

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, MAY, 29, 1889.

Which? In things concerning which our Lord has given positive commandment, only one of two things can be done—obey or disobey. Which are you doing?

THEY WON'T STAND IT. More than one denomination in Great Britain have among their members brewers, publicans and their kind. And it is alleged that the reason why they are tolerated by some ministers and church authorities is on account of their big subscriptions. A change is taking place however, and the whole vile tribe will have to get out before very long. In Scotland it is said that a league has been formed among a number of young ministers and others in the Presbyterian body, who have vowed that by God's help they will purify the church of all rum-sellers, rich and poor alike. They propose to bring the question fairly before the General Assembly of the church and say, "Choose between this band of young ministers and your publicans. We are not going to work for a church full of whiskey to the bung."

May God bless them in this righteous crusade.

THE SEMINARY. The appeal by a committee of the Union Baptist Education Society, which appears in another column, should have the serious consideration of the people of both the denominations interested in the work of the Society. They are fully able to meet every demand made upon them by the necessities of the work, and should promptly and generously respond.

WELL CONVERTED.—A case of conversion about which even the most unbelieving have no criticism to make is told by the N. York Sun. It is that of a Mr. White, Sheriff of one of New York's Counties, who, having been brought to a sense of sin and to the point of surrender, confessed that in 1876 he had stolen \$1,000 from the county treasury. "He did not rest satisfied with bawling his guilt, or shedding tears over it, or asking Divine pardon for it, or warning the brethren against following his example, or promising never to do the same again," but he immediately paid back to the treasury the amount taken from it thirteen years before. And this is just what genuine conversion always does.

HINTS TO PREACHERS. Dr. Broadus, in his lectures to the Yale Students, gives the following suggestions about how to retain freshness in preaching.

1. By studying the Scripture text and context, to discover the particular shade of thought, and present it. Novelty of interpretation should be avoided, but the real meaning of the text sought. That will invariably secure variety, and freshen up the oldest text. 2. By studying systematic theology. Doctrinal preaching would be a very novel thing in some pulpits. The age is bound to return to it before long. Profound reflection on the meaning and relations of Biblical teachings, deep thoughts about common things, are always acceptable to a people. 3. By studying occasions. This does not imply sensationalism, but demands the linking of eternal truth to the hour and the occasion. Seek the fundamental principles on which passing events and current ac-

tivities rest. So let the preaching be modified to suit particular needs in the congregation.

HE WAS SURPRISED. The able and wide-awake editor of Zion's Herald, the excellent Methodist paper published in Boston, is journeying. He is, of course, giving his readers some racy sketches of things and places seen and impressions received. He ventured into Canada the other day, and seems to have been a good deal surprised. He says:

Toronto was a surprise to us. It is more English than we thought. These Canadian cities take the conceit out of the American. We have seen the Canadian Frenchman coming down upon New England as the Goths and Vandals came upon Rome, and we have supposed that they made up the citizenship of the Canadas. Dr. Douglass said to us that the Canadian Frenchman is the Chinaman of this continent, and so he is. But he is not the representative character of the Canadas. The English and the Scotch are the vertebrate of these lands. Again, these cities are growing more rapidly than our New England cities. Twelve years ago, Toronto had 90,000 people. It now has 160,000. * * *

COMPARISONS. The Washington Centennial, just celebrated, has suggested the comparisons of many things as they were a hundred years ago and as they are now. One journal compares the treatment of prisoners then and now:

Criminals could hardly get across the line then to enjoy their boudoir in the luxuries of Canada. In fact, they were handled rather roughly. The counterfeiter got his ears cropped, and was exposed to the jeers of the public in the town paddy-beds. A thief was made to sit on the gallows as preliminary to being tied to a whipping post for thirty-nine bloody lashes. A forger got a red-hot brand applied to the palm of his hand. A pilferer would be sold into slavery for six months or two years. A burglar had his neck stretched until when taken down he would never burglarize again in this world anyhow. And if a man contracted debts that he could not pay he went to the vilest, filthiest and darkest prison that could be devised, frequently out of some old abandoned mine that was without light or ventilation.

