

## TERMS, NOTICES, ETC.

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

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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 confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, JAN. 25, 1888.

—STILL OFFERED. Our Family Physician "is still offered as a premium to both old and new subscribers to the INTELLIGENCER.

The offer, however, cannot be continued indefinitely. We are not able now to say, positively how long it will be made, but possibly not longer than the first of March. Those subscribers who would like to get this valuable book had better do so at once.

—MORE BOOKS. For the past fortnight we have not been able to fill orders for our Family Physician as promptly as we desired, our stock having become exhausted sooner than we anticipated. But we received another large lot last Friday. All delayed orders have been filled and we can fill orders now as fast as they come. Send your renewals and new subscriptions at once, please. "First come, first served."

—NO BISHOP. The Archbishop of Canterbury has intimated that he cannot make a nomination of a bishop for Nova Scotia. The synod will have to elect its own bishop. It ought to be able to do so, and ought not to seek in England or the United States a man to fill the place.

—RECEIVED. We have received a copy of the INTELLIGENCER of Sept. 14th for which we asked. Our thanks are due to several subscribers who offered to supply it.

—CHINA. Rev. Dr. Williams, who has spent more than thirty years in China, gives it as his opinion that a half-a-century more of mission work there will evangelize the whole empire. We hope his prediction may prove correct.

—ENGLISH. That the English tongue will become universal many believe. Max Muller makes an estimate about it, and says that in six generations, that is less than two hundred years, it will be spoken by more people than are now living.

—A GERAL JUDGE. Chicago has a judge who is quite a match for some who do not live in that western city. A rum seller was brought before him charged with selling to a minor in violation of the law. The Judge discharged the rum seller because, as he explained, the law read "minors," while this case, though proven, was only that of selling to a "minor."

Most profound and righteous judge! This kind of cleverness almost always is displayed in behalf of the rum trade. It is fitting.

—MARCHING ON. Time was when it was thought every soldier must have his ration of grog, that a man could not be a soldier without it. But a great change has taken place within a few years. And now the announcement is made that the issue of rum is to be discontinued to the British army in India, and that the canteen for spirits will soon be a thing of the past. This is a long step in the right direction and is due to Sir Frederick Roberts, Commander-in-Chief.

The great reform is marching on.

—BLIZZARDS. The West has suffered within the last two weeks more than ever before from the terrible blizzards. The number of lives destroyed is already estimated at about two hundred and fifty; and this number may be increased when all is known.

We have, sometimes, in this country, what we regard as cold weather, but we never have anything approaching the deadly blizzard of the West.

—PREVENTING GOOD. Many, some wittingly and more unwittingly, prevent good. The Evangelist says,—"It was said of Lord Eldon that 'he prevented more good than he ever did.' Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that 'the bulk of professing disciples practically do nothing whatever in disciplining others.' Canon Wilberforce says that a Christian's duty is to admit, submit, commit, and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. 'Let every hearer become a herald.'

—CHRISTIAN COMMUNION. On a recent Sunday the Warren Avenue Baptist Church and the Union Avenue Congregational Church, of Boston, sat together at the Lord's table, the Baptist pastor, Rev. O. P. Gifford, officiating. "How good and how pleasant it is for brethren to dwell together in unity."

—AN INSPECTOR. York County Council last week voted to appoint a Canada Temperance Act Inspector. The vote stood as follows,—For the appointment of an Inspector,

Howe, Lawson, Goodspeed, Burt, Brown, Pinder, Sloat, Mowatt, McElroy, Copley, Bird, Hinchey. Against it, Little, Murray, Colter, Fraser, Rosborough, McNally, Jamieson, Ebbett, Scott, Fisher, Nason.

Warden Rowley was strongly in favour of it but, being in the chair, did not vote; Meers, Murch and Everett, who were absent, are understood to be in favour of it.

Capt. W. T. Howe of Stanley was appointed the Inspector, his salary being fixed at \$500 a year. The appointment is, we believe, a good one. Capt. Howe is not likely to neglect his duty, nor to let any convicted rum-sellers walk about untouched.

