

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, SEPTEMBER 19, 1888.

PAY HIM. If your pastor's salary is not paid, you ought to see that it is paid at once. He needs the money due him. For want of it he must go in debt for family necessities, and must endure the consequent worry. The labourer is not only worthy of his hire, but he should have it promptly paid.

INFANT MARRIAGES. There is now an almost certainty that the problem of infant marriages in India will be solved in an unexpected manner. The whole of the Rajput States have now agreed to a proposal that the age of marriage for boys shall be not under eighteen, and of girls not under fourteen. Colonel Walker the Governor-General's agent in Rajputana, is credited with having brought about this most desirable reform, which has been supplemented by one greatly curtailing the customary expenditure on weddings, the extravagance of which has been so fertile a source of financial ruin to the high caste Rajput families of Central India.

DANGER TO MISSIONARIES. From Corea, word has come of terrible scenes in the streets of the capital, Seoul, consequent on a report that the American missionaries had purchased a number of native children, and, after killing them, had boiled their bodies to make medicine of them. The lives of the foreign residents were considered so unsafe that the Consuls, fearing a massacre, despatched telegrams to Chemulpo for war vessels to go to Seoul immediately. An American, a French, and a Russian man-of-war left at once. During the interval, however, the natives seized nine of the officials whom they believed were privy to the sale, and cut their heads off in the streets ere the authorities could interfere.

THE EUROPEAN LORD'S DAY. Throughout Europe the observance of the Lord's day as a day of rest and quiet, not to say worship, is almost unknown. In France, so far as the larger cities are concerned, most of the trades are carried on as on week days. The artisans of Paris years ago claimed seven days' work and seven days' pay. They have got the even days' labor, but have so far cheapened their own toil by this very claim that their seven days' pay only now amounts to what they formerly received for six days. The French Sunday is an irregular carnival. Much the same is true of Germany, but with this difference, that generally speaking shops are opened in the morning but shut up the rest of Sunday. The practice in many Roman Catholic countries is to attend mass early on Sunday morning. In the Tyrol the churches are crowded at early service, and the rest of the day is devoted to pleasure.

MR. SPURGEON. Mr. Spurgeon's health is far from good. Of it he says in his "Sword and Trowel," he "is better, though specially weak. Changing weather, with so much wet and cold, prevent a quick return to usual health. After a severe illness strength is slow in returning. Yet the work of the Lord has gone on with not less of blessing than in years past. In the same number he says:

The pastor and church at the Tabernacle are now free from all hampering connections with unions and associations, but by no means without communion of the warmest kind with the Lord's faithful people. We have no doubt that ways will be found in which all the benefits of fellowship will be enjoyed with those churches with which we can honestly and heartily unite. Of any movement our friends shall be informed. We hope they will believe nothing which the news papers may insert, since in the absence of information they are apt to make guesses, and state them as facts. Our attitude is that of waiting for Divine direction. Unbelief is in a hurry, faith can abide its time.

DO IT NOW. There are many who deceive themselves with the belief that when they have accumulated wealth or a competence they will make generous contribution to religious and moral causes. For the present they content themselves with giving little or nothing. They are making a serious mistake for themselves as well as for the causes they might help. This is a warning against such deception.—If a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. In determining the amount of his gifts and the question whether he should impair his capital, or to what extent, a man should never lose sight of a distinct and intelligent aim to do the greatest possible good in the lifetime, each must decide for himself, what is the wisest, the highest use of money; and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception.

THE CHURCH'S MISSION. Here is a graphic setting forth of the mission of the church of Christ by Rev. O. P. Gifford. Victor Hugo tells us in *Les Misérables* how Jean Valjean and Marius, pursued in the streets of Paris, lifted the manhole and dropped into the sewer of the city; how the iron gate closed over them and they were in a living tomb; how the convict carried the wounded man on his shoulders and trudged mile after mile with his dying brother man until he came to the place where had gathered the filth and nastiness of years, and down into it he went until the filth came to his knees, to his loins, to his breast; and, lifting the man above his head, he went still down and down until he came to his chin, and lifting the dying man clear over all, he struggled on with up-turned face until he found solid rock beneath his feet, and up from the filth he rose and two lives were saved. That is to me standing here to-night, and has been for years, the picture of the church of God as he would have it, going down into the depths of misery lower than men can fall, lifting humanity up above the power of sin and temptation, struggling toward God. And when we have done that, we have done our duty and conquered our dangers. And may God give us grace to do it.