Upon which the "Canada Presbyterian" very well remarks,—That was one extreme. The other is to look upon a criminal as a kind of hero, to visit condemned murderers and make such a fuss over them as tempt, weak, vain men to think that the surest way to gain notoriety is to kill somebody, to interview murderers and other criminals two or three times a day, and publish all their sayings and doings in the press under sensations. There must be a happy medium somewhere between branding criminals and giving them an amount of newspaper attention that would scarcely be given to Gladstone.

Propagation.

How best to propagate christianity is one of the problems. Of theories and suggestions there is no end. The hearts that fervently pray "Thy Kingdom come," are anxious to know how they and others can best co-operate in the work of extending the kingdom. All special methods and great enterprises carried on by a combination of christian forces aside, the one plan that has the direct divine sanction is the multiplication of converted people and the sending them abroad to further multiply their kind. Prof. Drummond says that whatever else is done in harmony with the divine plan, the one thing that must not be neglected is to send everywhere saved men to teach and show and so win their fellows to salvation. This was Christ's plan. He taught and illustrated it by His reference to the leaven in the meal. So He would have His disciples associate with and infect others. He made a safe challenge, who said,— "Show me ten square miles on the whole earth without christianity where the life of man and the purity of woman are respected, and I will give up christianity." Christians are the salt of the earth. Christians are in the world to carry out the gracious purpose of the infinite God; and they can do it by Christ-like living.

We are on the winning side. The prospect may seem dark in some places, sometimes; but take it all in all, the world is growing better. Let each one not only utter the prayer "Thy Kingdom come," but do his part in speedily forwarding the answer.

Disestablishment.

The agitation in favour of the disestablishment of the English church is making steady progress. The accounts in English papers of the Liberation Society's Triennial Conference show that the delegates present—representative of all religious bodies, including at least one from a Ritualist organization—felt that the shadow of the coming disestablishment is already seen.

The question does not now occupy so prominent a place in Parliamentary contests as it did a few years ago—though it is always presented and does its share in influencing voters; but in

recent years, especially since 1885, a great process of education has been going on, particularly in the Liberal party and among the leaders of that party. A number of strong influences are combining against the establishment, and the end is hastening.

The reports of the Conference tell us, what must be apparent to every person who has given the matter unprejudiced consideration, that the speakers at the Conference were in no want of arguments. Those who contend for the establishment as it is, have to be satisfied with magisterial *ipse dixit*, and appeals to musty and uncertain traditions; besides these they have no other ground. But when the question comes to be argued on the grounds of political justice and religious equality, the advocates of disestablishment leave their opponents hopelessly in the rear. The religious argument is strong. One speaker said their demand is for the practical working out of the principles of the New Testament. To establish religion, he asserted, is to insult Christ, and as a servant of Christ he felt bound to base his protest mainly on this ground, though no one lays more stress also on the social bitterness, the sectarian narrowness, and the petty tyranny which are inevitably bred and fostered when a Church is placed in a position of privilege.

The church, said another speaker, has given to the poor man coal and blankets, but it has destroyed his self-respect and prevented the development of his manly independence. The Establishment has caused many to curse all religion, because they have identified religion with the Church, and it destroys that sweetness and light which are the legitimate fruits of religion among men. This is a strong platform to stand upon. This view of the Establishment is one which everybody can understand, even the dull and most ignorant person in the village that lies most under the heel of a tyrannical vicar.

Those who argued from the political standpoint, objected most strongly to the inevitable precedence of the Established clergyman, and the prescriptive right he possesses by virtue of his Establishment to be regarded as the centre of all the local government and the charity administration of his village. They believe that the clergyman is not a proper person to be entrusted with such power, and that his influence is usually highly pernicious, and prevents the healthy development of communal life.

The days of the Establishment are, doubtless, numbered, though so great a change may yet be a good while in being fully accomplished.

The Baptist Anniversaries.

The Baptists of the United States held their anniversaries in Boston week before last. From the complete reports, which are just reaching us in denominational papers, we learn that there was a very large attendance, encouraging reports, and a good degree of enthusiasm. Home and Foreign Missions and Education were the subjects dealt with. The meeting of the Education Society was made particularly interesting by the offer of one gentleman, Mr. Rockefeller, to give \$600,000 towards the proposed Baptist College in Chicago. Another gentleman, Mr. Hinchey, gave \$50,000 to the same object. It is proposed to raise a million dollars for this purpose during the year. The Home Mission Society had done more work than in any previous year, employing more missionaries, reporting more baptisms, erecting more churches &c. The Foreign Mission Society's report was cheering. We quote the *Star's* report of it.