—THE C. T. A. In Westmoreland County, where a vote on the repeal of the C. T. act is to be taken next month, the friends and foes of the law are carrying on a vigorous campaign. The County Prohibitory Alliance has organized for meetings and work in every part of the County. The rum men, it is reported, are raising a lot of money for the purposes of the campaign. Their friends everywhere will contribute. They will, of course, resort to every corrupt means possible to carry their point. We hope the temperance people of the County will not allow themselves to believe that their cause is safe without the best and most energetic efforts they can make. The rum men are desperate and will not hesitate at anything. Fight them to death.

## Christ's Kingdom.

The Kingdom of Christ does not rely, in any degree, on physical force. It depends on moral conviction, resulting in love. Our Lord, the creator and head of the Kingdom, says, "If ye love me, ye will keep my commandments." It is love which constrains the subjects of this kingdom. The smile of Him whom the disciple loves is the highest reward in the kingdom; His absence is the greatest loss.

An earthly kingdom demands the bodily service of its subjects; it is satisfied even though the heart does not go with the outward obedience. If a man pays his taxes, the kingdom does not ask whether he has paid them willingly; it does not say that it loves a cheerful payer. If a man serves in its army when he is required, the government does not despise and reject his service because it is not hearty. It knows his acts only.

But in the kingdom of Christ the heart is everything. The outward sacrifice, the formal obedience, the bodily service, are absolutely without value if they be merely outward, formal, bodily. To be of any worth and acceptable to the Heavenly King they must be the expressions of a loving heart. The two mites of the loving widow are much; the olden offerings of the heartless and loveless wealthy are nothing. The contribu-

tions made without sacrifice, made of worldly motives are set at naught by Him who rules in the Kingdom of Christ. The Kingdom cannot be served nor His kingdom advanced by questionable means.

Earthly kingdoms aim at secular ends. They do not propose, and so do not expect, to do more than effect the present material well-being of their subjects. In Christ's kingdom the spiritual is all; or it so takes the precedence that all else sinks into insignificance. It aims at the soul to give it spiritual good; it has eternity in view. Earthly kingdoms have their duration, their rise, prosperity and fall. The Kingdom of Christ knows nothing of these limitations. Like its founder and sovereign, it must continue forever.

The support of earthly kingdoms lies in the strong arms, the full treasurers, the disciplined valour of its subjects. The strength of Christ's kingdom lies in the prayers of the humble, in the faith of loving hearts, in loving sacrifices of the poor.

It is hard to conceive of greater disparity than exists between the kingdom of our Lord and the kingdoms of earth. Jesus says, "My kingdom is not of this world;" yet it is true that His kingdom ruleth over all."

B.

## A CONTRAST.

During the earthly ministry of our Lord Jesus Christ, He was requested to teach His disciples to pray. He gave them that which they ought to have, and which Jesus gave His disciples, and which He gave to the world. It is every-where called "The Lord's Prayer." This is it (see Luke 11:1-4):

Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

"Should a whole-ly sanctified person, in praying in public ask the Lord to forgive his sins?"

And this is the answer to it (see "The Christian Witness" Dec 15: 87):

"It may be proper to offer such a prayer in public where there is a promiscuous crowd, using the plural 'forgive us our sins,' and there is a sense in which we may personally use such a prayer in private, meaning by it, 'forgive my mistakes and weaknesses and shortcomings;' but at the same time, an entirely sanctified person lives by faith on the Son of God; every moment the blood cleanseth; and there is no condemnation. Such an one cannot ask forgiveness for conscious transgression of God's law, for there is no such transgression. The proper language of an entirely sanctified person is not 'Father, forgive,' but 'Jesus, thy blood cleanseth.'"