SKEPTICS STINGY. Bradlaugh, the mouth-piece of infidelity in England, complains that his long fight in the law courts, growing out of his refusal to take the oath as a member of Parliament, has put him badly in debt and that he may be compelled to relinquish his Parliamentary career. This has led the "Pall Mall Gazette" to comment on the "Stinginess of sceptics," as illustrated by their failure to take on themselves the burden accumulated by their champion in fighting their cause on the Oath question. Mr. Bradlaugh himself and other secularists have replied that sceptics are not stingy but poor.

It is questionable though, whether the average secularist is poorer than the average Christian, and if he be not so, then either the stinginess of sceptics is proved, or else secularists are far weaker than they would have us believe. The real fact seems to be that, with all their fine sentiments about the brotherhood of man, 'liberty, equality, fraternity,' and all the rest of it, the purse strings of sceptics are very hard to unloose. They are average men, endowed with the average selfishness of the race, but they are minus the motive power to active benevolence imparted both by the letter of Scripture and the spirit of Christianity.

If a sceptic is benevolent he is benevolent only from love to man; but love to man is usually found closely associated with love of Christ. Where love of Christ and the desire to follow the precepts and the example of Christ are lacking, then benevolence usually withers like a delicate flower planted in an arid soil. France, the country of sceptics, par excellence, is probably the least benevolent of great countries; England, where sceptics find it most difficult to win converts, is, with all its faults, the most philanthropic country in the world.

Service For Christ.

The distinguishing human feature in Messiah's Kingdom is service for Christ. The prophet saw given the Redeemer "dominion and glory and kingdom, that all people, nations, and languages should serve him." Here, however, service is not servitude. Love prompts it, for love is the underlying principle of this kingdom. In Christ, God's love redeems. In the Holy Spirit, his love regenerates. Every subject being thus born of love, is born to love.

Love differs from desire. The distinctive feature of love is self-devotion to its object. Desire points 'at self; love, away from self. Desire seeks something for self to use; love consecrates self to its object. Desire would enjoy its objects; love serves it. The movement of desire returns on self as a centre; the movement of love is that of a planet revolving about its sun, and shining in its light. In Messiah's Kingdom it is love, not desire, which binds the hearts of its subjects to their king. The redeemed soul says, "I love Christ, therefore I serve him." Such service has no constraint.

When the Danish missionaries at Malabar set some of their converts to translate a catechism in which it was asserted that believers become "the Sons of God," one of the translators suddenly threw down his pen exclaiming, "It is too much; let me rather render it, 'They shall be permitted to kiss his feet.' They gravely err respecting Christ's kingdom who think in it service is irksome. It is spontaneous: it is what song is to the bird, wakened by the light and gladdened by the morning breeze. It sings because it must, its heart bursts with melody.

To affirm therefore that the subjects of Christ serve him is simply to declare to what they are impelled by the love they bear their king. It is the history of Gordon Hall, who said he would work his passage to Asia, if in no other way he could go there to preach the Gospel. It is the record of the Moravian who sold himself as a slave in a foreign land, that he might get access to his pagan master, learn the language, and bring him to Christ. It is the story of Florence Nightingale, going as an angel of mercy through the British hospitals in the Crimea, and then asking to be excused from allowing her picture to be taken, that she might disappear, and "Christ be all and in all." It is not strange that to such followers Christ committed without reserve, under the Holy Spirit, the interests of his kingdom.

