

## TERMS, NOTICES, ETC.

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

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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 save confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 373, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, MAR. 28, 1888.

## SPECIAL OFFER.

Now is the time to pay.

[A WORD ABOUT THE PREMIUM.]

Acting on representations made by some of our friends, we have extended the time in which payments may be made at the advance rate by those whose subscriptions are past due. Our offer to all such is that *the payments they make prior to April 15th will be received on the same terms as advance payments.*

This is a favourable offer, and we hope it will be taken advantage of by all concerned. We want to give our subscribers the best chance possible. We need now all the money due.

From those whose subscriptions fall due this month or later we shall be glad to have renewals as soon as they are due.

It will be noticed that the offer of OUR FAMILY PHYSICIAN is continued. How much longer we will be able to continue it we are not now prepared to say. We would like to keep the offer open till every subscriber who desires the book gets it; but we cannot engage to do that unless the orders for them come very quickly. To get the books so that we can offer them to our subscribers on such terms as we have been offering, we have to purchase them in very large quantities. And unless we are assured of a sufficient number of orders we cannot continue to offer the book after the small stock on hand is exhausted.

Those who wish to make sure of the book should order it at once.

—NO WONDER. Mr. Moody says it makes him "creep all over" to hear a man tell how many he has converted. It is better to let the Lord keep the record.

—SPURGEON'S CHURCH. Mr. Spurgeon states that his church has now 37 mission stations, with sitting accommodation for 4,900 persons, and 130 local preachers, and 22 Sunday and ragged schools with 584 teachers and 7,751 scholars; while between 80 and 100 mission-stations, which had been commenced by the church had already developed into self-supporting churches. The total number of members at the Tabernacle is 5,313. During the past year 240 have been added by baptism, 43 by profession, and 74 by letter; while 142 have been dismissed to other churches, 37 have joined other churches without letters of dismission, 14 have emigrated, 129 names have been removed for non-attendance, 9 for other causes, and 64 members have died.

—A GOOD SHOWING. Rev. Dr. Gordon (Baptist) of Boston has for many years advocated that every church should give each year for benevolent purposes at least as much as is expended in the current work of the church. Some time ago his church reached the good place to which he urged. Now it has gone farther and contributes more for outside work than for current church expenses. The total contribution last year were \$23,227.50, of which \$10,000 was expended in the local church work, and \$13,000 for mission and other outside purposes. Such a church must prosper. "There is that giveth and yet increaseth." The blessing promised to the cheerful giver will rest upon it.

—CHRISTIAN GREETING. Shake hands with somebody as you go out of church. The more of it the better, if it is expressive of real feeling and interest. There may be a great deal of the Spirit of the gospel put into a hearty hand-shake. "Greet one another," was Paul's counsel. And they did it after the manner of the time. So should we. Why not give your neighbors and friends the benefit and cheer of the warm christian feeling that is in your hearts, and receive the like from them in return?

If there were more expression of christian feeling and interest in this way, much more good would be done. Strangers and others would go away from churches feeling that, after all, they are not so cold and exclusive as they had thought them. "Greet one another."

—THE THIRD PARTY. On Wednesday of last week a meeting was held in Toronto for the purpose of organizing a new political party. Its platform is that published in our issue of the 14th inst. Rev. Dr. Sutherland was elected President. "Patriotic League" was suggested as the name of the new party, but the determination of the name was deferred. Some twenty or more prominent temperance men who wished to have the "platform" discussed before adopting it were refused the privilege of discussion, and, being unwilling to subscribe to it without discussion, were peremptorily ordered out. They were, of course, indignant, and will not be likely to give much sympathy or aid to the new party. If it is intended to unite temperance men in one party, it would seem to be a mistake to unnecessarily arouse the prejudice of any just at the outset.

—UNION MEETINGS. The Union Meetings held in this city by the Baptist and Free Baptist churches were brought to a close on Sunday last. The services that day were in the morning in the Free Baptist Church and in the evening in the Baptist Church. Five persons were baptized in the evening. Thirty-five have been baptized; others have been converted and will obey the Lord in baptism soon; there has been a very general quickening of Christians, and many unconverted people have been moved to serious thought. The meetings from first to last have been enjoyable, the utmost harmony prevailing. Besides the Union baptisms, two Union Communion services were had, both of which were precious seasons.