## A Record Of Progress.

The progress during the present century of the work of evangelizing the world is thus set forth in the St. Louis Christian Advocate:

"For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1834 there were in all the world only 5,000,000 Bibles, in 1880 there were in the hands of human-kind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one-fifth of the earth's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. That faith had, 500 years ago, practically ceased to exist; now, of the 1,433,000,000 that people the world 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these, 18,000,000 square miles are under Greek and Roman Church dominion; 20,000,000 square miles under Mohammedan and Pagan Governments, and 14,000,000 square

miles under Protestant rule. The precarious foothold gained by the Reformers has grown into the toleration of their successors and representatives by every people. Protest against powers that bind mind and conscience signalizes the age. Inducements to come, encouragement to work are offered us by vast empires. On every continent, in every archipelago, with the cult-followers of Confucius and Buddha, amid the barbarous devotees of Zoroaster and Mohammed, among the savage slaves of cannibalism and fetishism there are now set the feet of him that bringeth good tidings, that publisheth peace, that bringeth tidings of good, that publisheth salvation. In China the converts have multiplied in thirty-five years two thousand-fold—and the rate of increase is greater year by year. Continue this rate another thirty-five and you will have in that country 20,000,000 of communicants and a professedly Christian population of 100,000,000. And like figures hold good of other scenes of labor. Nor should we overlook, in order to secure a clear conception, the enormous contributions of missions to the advancement of human knowledge. To them almost every science, most especially geography, ethnology and philology, owes some of its richest materials. Atheists give to missions because they recognize in them sources of supply to scientific research."

## The Late Rev. A. Taylor.

Since our last issue we have received letters from Rev. Jos. Noble, Bro. A. Palmer and the son of the deceased brother, containing references to his last sickness, his death and funeral. We publish them, or the substance of them, in the order in which they were received.

Bro. Albert Palmer who was a near neighbour of Bro. Taylor and who was with him in his last illness wrote on the 14th inst, but the letter did not reach us till after the paper of last week had gone to press:

"It becomes my painful duty to inform you of the death of our dear pastor, Rev. A. Taylor. He died this morning at 5.40. Although he had been quite poorly much of the time since he came here in the Fall, we were hoping for and expecting his recovery. At times he seemed quite well, especially of late.

Yesterday about noon he was seized with violent pains and vomiting. The Doctor was called in, but nothing he could do availed anything. I was with Bro. T. through the night. His sufferings were intense and indescribable. In the early morning his spirit departed to God.

His death is a shock to us all. He preached last Sabbath evening. The last prayer-meeting he attended here, one evening last week, he apparently enjoyed very much. I have seldom heard him speak with more clearness of thought and freedom of utterance. He was contemplating holding special meetings soon. In his last moments he said to me that he hoped the Lord would take him away quickly, that he had no fear of death, for a long time he had been free from that. And so he went away from us to eternal rest and reward.

Rev. Jos. Noble went to visit Bro. Taylor a couple of weeks ago. He says he could not tell what was urging him to go just at that time, but he felt that he must go. And now he is more than glad that he went and had opportunity of seeing and talking with him. He writes (Jan 17th):

After a few hours severe suffering, our dear Bro. Rev. A. Taylor passed away on the 14th inst. A sorrowing widow, four sons and three daughters mourn a great loss. He had been failing for some months, yet his death at this time was not anticipated. On Friday morning he seemed quite as well as he had for some days; he went out doors, walked about and did some light work. At dinner time and immediately after he felt so well that he said he would make some calls during the afternoon. He went to his room; remaining longer than usual a member of the family went in and found him lying across the bed and suffering the greatest agony. The doctor, who was called at once, said it was congestion. He continued to suffer till about five o'clock next morning when he peacefully passed away. When told that he was dying he said, "It is all right!"

Our deceased brother was 71 years of age; fifty years had been spent in the ministry. The Sunday before he died he was with me at Upper Hampstead and took part in the meeting; in the evening he preached at Central Hampstead, his preaching being marked by much clearness of thought and energy. He made appointment to be with me at the village the next Sunday evening, but before that time came he had gone to the eternal home.