The society is seventy-five years old, and has a constituency of nearly 700,000 church members. Its missions are in Burmah, Assam, India, Siam, China, Japan, in the Congo Valley, West Africa, and in eight countries of Europe. In the number of churches and church members, in its missions, the Baptist Union is the largest missionary society in the world, although there are several in this country and in England which expend more money annually. The report of the foreign secretary for the year 1888, shows for the foreign fields the following totals: preachers, 2,076; churches, 1,316; baptized in 1888, 10,308; members, 134,413. About twenty-five volunteers for the foreign field were introduced to an immense audience. One of them speaking for the whole number, said: "We are ready to go forth as your servants and the servants of God," a declaration which was received with enthusiastic applause.

Ministers and Money.

Referring to the frequent appeals made for money with which to carry on the missionary, educational and other work of the Christian Church, Dr. J. H. Phillips, writing in the *Missionary*

Department of the *Star*, asks,— "Is there not a better way? Is not the work of educating the people to right ideas of money too largely overlooked and neglected? Some pastors hardly dare say money to their congregations, others say as little as possible about it, for it is always an unwelcome, hence unpleasant, theme. Some of our readers may have heard of the colored preacher whose people were somewhat noted for breaking the eight commandment. When taken to task for not preaching plainly upon the rights of personal property, and the sin of theft, he answered, 'It would never do to speak out like that, for if I should there would be a coldness come over the meeting inside of ten minutes.'"

Now, in spite of the "coldness" that might come over the congregation, should not the pastor teach his people the Christian use of money? Should not the children be so faithfully instructed on this point that when grown up they will prove themselves wiser stewards of the Lord's goods than their fathers have been? And is not the pulpit the place above all others for kind and persevering instruction to both parents and children in regard to the use and abuse of wealth?

Money is a mighty power in the world, and the Church of Christ needs to learn how to employ this power for her own strengthening and the extension of the kingdom of her Lord. The idea at the bottom of all this is of course that of entire consecration of self and substance to God. If I am his, so must be all I own. His claim rests rightfully on all I possess, since my own soul's redemption has been purchased by the blood of his Son. All I use for myself, I use according to his will, just as much as what I give directly for his work. Could the whole church feel that *her all is Christ's*, how cheerfully would her gold be given for his work!

Nothing it seems to me can take the place of elementary instruction on these points. The managing of the money of the church is largely in the hands of the ministers of the church. Let them be faithful, and covetousness will again appear as in New Testament days as sin to be ranked with idolatry. Brethren, the love of money is still the root of much evil. Don't forget this, and in love lay the sharp axe of the Gospel at this root.

St. Martins Seminary.

At a recent meeting of the Board of Directors of the Union Baptist Education Society, the undersigned were authorized to publish to the Baptists and Free Christian Baptists of New Brunswick and the Free Baptists of Nova Scotia, the following statement and appeal.

In September last the Seminary building at St. Martins was completed and furnished, at a cost of upwards of \$45,000. The school was then opened, and about sixty students are in attendance. In erecting and furnishing the building, the Board were obliged to assume great responsibilities. Liabilities were incurred on the faith of pledges and promises which the Board had reason to believe would be fulfilled. In this they have thus far been disappointed.

Of upwards of \$10,000 which had been subscribed, and was overdue at the date of the completion of the building, not more than \$500 have yet been paid, and as a consequence, the directors find themselves to-day with heavy liabilities matured and maturing and without the means to satisfy them.

These things should not be. We appeal to you in behalf of those who have expended their labor and furnished material in the erection and equipment of this institution, and whose just claims have not been paid! We appeal to you in behalf of the institution itself—your institution—that you rally around it, and with your sympathies and your money make it what it was intended to be, an honor to our denominations and a blessing to you, and let the credit of these two denominations utter its plea for a generous response to this appeal.

A crisis has come. The life of the institution is in danger, and your credit is involved. Will you all, by a general and hearty response, save the institution? or will you, by withholding the financial help which you are able to bestow, and which many of you have promised, permit a disaster, the disgrace of which our denominations must bear?