—THE INTER-PROVINCIAL. An Inter-Provincial Convention of the teachers of New Brunswick, Nova Scotia and Prince Edward Island is to be held in St. John in July next. The object of the gathering is to bring the educational workers in the three provinces together for mutual helpfulness, for the cultivation of professional spirit and for the stimulation of public interest in educational work generally.

A committee Messrs. Montgomery, Eaton and Mullin, representing the three provinces met a few days ago and arranged the programme, which is published in the *Educational Review*. They say that this meeting will be the most influential as well as the most interesting ever held in the Maritime Provinces, and that its attractions and advantages will be such as to secure a large attendance of the teachers of the Provinces generally.

—"PERFECTION." Referring to the subject of "Christian Perfection" and to the claims of many who accept the doctrine and profess to have attained perfection, the *Interior* makes the point that it is significant—significant in the same way and of the same thing as is the fact that some christian ministers and other christians repudiate or explain away God's threatenings against sin. It says: "The theologian, looking for the cause, will probably say that he finds it the same as that lying back of all the recent liberalistic theological movements—namely, the lowering of the conception of the awfulness of

sin. A man who can say that he himself is morally and spiritually perfect must have no very exalted standard of perfection. The man who makes light of retribution does so on the same principle, and for the same reason."

## Religious Earnestness.

In every department of life earnestness is an admirable thing. In every honest pursuit, the exhibition of those qualities which indicate strength of purpose and energy and a worthy ambition wins commendation; and it is well that it is so. But how much more important is earnestness in things religious, and how more to be commended the resolution of one who is fairly and fully in earnest to secure an incorruptible inheritance and to stand an accepted citizen among the sons of God on earth and in heaven. And yet, by some strange perversity, many can and do admire earnestness, purpose, enthusiasm in everything except in that one thing which most demands earnestness and which affords the largest scope for the highest moral and mental powers, and which gives the greatest certainty that the prize will be won if sought in the appointed way.

O that men gave half as much attention to the interests of their souls as they do to the interests of business. Small enough would such proportion of attention be compared with the incalculable value of the soul over the body; yet, small as it would be, measured thus, it would effect a religious revolution in society.

Earnestness in the religious life is what is needed to make christians happy and useful, to lead them to search the Scriptures as men searching for hid treasure, and to bring to their attention and to their hearts many a grand and precious truth hitherto not known to them or only dimly seen through the mist of indolence and carelessness. Earnestness is what is needed on the part of those who are merely hearers of the Gospel, to lead them to embrace it with their whole hearts and to consecrate their lives to Jesus who is revealed therein. Those were earnest men of whom this record is given: "And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them." This is conduct for imitation; this is the state of mind, in relation to Jesus, which meets with a gracious reward.

## Slipshod Giving.

"Slipshod giving" is the appropriate title of an article in a late number of the *Christian Register*. It very well describes what is done by many churches and individuals. We reproduce portions of the article, in the hope that they may move our churches and people to a better way of doing the good things they have in their hearts to do. To say nothing of what other denominations may need in this particular, we know that our churches are greatly in need of more system in their contributions.

Frequent appeals are made; but they seem for the most part to fall on deaf or heedless ears. A few hear and give; the many disregard the calls and seem not to care how the work is to be sustained or whether it is sustained at all.

One great difficulty about raising such sums as we are able and ought to raise is in the fact that our people do not as a rule practice steady, systematic giving. One secret of the wonderful hold upon its people maintained by the Catholic church is the simple fact that that church trains its members to give small sums regularly and often, and thereby gains and fixes their unflinching interest in and love for their faith and its propagation. For whoever gives time or money regularly to any object keeps, in so doing, his interest in that cause living and warm. And that this is true above all when we practice some self-denial to give to what we love or believe in. It is by the unceasing, steady inflow of small coins throughout Europe, and America, that round sums of \$5,000 to \$80,000 of Peter's pence find their way into the Pope's amply filled coffers at Rome, and the stately ceremonial and costly machinery of Catholic churches, missions, parochial schools, and so on, are maintained the world over.