On the Island of St. Helena, Napoleon said, "The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and which is beautifully called charity. Alexander, Caesar, Charlemagne, and myself founded Empires. But on what did we rest the creations of our genius? Upon force, Jesus Christ alone founded his empire upon love; and at this hour millions would die for him." It is no wonder that Christianity has survived; that persecution has not arrested it, or the flames of martyrdom consumed it. Its enemies have attacked it on every side, but they have never found a weapon sharp enough to cut away the hearts of its subjects from their king, and hence Christ's kingdom lives and shall never cease to be.

C. F. P.

The Obligation of the Church.

Joseph Cook, in the "Missionary Review of the World" sets forth the obligation of the Christian church to give the gospel to all the nations of the earth. He says:

"I do not believe in probation for men after death, therefore I believe in sending the Gospel to all men before death! Like a pillar of fire should we be guided by that definite declaration that we shall be judged 'according to the deeds done in the body.' We know nothing about another opportunity for men in an 'intermediate state,' therefore will we send missionaries to them in our present state. Over all the world is it true of every man and woman, that to be happy there must be salvation from that sin which is true, alas! of everyone. If I possess a Christ who alone can save from sin, and from the inevitable, invariable consequences of sin, my responsibility toward other men is simply immeasurable. Science teaches this. Nature prompts to it. Common sense ratifies it. Three hundred millions of women hold the Buddhist belief, as it is held of them, that they will reappear on earth after death as bugs and all matter of vermin; unless, indeed, they are extraordinary good, in which case they will be born again, this time as men. The money we give to send the Gospel to those, our yearly contributions to missions, will not pay the liquor bills of the United States for two days; will not pay for the spirits drunk in the British Island in two days!

Protestants give ten millions of dollars annually to evangelize the heathen. What is ten millions in comparison to what we could do? Some one has said that this nineteenth century will seem to those coming after us an amusing century, and nothing will amuse our posterity more than our absurd conceit that we are doing great things for the world. It is because we have so slight a conception of the visible need of the heathen. Out of the sixty-three millions of Bengal, ten millions so utterly depend upon the current harvest that for it to fail is for them to perish; thirteen millions more do not know, except while the mangoes are ripe, what it is, the year around, to have a full stomach. In China sixty dollars a year is wealth beyond the reach of myriads. In India money a million of men has to support life, each man on less than \$15 a year; multitudes of widows supporting existence on a dollar a month. The American Board is in the lead of every other missionary association, for they require mission churches to be self-sustaining, laying it down as law that every convert should give a tenth of his income to the Lord, in which they differ from other Boards. There is not now one ordinary missionary for a million heathen; surely they should be at least one for every fifty thousand. Remember that the population of the world is increasing at a more rapid rate than the increase of missionary effort. It ought to be the law of every Christian in the world: 'For every five dollars I expend upon myself I will give one dollar to the spread of the Gospel.'

Breathing.

No. II.

BY REV. W. CREELMAN.

For what shall I profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii: 36, 37.

The thought that underlies all action is the idea of profit—or gain, in some form or other. All labor—all effort tends to this central point. Man as an intelligent being—man as a social being—man as a citizen of the world regards, and that correctly, that gain is the great desideratum of exertion. Labor is one of the conditions of fallen man, and gain is its natural reward. Labor without gain is discouraging, while gain without toil is a doubtful blessing.

Man being constituted a worker, he labors for an end. Had he no purpose, his exertions would be aimless and profitless. But endowed with reason and realizing his wants as a man, he directs his energies in the best channels to obtain the gain which is essential to the necessities of daily life—the maintenance of society, and the gradual advancement of the age. The progress of the world socially and politically, rest upon the fact, that there is a return—a gain from honest labor. Labor is a necessity of our nature, apart from its profit, and there is only a step from labor to amusement or recreation.

Man is placed in a world in which there is a wide field for exertion. There are innumerable channels for the exercise of his powers and capacities. There is no place in which some talent may not be used to advantage. The fields afford the widest scope for his labors, and wisely so, for all are fed from the fruits of the harvest. God has fitted the earth for vegetable life, and has sown it with an imperishable seed, and man is only the laborer working for his hire. He learns that from nothing, nothing comes, but with God's rich provisions, the abundant harvest crowns the year. Man can cultivate and enrich the soil—he can sow the seed, and he can reap the harvest—but the growth is from God—the reward—the gain is to man. And this is in accordance to God's plan. And so in every other department of labor—the means are all of God, the profit is all for man.

