of success. And much of the effort that is made for the unconverted in churches that are low and weak it is lost, however well intended.

"There must be a revival in the church, before there can be a reasonable hope of an ingathering of souls from the world. It is a mistake to suppose that God can or will work through an unconsecrated and worldly church. It is very difficult for the minister or the evangelist to reach sinners over the heads and through the hearts of a cold and unsympathetic church; and in case sinners are convicted and converted, it is equally difficult to drag them into the kingdom over the heads and through the cold hearts of unsympathetic church-members. It is an egregious blunder to suppose that any pastor or evangelist can accomplish a revival of religion without the spiritual sympathy and co-operation of the people of God with whom he works."

Another mistake is to suppose that the engagement of an evangelist is all that is necessary in order to a revival. Some evangelists do good work, for they are appointed of God to that office; while many self-styled and self-sent evangelists (and they are more numerous we fear than the God-sent ones) do a deal of harm. But even a genuine evangelist cannot accomplish much unless the church is in hearty sympathy with him and actively co-operating in the work. Our conviction is that the church, not the evangelist, is the important factor in revival work. "Peter's preaching on the day of Pentecost would have had little effect on the multitude but for the fact that the whole company had been for ten days waiting on the Lord, and were all filled with the Holy Ghost. Neither pastor nor evangelist may work successfully through a church to reach the unconverted, unless there is spiritual power in the church. Depend upon it, if we are to see success through revivals of religion, we must direct our attention to the church, and endeavor to secure a proper spiritual condition there. We would not say that special meetings ought not to be held with the churches until they are in proper spiritual condition, but we would, if special meetings are to be held, begin at the 'house of God' with the Word, and purge out the 'old leaven' and burn out the 'wood, hay and stubble.' God knows the churches' need, in many cases, to be converted to a consecrated christian life, as much as the sinners in the world need to be converted to Christ. When the former condition is seen in the churches, then will the latter result come about among the unsaved."

REVIEW OF THE WEEK.

In Canada it has been a week of much excitement and of unceasing activity amongst the politicians. Both parties have been doing everything they could to win the victory. The battle is now over. We go to press just as it closes, before the result is known. We may all feel certain of one thing, no matter which party has won, that the country is all right. It has all the elements of growth and greatness, and its development is sure to go steadily on.

Doleful reports come from Newfoundland. Large business houses are reported in financial difficulties owing to the depression, and things generally are in anything but a desirable condition. Supplies have had to be sent by the Government to the northern parts of the island where the people are said to be in a destitute condition. If the reports are true there must be

much suffering, even to the point of starvation. But it is possible the reports are greatly exaggerated as they were last year. We certainly hope they are; but even making large allowance for colouring, there is evidently much distress.

The situation in Europe is far from satisfactory. There is much war talk. A good deal of it consists in studied utterances which are meant to be understood as assurances of peaceful intentions, but in spite of all, there is a feeling that there may at any time be a fight. It is significant that there is no cessation of war preparations. France is watched very closely. The massing of french forces on the frontier is regarded with much suspicion.

In the British Parliament the Government has, so far, scored a victory in each contest with the opposition. The attempts to compel the government to disclose the nature of the legislation they propose for Ireland has failed. The address in reply to the Queen's speech has been passed. In Ireland the troubles, and the expression of them, continue about as usual. Despatches on another page detail the forms the agitation takes.

The United States Congress is quieter than it was. It could not be expected to shout continuously its eagerness for Canadian blood; it must have a rest. Probably it feels content with its retaliation bill. All right, Canada is satisfied too. It is worthy of note that the sober sense of the best people among our neighbours, as expressed in the papers which correctly voice it, does not fully agree with the spirit and action of Congress. Referring to the retaliatory bill a contemporary asks,—"If it is right for the United States to make and enforce such a law, why is it wrong for Canada to protect that which the United States admitted by the treaty of 1818 to be her property? If it is brutal for Canada to insist on the three-mile limit, in what terms is the conduct of the United States to be characterized?"

Our neighbours are in earnest in the purpose to put their coast defences in condition, judging by the large appropriations they have made for that purpose. In that they are wise.

OUR INDIAN LETTER.