Yet, how do we manage such things? A hasty contribution now and then, announced by the minister in a half-hearted, hesitating way; a yearly call by Conference; and a prodding of the churches by the long arm of the paper. These things are well enough in their place and way, but they are not enough; indeed if the better way were adopted there would be less need of them. A member of a church which, though not wealthy, gave liberally to Foreign Missions and other good causes, being asked how so much was

raised and so easily, said, "Oh! it was all very easy." At the beginning of the church year the deacons and leading members went round before the congregation, and gave to every one present, children and all, slips to be filled out,—"I promise to give five to fifty cents a month to foreign missions," or "twenty-five cents to five dollars to home missions," and so on. Each month, the sums were collected. To show the thoroughness of it, one mother gave her little daughter of seven ten cents a week for pocket money, and, to teach her the duty she owed to religion, encouraged her to give seven cents to one and another charity, leaving the child herself only three cents a week. What a noble spirit of devotion to God and to the holiest things in life to inculcate!

We need, and ought to raise, more money for the work committed to us. Justice to the work and faithfulness to God alike demand more and better things of us. Never did the opportunity appear wider nor the deep need more urgent and instant than to-day. Is it not time that we, as Christians, should awake to our full duty, and put in practice that noble lesson of David's, impressed upon some of us by noble-hearted parents who in their day practised it to its full,—"I will not offer unto the Lord, my God, of that which costs me nothing?" Surely, unless we give until we feel it, our giving does not betoken any great self-sacrifice or heart.

There must be order and method before we can do what we are able which is what God requires. It may take time and patience to win churches and people away from the present faulty way of spasmodic giving into a full-flowing beneficence, fed by rivulets of constant giving. But it is worth a good deal of time and patient effort to effect so important a reform. Let it be tried.

## Evangelization in Cuba.

A report of evangelical work in Cuba was presented to a Southern Convention recently. It contains many facts of interest. Baptist principles are spreading with encouraging rapidity. The first Baptist church on the island was organized in 1886. In two years it has grown to have 700 members, and five other churches have been organized. Rev. A. J. Diaz was the first pastor and has been the chief leader in all the work. The report says:

There are, all told, six churches and twelve preaching stations in and around Havana. Thus the Baptists, who began but two years ago, are filling Havana with their doctrine. Each one of these churches has its Sunday-school. The total membership of these churches is about one thousand, the total of their Sunday-schools about two thousand, and the total of their congregations about five thousand. These are the estimates of Bro. Diaz.

Among the Baptist women of Cuba, Mrs. Diaz, the mother of the two preachers, stands pre-eminent. Apparently about forty-five years of age—married when about twelve years old, the mother of twenty-four children, only five of whom are living. She bears in her face the evidence of a strong will and indomitable energy, and unyielding perseverance. When her son Alberto became a Baptist she refused to talk with him upon the subject—said he was crazy, and took sorely his abandoning the faith of his father and mother for a foreign superstition. As he became more and more deeply interested in his work her opposition intensified, until at last she refused to speak to her own son. But the power of truth as it was exemplified in the lives of her son and Minnie, her daughter, both of whom had been baptized in New York, pierced the armour of pride and superstition in which her soul was encased. The conviction seized her that they were right, and that she was a great sinner, fighting against God. Too proud to confess it, she struggled all alone with the great question of her soul's salvation. After the organization of the church, one Sunday night she was in the congregation. Much to her surprise, her mother arose from her seat and started forward. She had not spoken to him for six months, and his thought was that she was going to reproach him before the whole assembly. Turning away from her he walked to the opposite side of the building. She followed him, and seeing that he was trying to avoid her, she cried out "Alberto, are you not willing for me to join your church?" "Certainly, mother, if you wish," was the quick reply. Since that day she has been as ardent in her devotion to the cause of Christ as she was before bitter and unrelenting in her opposition. When asked by one of us how long before Cuba will become Baptist, she replied "promptly" (quickly).