The Secretary, A. A. Wilson, Esq., will gladly receive and promptly acknowledge all subscriptions and donations towards this object.

Faithfully yours,
MOST. McDONALD,
THOS. W. KUSROVE,
H. G. MELLICK,
St. John. Committee.

Mr. C. A. Everett and Mr. G. A. Barker are candidates for the Mayoralty of new St. John.

Christian Work.

—One thousand converts were baptized last year in the American Baptist Mission at Ongole, India, under the care of Dr. J. E. Clough.

—Mr. Hiram Camp, of Connecticut, has supported a missionary in the West for twenty-one years, and as a result 100 Sunday-schools have been established and 800 conversions are reported.

—The cable brings news that the famous and eloquent preacher, Padre Agostino, has been rebuked by the Pope for closing a sermon at Rome with a prayer for the King of Italy and the Italian army. Up to that moment he had been lauded most highly by the Catholic press.

—Says the *California Advocate*:—"Lam Foon and family and Fong Sui and family sailed for China Saturday by the 'Arabic.' They are some of our oldest Chinese Methodists. When Lam Foon set up in business, ten years ago, he made a vow that when he was worth \$3,000, he would give up his business and go to China to preach the Gospel to his fellow-countrymen. He goes out as a self supporting missionary."

—Edward Everett Hale, speaking before the Ramabai Association in New York, in furtherance of a fund for the child-widows of India, said that in India there are 100,000,000 women, 20,000,000 of whom are widows, and nearly 1,000,000 are "child-widows" under the age of nineteen. These widows are compelled to wear one dress, have to eat one meal a day, are never allowed to speak to a man, excepting their flesh and blood relatives, and cannot marry again except to a man in their own caste which very rarely happens.

CURRENT TOPICS.

REACTION NOT NECESSARY. It is often charged that revivals of religion are followed by seasons of reaction; and that the apathy and decline which succeed a season of intense spiritual excitement and activity cause the good fruits to wither, and the last state of the church to be worse than the first. Writing on this subject the N. Y. *Advocate* says:

Such reactions, although frequent, are not necessary. This is an evil against which all churches where revivals have recently occurred need to watch and pray. A genuine revival lifts a church to a higher plane of spiritual life and effort. To maintain that new and higher level is the true aim. This may be done by properly organizing the young people for religious work, and diligently watching over and guiding their efforts, and by continuing to preach and conduct prayer-meetings so as to secure conversions after the special meetings close. There is no reason why sinners should not be converted under the ordinary services of the house of God when once the spirit of revival has set in. Watch the tide of spiritual life in the church, and if it begins to recede, let Christians pray earnestly for its restoration. A revival not only results in conversions, but puts the church in a condition to lead sinners to Christ. If the members of the church will continue their efforts in this direction when the special services close, there will be no reaction, but conversions will take place in gratifying numbers all the year round.

CHOOSE SIDES.

Men must be on one side or the other of every moral question. There is really no neutral ground. This is especially true on the temperance question as the lines are now drawn. And it becomes every man to declare himself by both word and action. To attempt to be between them and for neither is practical cowardice, the effect of which is to give comfort and help to the enemy. *Zion's Herald* puts the case thus:

Those not against rum are for it. You must go over on the side of the rum-seller and his victims, or stand with the advocates of total prohibition. You cannot serve God and mammon. You must act, and it only remains for you to determine on which side you will be counted. If you would oppose crime, crush out violence, and aid the poor, encourage the weak and support the broken-hearted wife with her innocent and helpless children, go over openly and boldly to the side of the earnest and aggressive temperance men. Go there if you do not wish to stand beside the liquor-seller and give countenance to his crime-making.

SUPERINTENDING THE EARTH.

"Knoxonian" writes in the *Canada Presbyterian* of the men who occupy themselves with superintending the affairs of the world in their minds. He treats the subject in his peculiarly racy style, setting forth a good deal of truth in a pointed and happy way. He says:

There is a marked peculiarity about this business of superintending the world. It is this—People can attend to it who cannot superintend anything else. Men who cannot successfully manage their own errand boy, or control the "image in ebony" who handles the wood saw in the back yard, can govern Ireland without the slightest effort. They could explain to Gladstone or Salisbury in five minutes exactly how Irish affairs ought to be managed.