DEAR INTELLIGENCER:—It is with profound thankfulness to God that I write you of our safe arrival in India. About dusk on the evening of Dec. 31st, the smooth and muddy water told us we were not far from the Sunderbunds, at the mouth of the Hoogly. A sailor, despatched to the mast-head, reported the light ship in sight, and we made for her immediately. Here we took a pilot on board, for the river Hoogly, like nearly all oriental rivers changes its channel and is very difficult to navigate. Our pilot clad in white trousers, blue gold trimmed coat and hat, and white kid gloves, and looking an official all over, informed us we could go no further that night. Accordingly the anchors were immediately dropped; the more sober passengers retired to their cabins, while the less sober ones danced the old year out.

Next morning we passed Saugor Island, where, years ago, the native women sacrificed their children to the gods of the Ganges. It is now said to be infested with tigers. From this point the river narrows all the way to Calcutta, the scenery on both sides being most beautiful. Clumps of palm, and plantain trees, cactus hedges, sugar cane and rice fields, with the mud houses of the natives, the latter with scarcely any clothing, present a strange spectacle to New Brunswick eyes on the first day of January. But we could not enjoy this long, for we had no small amount of luggage to be looked after. It was while seeing to this, away aft with the sailors, that word came that a gentleman on deck wished to see me. It proved to be Bro. George, one of the missionaries at Midnapore, who had come to meet us. I assure you we were glad to see him; he relieved us of all trouble with our luggage, found us a lodging place in Calcutta, and afforded us genial companionship. We arrived at Calcutta early Sunday morning, and were driven in a native gaily to Sudder St.—our stopping place.

Am in a good deal of a hurry just now, and cannot write much.

A. B. BOYER.

OUR PHILADELPHIA LETTER.

During the last ten days we have been holding special revival services in our Church, and have been helped in seeing the commencement, of what appears to bid fair for a great work of saving power. Ever since my first sermon here there has been a manifest increasing interest. The brethren Restein, feeling that it was too hard

work for me to undertake the work of special meetings alone, sent to Connecticut for a man who uses the black-board in illustrating his sermons. In answer to their request, Rev. W. N. Tenney arrived here on Saturday the 5th instant, and we have been holding meetings each evening since, except Saturday. The congregations have steadily increased and the interest gradually deepened from the first. Indeed the revival had begun before we commenced the special services. Quite a large number of the older Sabbath School Scholars have professed conversion already, and the work is evidently deep and thorough, and remarkably free from undue excitement. I have felt my own soul wonderfully renewed, and the old spirit of Evangelism taking hold on my heart as in former days. Bro. Tenney has a very happy way of presenting truth. He illustrates each sermon by a drawing on the black-board; He begins his pictures while the singing and other open services are going on, and the finishing strokes are usually given during the address. The addresses are simple and plain presentations of truth to the eye and ear of the people, and are very well calculated to convict of sin, and lead to conversion. Some person has said, since these services began, that, "Downey and Tenney at seventh and Dickinson streets, were, in their attacks upon South Philadelphia sinners, like the sword fish and thrasher in their attacks on the whale. One dives under them and probes them to the surface, and the other pounces upon them and pounds them to death." You will probably judge which they called the thrasher. Well I do not care what is said about us, so long as souls are saved. We ought to be able to reap a large harvest from this ripened field, and I sincerely hope we may. We have but very few workers in the church, as they have never been trained to this kind of work, but some seem quick to learn, and are rapidly becoming efficient. Some who have been church members for years are waking up to the fact that there are higher attainments for them, and a few have already reached a higher place in christian life and are getting equipped for more skillful and earnest work. We have the outfit, in buildings and appliances, to do a grand work for the Lord in the salvations of the masses around us, and our people are determined to spare neither labour nor expense to make it a grand sweep. One lesson many of them have yet to learn, and it is this, "It's not by might nor by power, but by my spirit, saith the Lord." This lesson we are endeavouring to impress on them, and it is being learned, slowly but surely, therefore I have great hope for the future of this Church. Bro Tenney will remain with us for this week and over the next Sabbath. May the gracious master make this week one of great blessing in our midst.

WM DOWNEY.

THE MAN, AND HIS WORK.