The funeral yesterday was largely attended. Rev. G. A. Hartley preached from Acts 13:36, and showed how Bro. T. had served God and his generation. There were present on the occasion Revs. J. G. McKenzie, T. W. Carpenter, G. Springer and the writer. We join with the many whose hearts feel deeply for Sister Taylor, who is in very feeble health, and extend to her and family heartfelt sympathy.

From Mr. B. U. Taylor, whose home is in Olean, N. Y., son of the deceased servant of God, we have a letter, from which we make some extracts as follows:

"I was startled on Saturday by a

telegram announcing father's death. I started at once, and arrived on Monday evening, having been just fifty hours on the road. I was, however, too late for the funeral. I had fully intended to take mother and the girls home with me, but mother's feeble state of health will, I am afraid, necessitate a change in my plans. Father's death has been a great shock to mother in her weak state. . . .

I had expected to be in Fredericton this week to see and consult with you, but the storms will not permit me to get there as soon as I intended. But in the next issue of your paper I would like to express to the people in Hampstead and vicinity and also to others at a distance our hearty thanks for all the kind deeds and the words of love and sympathy which have been given the family during father's sickness and since his death.

Since I wrote the foregoing Mr. John Slipp, undertaker of the place, came in and handed me a bill of the expenses of the funeral, receipted. Thus our obligations to this kind people increase. . . .

While we mourn our loss, we are comforted with the knowledge that for him it is better, that he has entered into rest. . . .

It is our intention, by auction or otherwise, to dispose of all the effects of the home. Should any one desire anything that belonged to father, if they will let me know by letter addressed to Hampstead, we will reserve it."

## Letter From Rev. A. B. Boyer.

[The following letter was written to Mrs. E. Cosman, Treasurer of the W. M. Society, is an acknowledgment of the receipt of money voted by the Woman's Society, Mrs. C. would like it published for the information of the sisters concerned in the work]

BALASORE, INDIA, 18 Nov. 1887.

Dear Mrs. Cosman, your letter of Oct. 12th, containing cheque for £45—6-2 was received safely last Sab. 12th inst. As you stated \$75 is for Daniel Naik and \$145 for Miss Hooper. I have given Miss Hooper hers for which she will send you a receipt. Enclosed I send receipt for the \$75 which is in my hands for Daniel Naik.

Now I wish I could tell you how glad I am to have "Danny" (as we call him) supported. He is a thoroughly good man and will make a good preacher. Hitherto he has such hard work to support his family that he has had very little time to give to preaching. I have helped him some myself but as I began to see my own debts or rather expenses were too large to warrant me in doing so I had to stop. We do need the native workers so much! They know the language perfectly, have none of the peculiar accents which most foreigners get, and seem to know the habits and ways of the people so well that it is almost impossible to do work without them.

Danny at present is one of the teachers in Mrs. Smith's orphan school, but he goes with me every night to the bazaar and preaches to the Hindus. I think it better to let him retain his connection with the school until last Jan. and begin a fresh new year. Please thank all the ladies for me. I don't know either why I should thank them, for I get nothing from it. Perhaps I ought to thank God, and they thank Him too, for the privilege of working for Him.

I have my book-room opened in the bazaar which up to the present I use as a kind of office for work among the higher classes. When the book fund comes I shall stock it.

Sometimes I am almost discouraged and sometimes very much encouraged. The Hindus scoff and make fun especially at the native preachers but we go on and before we are done we convince the most of those who hear us that Christ is the only Saviour and Christianity is the only true religion. Please don't forget to pray for us. This is a very dark land. I never knew before how to appreciate the blessings of our own Christian country, the Sundays, the sermons, the prayer meetings, the friends, the facilities for travel and social intercourse—and worst of all to be away from father, mother, brothers and sisters, really that seems hardest of all!

Were it not all for Jesus' sake—who him whom I love more than all else—I am sure I never could do it. I am sure that God has called me to this work and I mean never to go to New Brunswick again until I have done some tangible work for the Master here.

Mrs. Boyer is well and so is Bessie, our baby. She is now six months old, and I can assure you brings a great deal of happiness to us both. Miss Hooper is well. She lives with Mrs. Smith, but just now Mrs. S. is away on a little trip for her health.