There are many other true and noble women among these Baptists of Cuba, among them Minnie Diaz, who is giving her young life to teaching the children of that Christless city, and thus sending beams of light into hundreds of darkened homes. Maria Hernandez, the convent girl, whose devotion to her Saviour risked all and lost all of earth, but whose bright and joyous face shows that she has found compensation a hundred-fold in Jesus and his love.

The teacher at Matanzas, who is almost alone in that city, is working with unflinching faith and courage, her

face beaming with the assurance of success bright as the promises of God. The congregations we saw were always crowded. That at the principal church in Havana, the Getsemane, filled the last foot of space into which a human being could be placed. So it was at Los Puentes. The doors and windows were filled and the patient congregation, after waiting for us for more than an hour, (we had been delayed), were still as bright and fresh as though they had just assembled. So it was at Vedado—so it was everywhere. At all their services, at every station, the people fill every available spot to hear the Gospel. What struck us all was the deep, earnest, opened-eyed, unflinching attention paid by all to the preaching. Their singing, though not highly artistic, was spirited and devotional. You feel that they are waiting for their heart's deep devotion heavenward on the wings of song. That scene of hundreds of Cuban Christians, with radiant faces, uttering in their liquid Spanish tongue the praises of God, smote a chord in union with the divine harmonies, and its vibrations found utterances through lips unused to song.

The present condition of things in Cuba demonstrates that its people have lost all sympathy for and attachment to the Catholic Church. They have not yet become infidel. In their blindness they are feeling after something better than they have ever found in the teachings of the Church of Rome. The whole island is open to the Gospel. There is not a town or city that in Cuba where a congregation might not be speedily gathered and a church established. With the men for this work, the whole island might soon be made the recipients of our faith and practice. In Cuba, by the blessing of the Divine Spirit, the prophecy may be fulfilled: "A nation shall be born in a day." We could not resist the conviction that a starving nation is crying to Diaz and his people for the bread of life.

## Woman's Work for Woman.

[A paper prepared by Mrs. F. Babcock, and read at the annual meeting of the Free Baptist W. M. Society, and voted to be published in the INTELLIGENCER.]

Woman's work for woman is said by writers to be a work of the present century. A work which God has so signally and marvellously blessed, both in its direct influence on heathendom, and the reflex influence it has on Christian work and moral enterprise at home. Ida Hazelton, with whose writings many of you if not all are familiar, says:—"There are many organizations of women at work in the world for the advancement of Christian civilization." And we might add more especially for the improvement of the condition of women in heathen lands, that is essentially "woman's work for woman." We will not mention any of these organizations here, only those that go hand in hand with woman's Christian Foreign Mission work, such as Societies for the Promotion of Female Education in the East, Woman's Medical Work in Foreign Missions, &c. There seems to be interwoven with Woman's Foreign Mission work women's medical work, so that the God-ordained women who go to our miserable sisters in Pagan lands, to carry the true knowledge of the Great Physician, can also carry with them a medical knowledge, with which they can help many of the countless numbers of poor unfortunate who might have been saved from so much suffering and misery physically, could they have had the benefit of just a little of the medical skill, with which our Christian lands are blessed. Those who are readers of mission intelligence cannot fail to be interested in the movements of Lady Dufferin to introduce female physicians in India. Mrs. Bainbridge in her work says:—"The need of medical missions is constantly impressed upon the mind of the traveller throughout all parts of India, in meeting the blind, crippled, deformed, palsied, and the more or less insane, and indeed were there no life beyond, no judgment day, no Saviour, medical missions in India deserve at our hands prompt and generous support." In referring to the reflex influence our efforts in Foreign Mission work have, it cannot be better expressed than in the comprehensive language of that great man, the Earl of Shaftesbury, who was said to be eminently unselfish, and whose name is said to be associated with nearly every religious or philanthropic movement in England, for more than half a century. He said:—"I wish to lay down this great principle: that we do a great deal for our own country when we do all we can for other countries; in every way in which we can advance foreign missions, we are advancing the people of our own country." Is there not a message fraught with significance coming to us to-day in the words of this noble man? God is calling in many ways upon every christian woman in christian lands, to engage in this work. He is calling by the imperative needs of the work, by a deep sense of gratitude and obligation which ought to move the believers heart, by the loud calling and increasing opportunities, by the repeated cries that come ringing over the "ocean wave" "Help sisters help." Millions of souls

perishing for the bread of life, and it is to us our dark browed sisters are stretching their tawny hands.