Man having a capacity, and a desire to work has his reward. Gain follows labor as effect follows cause, and so man has worked and toiled and enjoyed the fruits of his labors ever since the sad banishment from Eden. He has cultivated, and sown, and reaped—has built and dwelt in his own house—hamlets and villages, towns and cities, have been reared and maintained—forests have been felled—the deserts have become fruitful gardens—highways have been cast up, and the world has moved on merely by the influence of labor.

There is implanted in man the desire of acquisition. His desire is to increase in his substance—to earn—to get—have. It is a laudable ambition for every man to rise above want—to gain a competence—to get rich. But "rich" is a relative term, what one man would consider a competence, might be utterly despised by his neighbor. But be that as it may, we all have the same desire more or less seated in our natures. And this is a wise arrangement of our beings—it

begets industry, economy, and the better feelings of nature toward those who are depending upon us for a livelihood. It is only the abuse of this that leads to grasping covetousness.

The world owes its advancement to the fact that man is progressive. Man is ever reaching out for greater and better things. Accumulation is not wholly confined to material things, but mentally there is a longing for greater achievements of mind power, and hence the advancement in thought. The arts and sciences have been developed, but what are inventions but crystallized thought, and what are the improvements of the present age, but the footprints of mental effort. Man confined to material advancement—were it possible, would degenerate into refined animalism. Man's efforts confined to the material would tend to the ethereal—the angelic, neither of which condition would be practical, and man's aims and purposes would be prostrated. You cannot separate man's nature without destroying the wise economy of nature. It would be stultifying man, and robbing the earth of its lord.

We come to the question at issue namely What shall it profit, &c. This problem was propounded by Christ, and no one was better prepared to give it than he. He had created the world and all it contained, and knew its value. He had formed the soul of man and knew what it was worth! "He needed not that any should testify of man, for he knew what was in man." The terms of the question were in the extreme limits. The gain was not so many dollars and cents—not so many kingdoms of earth's fairest lands. No, not for these, but for the whole world—that was the gain—on the other side was the loss, the soul, the life, and life is the better rendering here. This problem can only be partially solved here, only as eternity rolls on can its numbers be fully known. The terms are the most momentous that human arithmetic can enunciate. The first term is in the form of a condition—a supposition. "If he shall gain," if it be possible for one man to accomplish. And it takes for granted that the truly worldly man makes the attempt, and is not satisfied until that is consummated—it is always more, more. The covetous man acts upon the principle that the whole world can be grasped, and he is willing to exchange his soul for it. His soul is in the market—it has its price, and that price is the world. O how many make a barter of their souls! How much hardship will men endure—how much fatigue, in self-denial, in hunger and thirst, in peril and danger, that the world might be gained? Life is made the subordinate when God and nature designed it to be preeminently the principal. Esau sold his birthright for a mess of pottage, his natural cravings of hunger outweighing his feeble feelings for the bread of eternal life. And countless numbers make a god of their appetites, and barter away their souls for the perishing things of a sensual life. The drunkard, the opium eater deliberately sell their souls, not for the whole world, but for the merest, and most miserable pittance of the vilest of earth's gifts.

One of the saddest sights on earth is the drunkard in the last stage of his dreadful disease. Having tried the gaining of the pleasures of the world, they have turned to bitterness. He has lost the world—and lost his soul. He is all loss, and no gain. Lost now—and lost forevermore!

But supposing that it were possible for man to accomplish the premises of this hypothesis, and gain the coveted prize—the whole world—what then? He would have accomplished his end to no purpose, for life must then end, and what use is treasure to a dead man. He has lost his natural life, and this life is the stepping stone to life eternal, for the natural life is given man as a period of preparation for eternity. Such a course would forfeit man's true and better life, and would consequently be no profit, but a fearful, irrevocable loss. There is nothing which equals the value of the human soul. Nothing more precious than the true inner life which abides forever—the eternal life in the kingdom of heaven.