Please remember us to all the friends in St. John. Tell them we shall be glad to hear from them all.

Yours Fraternally,

A. B. BOYER.

OF MINISTERS.—Rev. Dr. Rand, the venerable Micmac missionary, is seriously ill. . . . Fr. Talmage celebrated his 50th birthday Saturday.

## The Right Motive.

A good deal of attention is being given at the present time, and very properly, to the question of system in giving. As the necessity arises of extending our missionary operations at home and abroad, this question will naturally acquire new interest with the churches, and they will be disposed to favor the system that promises the best results. But in our opinion the best results are not to be secured by system alone. Very little good can come of talking of system in giving with individuals who have never entertained the idea of giving at all, and are possibly averse to it. To speak of the luxury of giving to persons to whom the giving of a dime would be a positive pain, is to speak only unmeaningly and unavailingly. Such language is beyond their comprehension and taste. They require a more elementary instruction. Before being carried to the happy summits of privilege in giving, where, all unused to such altitudes, their dizzy souls would cry out with fear, they need, first of all, to be indoctrinated in bottom principles; to learn the great rock truth of duty—their duty and obligation to Jesus Christ who bought them with his blood. Until this truth has been well learned, their giving will lack proper motive and be consequently reluctant and meagre, unless, indeed, as is sometimes the case, they give simply for the name of the thing, in which case, however, whatever good may result from the giving, it cannot be reckoned a gospel virtue. But when the giving is prompted by genuine love to Christ, then it is a delightful act; then sacrifices are cheerfully made in order to give; then giving is especially pleasing to God and will not go unrewarded.

And what is true of individuals in this regard, is equally true of churches—their adoption of schemes of benevolence will not amount to much if the spirit of benevolence be wanting. The application of system to the gathering of benevolent funds may result, indeed, in bringing more money into the treasury of the church when the grand impelling motive is not love to Christ; for system of itself would largely effect this: but system of itself is not enough. It is when system and the right motives go together,—when system is worked by churches whose members have drunk in the unselfish, self-sacrificing spirit of Jesus Christ, and know what it is to find their lives by losing them, that the grandest results may be expected. It is not usually characteristic of cold, dead and worldly churches that they employ system at all in raising money for the Lord's cause: a magnificent system in the hands of such a church, could such a thing be conceived of, would forcibly illustrate the futility of all mere plans of Christian giving that are not set in motion and kept in motion by the true spirit of giving. How many are the churches that are strong in numbers, in wealth, in culture, and they have perhaps adopted an elaborate and pretentious plan of collecting their benevolent funds; but the funds, alas! are insignificantly small as compared with what they should be. And why? Because the proper motive power is wanting; the benevolent machinery is not closely enough connected with the Throne—lacks the mighty propulsion of Immortal Love.

Great importance attaches to system in giving, but more still to the impelling motive. When this is right—when professing Christians truly know the grace of Him who was rich, but became poor, that they through his poverty might be made rich, the Lord's treasury will contain all the money that is needed to carry on his work.—Can. Baptist.

## GENERAL RELIGIOUS NEWS.

In Michigan alone there are at least 225 neighborhoods, of from 100 to 500 people each, entirely destitute of religious services by any denomination; in Nebraska, 50; in South Dakota, 100.

—Rev. Mr. Tong, a Chinese Baptist preacher, delivers exhortations in front of a large pagan temple in Chinatown, San Francisco, every Sunday afternoon. He attracts crowds of Mongolians, and distributes little books on religious subjects printed in Chinese.

—"India need ten thousand missionaries at once." So says Lord R. Stock, who has lately been investigating the religious condition of India. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers."

—Out of 40,000 Sioux Indians, there are 35,000 still in heathenism. There are sixty-six tribes on the Western prairies for whom nothing is yet done. There are 40,000 Indians of school age but when every school is packed to the utmost only 12,000 can be accommodated. This includes Government schools, Roman Catholic schools, and all; so that those under mission teachers would be at a number the 12,000.