Everybody who reads the papers knows that Stanley has gone, at the head of an expedition, to relief Emin Bey. But beyond the fact that Emin Bey is labouring in the cause of civilization some-where in the Soudan, perhaps very little is known of him. This sketch of the man and his work will be interesting to those who would know more of him—He is really a remarkable man. It is now eight years since Gen. Gordon appointed him Governor-General of the Egyptian Equatorial Provinces, a district so large that Great Britain would be in a corner of it. Emin Bey, who was an Austrian doctor, started upon his work without any flourish. His task looked like an impossible one; but Gordon was constantly doing "impossible" things himself, and expected as much of his lieutenants. When Emin Bey reached the provinces he was to rule over, if he could reduce them to order, he found things about as bad as they could be. That was in 1878. In three years he had swept the slave-traders out of that enormous tract of land, with its six million inhabitants; and these gentry have never dared to show their faces since. The provinces had so far been governed at a deficit of £38,000 per annum; by the end of 1881 there was a surplus of £8,000. Although the Governor-General had established several public works in that time, the expenses of which were considerable, this surplus was not obtained by more taxation. The change had been brought about simply by good Government, by economy, and by the suppression of abuses.

Then came the rumors of troubles in the Soudan. Emin Bey was one of the first to foresee them, and to suggest how they might be dealt with. His advice was disregarded, and he was told to attend to the affairs of his

own provinces. Then came the Soudan war, and being hopelessly beyond relief, Emin Bey was first neglected, and then forgotten. It is three years since he has had instructions of any kind from the Egyptian Government, though in 1886 he managed once or twice to communicate with them. As a rule, what messages he has sent to Egypt or elsewhere have been intercepted. All that is known of his life during these three years is derived from a few private letters to a friend in this country. As several letters have been lost for the one that has reached its destination, the narrative is not continuous.

Emin Bey has taught the natives of the Egyptian Equatorial Provinces the cultivation of cotton, rice, indigo, coffee, etc. He has made weavers of some of them, and bootmakers of others. The soap he uses is of his own manufacture. In his very last letter he told of his attempts to vaccinate his people. The death-rate in the provinces has been very high of late, owing to an epidemic of small-pox. He has built a hospital, in which he spends the better part of his mornings. He is a schoolmaster. He has connected the different parts of the provinces by weekly posts, there being forty stations. In short, he has done so much in so short a space of time, that with a little assistance there must be a great career of usefulness before him.

It may be, however, that before a relief force can reach him, Emin Bey will have succumbed. Whatever route is chosen, a long time must elapse before he can be relieved.

THINGS ABOUT TOWN.

—The Concert and "Broom Drill" in the City Hall tomorrow (Thursday) evening, under the auspices of the W. C. T. U. will, doubtless, be worth attending.

—"An evening with Scott" was had in the Baptist Vestry on Wednesday evening last. It was a pleasant evening—and all for twenty cents. In the same church on Friday evening next the Sunday School is to give a musical entertainment "Under the Palms."

—The sensation of the week is the Bribery Case. Thos. Temple, candidate for Parliament, was arrested on Tuesday, (Nomination day) charged with bribery. John Woodward says he was bribed, receiving \$25.00 on account of \$80.00 which he says was the stipulated amount. Fred. Hilyard says he gave Woodward the money by request of J. D. Hazen. Thos. Temple says he knows nothing about the transaction. He has been committed for trial. And there the matter stands for the present. It is, of course, too soon to express an opinion as to the merits of the case. Not till it has been tried, and all the facts are known, can a correct judgment be forwarded. It is said that other charges of bribery are to be pressed; perhaps, before the matter is ended, there may be many charges and counter-charges and a plenty of unpleasant revelations. Let them come. Whatever the motive that prompts them, a measure of good will, in the long run, result. We may repeat here what we wrote last week, that "he is a mean man who sells his vote, and he is equally guilty who buys it." We could wish that all the bribed and their bribers throughout the country might be brought to justice and made to feel the penalty of their offences.

GENERAL RELIGIOUS NOTES.

—Mr. Spurgeon has 83 students in his Pastor's College.

—Dr. Cuyler's Church in Brooklyn has a membership of 2,145, and gave last year \$25,200 for benevolences.

—William Carey's grand motto of 1792 should be emblazoned on the banners of a Church that gathers all her hosts for one resolute, and overwhelming charge: "Expect great things from God. Attempt great things from God."

—Speaking of the revival meetings in his Church, Dr. Talmage says that no good judge estimates the number of conversions at less than 2,000 and the additions to the church at 500, and "many have gone to other churches and cities."

—Among the varied special evangelistic agencies in London is the Theatrical Mission, having in view the spiritual welfare of persons connected with the theatre. Its plans include the assistance of those who would leave the theatre and find a worthier sphere of occupation, and a loving watch over those who continue in that line of life. Some six thousand persons are now reached by this mission; and a kindly letter of affectionate counsel is written every month to every person under the care of the mission.