Now the wording of the question suggests to us the utter folly of such a course of conduct. The value of the life or soul on the one side as worth more than anything else, and that on two very strong grounds; that the world if obtained would be of no use to the dead man, and that life once lost is lost forever—there is no return from the house of the dead. No money can buy back the departed life. And again here is a case of throwing away the natural or lower life for the world, how much more stupendous is the loss of the higher life through the foolish grasping of the world's goods. Now this appeal is one to our sober

judgment. There is nothing arbitrary in its measures. It speaks in the language of every day life. It is profit—it is gain on the one side—and it is loss on the other. It is the largest entry that was ever enunciated for a Ledger. The "whole world," contra "the human soul." The Ledgers of earth are too small to receive it. No accountant of earth can square this account and express the balance in par value of earth's most precious things.

And again the second question what shall a man give in exchange for his soul—his life. It is a solemn inquiry. The life is to a man his all—his everything—his being consists in life's energies. To exchange life for an object, the object would have its place, but the purposes of life would be sacrificed—lost. It would be an unequal and unreasonable exchange. The soul, the life, the man exchanged for even the whole world, would become a nonentity—a nothing—a blank here, but a priceless deposit in the nether regions of never ending despair.

We have remarked that the inner life of the children of God is the most important of all the energies of the kingdom of God upon earth. It gives due prominence to the worth of man's soul—it takes an intelligent account of the price paid for his redemption. It realizes that if the soul is bartered off for an earthly exchange it is lost, and forever. There is no equivalent in earth or heaven available for its second redemption. No hopes in a future probation. No more help. The wise purposes of God have been despised, or neglected, man is left to his own condition.

These two problems are of interest to everyone, they are intensely personal. We are in the world, and form a portion of its present actors. We are enjoined by the truest sense of right, to be active in the various duties as citizens of the world. The world recognizes no idlers, encourages no form of indolence. Works our sphere, our incumbent duty. And we work with a purpose in view, and that purpose is gain, this is right and legitimate, and God blesses honest labor. But the thought arises how far can this desire run with safety? and where, and when commences that which is questionable and dangerous? The terms of Christ's problem seem to give us the key to the solution. Every man has a soul, and it is the duty of everyone to seek its salvation. That is the great design of his being. Man is made to be saved and enjoy eternal life, and if man fails in this, he defeats by a perverted will the good purposes of God.

The idea of gain implies a price, and that price may be of kinds, as labor, money, or their equivalent. In these questions it is the soul or the life. Humanity is similar in all ages, and we find to-day that there are souls—countless souls in the market—up for a price. We must not forget that it is not the greatest sinners only, who get a free pass to hell. There are others of a less criminal kind who are also furnished with free tickets.

The young man who chooses the joys and gayeties of life, for the more substantial pleasures of the gospel, is selling his soul for a mere trifle—a pittance that will never afford him any lasting enjoyment. There is no greater mistake he can make. On the one hand is a promise of an inheritance incorruptible, unfading in heaven, the foretaste of which he can have the privilege of enjoying all along life's journey and when life is ended here, enter into its full enjoyment forever. On the other hand there is the world, or a portion of it, whose best pleasures are mingled with sorrow, whose joys soon turn to sadness, whose most sacred promises prove in every case false and deceptive, whose end is bitterness and eternal destruction. The world gained—the soul lost?

But there are persons of more advanced years, whose souls are also in the market of the world. Some are, bartering their souls for so many dollars and cents. Millions are added to millions but the souls demands more and more, as the market price advances. The world is rich, and can afford to pay a high price for some souls. The full price is paid, and the end comes. The world is victorious—the soul is lost—heaven has been robbed of its due, and hell has gained another victim, caught in the web of the treacherous web, the golden web of mammon.

But there are souls in the market whose price does not range so highly. They are willing to take almost any price rather than not sell, rather than be saved, strange as the statement may appear. They get little, and are satisfied with little. The world even uses them unkindly, roughly. They endure much, and suffer much. They are tumbled from pillar to post, and yet they sell their souls for a bare empty companionship with the world.