"Imploring aid, imploring light To drive away the gloomy night Of Pagan darkness from their land; And reach to them a saving hand."

But it has been wisely said that in missionary addresses and reports, appeals and prophecies are giving way to facts and figures, and may we not hail this as a fulfilment of the grand and glorious prophecies, centuries before the advent of our dear Redeemer? And my dear sisters who are here to-day is it not a question well worth our considering? Are we as individuals doing what we can to bring about the fulfilment of these prophecies? God in His wisdom has declared that all nations shall know Him. And will He send heavenly beings to fulfil this declaration? No: this great work must be done by the men and women of to-day and days to come. Are all of us who are in this company aware of the great responsibility resting upon us as individuals in regard to this great work of bringing our heathen sisters to Christ? You say I am only one, what can I do? My efforts would not be a drop in the great ocean the work is so vast, but the Bible says "one shall chase a thousand and two put ten thousand to flight," when viewed in the light of Bible truth we can't calculate the amount that may be done by one. My sister, is it you? Is it I who shall chase the thousand?

Thank the Lord this work is not all done by the great and influential, but the humble minded men and women, whose hearts yearn to rescue the perishing everywhere, whose hearts throb with pity for a groaning creation, who are willing to do and dare, who are willing to "bear the banner in the heat of the battle." What is the banner we as a Woman's Miss. Society have floated in the breeze? What is it we have undertaken and to which we as christian women stand pledged? and to which we renew our vows of allegiance year after year? Is it as Isabella Hart puts it, "The women of lands for Jesus?" if not, it ought to be.

This Society I understand was organized in '74, by Mrs. Dr. J. S. Phillips. The start of this organization under the name of the F. B. Woman's Mission Society of N. B., may have been a day of small things speaking by way of comparison, or its infancy may have been strong and vigorous. I cannot say which, but now after twelve years of active service, we gladly gather with our sisters and fellow workers to-day and can we not all say, "Hitherto the Lord hath helped us?" But what are we as an organization aiming at to-day? Is it anything less than a union of the women of the whole denomination in this work not shall it ever be a fact, that every christian woman, with all her energies, her efforts, her prayers shall be engaged in a "combined consecrated continued effort," for the salvation of her sisters out of Christ whether near or whether far. Is this language too strong, too visionary? If it is how can we pray "thy kingdom come thy will be done on earth as it is in heaven." The past year bears witness to some changes, to some difficulties, but we trust we are steadily progressing in our work. The history of this society is yet, and likely will remain unwritten but in recording the work of any Mission Society, we only tell a part of the story in giving the figures of increase or the amount of money raised, we must be able to estimate the value of souls before we can judge of the fullness of the work. Spiritual results cannot be covered by figures. An eminent man once said at a meeting of a society for promoting female education in the East. "People are impatient for results, forgetting that the things not seen are far greater than that which is seen." But this Society has a record, and that record is known and read of God, but there are two pages to the leaf and that wonderful day of disclosures will reveal to us all, what we might have done and did not do. Although progress is being made, yet there are hindrances in the work. One is a lack of knowledge, both of the needs and demands of the work, as well as the mode of carrying on the work. Another has so much to do at home. The daily round of household cares (and every one knows their name is legion) rises before the christian wife and tired mother like a mountain. She cannot see the world as Christ's harvest field over the top of it, nor hear from the other side of it His last command "go teach all nations." If we wait for this mountain to be levelled the workers will never increase. We must take the Mission Staff along with us and although it may demand some attention from us, the ascent will be easier. "The greater difficulties we endure, greater the blessings we will secure."