Men who cannot steer a small corner grocery clear of the rocks of insolvency for twelve months at a time, are often able to say just how the finances of the Dominion should be managed. In fact there must be at least a million people in this country, male and female, who can govern Canada much better than the Parliament can. Municipal men who can't build a bridge, or dredge a river, or open a street, or put up a building without the most costly and intolerable bungling, are quite ready to manage the affairs of the Dominion. People who don't know Burke from Barnum, or Blackstone from Julius Caesar, are quite ready to make laws for Canadians. Men who don't know Ignatius Loyola from Dan Rice, can settle the Jesuit question in a minute. Indeed, it might be possible to find a few women who can manage the world with consummate ease, but who in some mysterious way fail most signally in taking care of their own houses and managing their own four year old boys. In fact, people who are the most useless about home are generally the most noisy in their efforts to superintend the earth. Perhaps nature's law of compensation is at work here. If a man feels that he is no use in his own business, he takes charge of the earth to keep up his average. If a woman cannot manage her small boy, she superintends the earth to keep things even.

Let no one suppose that men who have the ability to superintend things are found nowhere but in the world. They abound in the Church. One of the most illiterate exhorters we ever knew had a most decided weakness for reforming colleges. College reform was his specialty. Some young men who cannot keep a mission station together for three months know better how to manage home mission work than the Home Mission Committee.

The most striking representative of this husband that we know of is the church member who spends his time and his money on "union efforts" and "outside work," while his own Church suffers. He bears a powerful resemblance to the man who superintends the earth while his wife takes in sewing. The resemblance is so full of points that each reader can work them out for himself. Indeed, they come without any working.

DENOMINATIONAL NEWS.

TRACEY MILLS, C. Co.—Rev. J. W. Clark administered the ordinance of baptism on Sabbath, the 19th inst.

REV. J. G. MCKENZIE has been quite sick. He writes that his health during the winter was poor, but that he is now very well, and he is attending his appointments.

Temperance Notes.

—Prohibition Kansas has one penitentiary with 996 inmates. License Texas has 100,000 less population and two penitentiaries with 3,000 inmates.

—Rum is a selfish tyrant—it makes a man drink himself poor and other men rich—Prohibitionist.

—Sir Frederick Roberts considers that the services rendered by the workers in connection with the Soldiers' Total Abstinence Association has been equal to the addition of two battalions to the effective force of India.

—The white-ribbon badge is no respecter of race or color. A branch W. C. T. U. composed entirely of Mexican women has been organized at Socorro, New Mexico. This is supposed to be the first organization of the kind ever formed among this people.

—The W. C. T. U. ladies of Toledo, Ohio, have recently been engaged in an active and successful anti-tobacco crusade. One wholesale manufacturer and dealer offered them \$100 if they would secure the entire abolition of cigarette smoking, giving as a reason his great aversion to handling the goods.

—Since the defeat of the prohibitory amendment in Massachusetts, the temperance people are prepared to enforce the laws they have to the utmost. These include a good local option law, and under it prohibition can be secured for a large part of the State. The laws in regard to Sunday closing, selling to minors, etc., are also strict.

THE 24TH.—The Queen's birthday was, as usual, loyally celebrated in every part of Canada. In this city the day was one of unusual interest on account of the great temperance demonstration. A committee, representing several temperance societies, had had the matter in charge for several weeks, and they certainly succeeded in having a fine gathering, a grand procession and two good mass meetings. People came from different parts of the County, from Woodstock and Chatham and some from St. John and other places. The children's procession in the afternoon was a pleasant feature of the day; and that of the members of Temperance Societies the evening was one of the largest ever seen here, and was very impressive. It was good to see Mr. Alex. Gibson marching with the large Marysville Division of which he is an interested member. That the employer of so many hundreds of people is so deeply interested in this great work, is to say the least very significant.

The afternoon meeting in the City Hall was addressed by Capt. Howe, Mr. Robinson, and Jas. Watts Esq. of the *Sentinel*, and Revs. A. J. Mowatt and Dr. McLeod; and the evening