

TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

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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, FEBRUARY 27, 1889.

—Do good, and you will get good.
—Promptly keep every engagement.

—Good revivals are being enjoyed in many places.

—The Massachusetts Legislature is being petitioned to provide for pensioning public school-teachers who have served for half a century. They certainly deserve pensions. Every country should make provision for such.

—The wife of General Sherman is a devout Roman Catholic, and their son is a priest; but the General says he is not a Catholic, and that it would be impossible for him to be one.

—"Whatsoever ye would that others should do to you, do ye even so to them." How many seem never to have learned this rule.

—Time is God's gift, for the use of which He holds us responsible. Do not waste it.

—Help somebody.

—When you go to sleep in church it may be the fault of the minister and his dull sermon; but is quite as likely to be because you robbed yourself of sleep Saturday night and the other nights of the week in your eager pursuit of things worldly and selfish.

—Do not pass judgment in any matter when you have heard only one side of it. Be fair. Preserve judgment till you have heard all.

—"To increase in the knowledge of God," you must not only study the Bible, but also the reports of His work among men in all the world.

—EASY. Robert Burdette says lots of wise as well as witty things. Here is one:

"It's the easiest thing in the world to invent a new religion; any fool can do that. It is a thousand times easier to invent a new religion than to live up to the old one."

The worst feature of such an invention is that usually so many well-meaning people are misled by it.

—CHRISTIAN CONVENTION. A convention of Christian workers a id for Bible study is to be held in Chicago early in April. Mr. Moody is to be in charge. The meeting will continue a month or more. The mornings will be devoted to study of the Bible and its application to the wants of this age; afternoons and evenings to "Applied Christianity." No pains will be spared to bring the workers face to face with the masses who have renounced, or are ignorant of the Gospel. All ministers, Sunday-school workers, city missionaries, students and others who are engaged in Christian work, or are preparing for it, are invited.

—DON'T GROWL. This is the confession of a minister to his brother ministers:

I found myself getting into a bad way of pomeling the saints in the prayer meeting. I would scold them for the low state of spirituality in the church, and for the coldness of the prayer-meetings. In fact, my prayer-meeting utterances had a general "Hark, from the tomb a doleful sound" flavor about them. At length, I realized my mistake, and have striven of late to look at things from a more cheerful point of view. In fact I have stopped pomeling the saints, greatly to their relief, I doubt not, and much to the advantage of the prayer-meeting.

The habit of complaining is a bad one; it is easy to fall into, but not so easy to get out of. But it is certainly worth an earnest effort to get rid of.

—GOOD. A recent "Charity Ball" so called, in Chicago raised about \$10,000. The money was to be divided among the hospitals. The Presbyterian Hospital refused to take the share allotted to it—a considerable amount. It did not care for money raised in so questionable a way—a very altogether unworthy a Christian benevolence. Good for the Hospital. The refusal was a plucky act, deserving the commendation of all right thinking people.

—THE SEMINARY. Good accounts of the Seminary continue to reach us. The work of the School is going on satisfactorily, and everything promises a prosperous career for the Institution. The religious life of the school is not neglected. Just now there is quite a revival amongst the students. This is good news, in which all will rejoice.

—FRESHNESS. Dr. Broadus is a notable Baptist preacher. He knows how to talk to preachers, always giving them helpful hints. He has recently delivered a course of lectures on preaching at New Haven. In a lecture on "Freshness in preaching," he gave the young men these points:

He said the basis of preaching must always be old, but yet freshness is the demand of the age. Many ministers would not be neglected if they were fresh. There are several ways by which a young preacher can preserve freshness in his preaching: 1. By being a careful student of the Bible; 2. By a study of systematic theology; 3. By studying occasions. A sermon that suits all occasions does not suit any occasion; 4. By studying individual cases; 5. By studying the present age. There are some diseases peculiar to the present times, and the fresh preacher must be acquainted with them; 6. The young preacher must study himself.

—THE INAGURATION OF PRESIDENT Harrison will take place on Monday next. It will, of course, be a great occasion.

—It is announced that Mr. John Livingstone has retired from the editorship of the Toronto Empire. Mr. L. is one of the ablest editors in Canada.

—LOOK AT IT. Subscribers will please consult the label on their papers, and if the subscription is due they will confer a favor by prompt remittances.

—TEMPERANCE IN THE SCHOOLS. We have to thank the Chief Superintendent of Education for a copy of "Temperance Teachings of Science," the new book prescribed by the Board of Education for use in the schools of this Province. The introduction of this little text-book marks a decided advance in the educational work of the Province, and there can be no doubt that much good will come of it. The character of the book is indicated in the table of contents. The matters dealt with are,—The production of Alcohol and the composition of alcoholic liquors; the parts and qualities of the human system; the action and effects of Alcohol on the stomach, the liver, the lungs, the heart, the kidneys, the brain, the spinal cord, the nerves &c. All these are treated in so plain and simple a way that pupils can readily grasp the facts, and must be impressed by them. The book does not express any opinions about what is called "Temperance work," about pledges, moral suasion, political agitation, legislative enactments and the like. The absence of reference to these things is wise, because on them there are wide differences of opinion even among sound temperance men. But there is no difference about the bad effects of alcohol on the human system; and the plain teaching of these facts will, it is hoped and believed, bring the boys and girls in our schools to firmly resolve to have nothing to do with a thing so deadly. Having come to this resolve it will not be long before they are arrayed with the rapidly increasing number who are making war against the traffic in the awfully evil thing.

—FAITH AND FANATICISM. The difference between faith and fanaticism is wide and radical, and yet they are not infrequently confounded. Be not deceived. Beware of the fanaticism which masquerades in the name of faith. The difference between them is set forth thus.

Faith listens to God's voice, and follows where Scripture leads it by the hand. Fanaticism has inward light and mysterious voices and new revelations, and scorns the sober ways, the good old paths of the written record.

Faith compares scripture with scripture, and with docile patience gathers from its sundry places the entire mind of the Spirit. Fanaticism, when it deigns to consult the Word at all, is proud and precipitate, and pouncing on the text which serves its turn, has no tolerance for any other which would restrict or expand its meaning.

Faith has a creed of many articles, and the decalogue has ten commands. Fanaticism resolves morality into a solitary virtue, and its orthodoxy is summed up in a single tenet!

Reader, try the spirits. Error is often plausible, and the most ensnaring errors are those which have an obvious resemblance to truth. Even though the outside coating is not brass but real gold, the leaden coin is none the less a counterfeit; and like the devil's temptation, wrapt up in a scripture saying. Many false doctrines come now a days with a sacred or a spiritual glamour round them, quoting texts and uttering Bible phrases. But the question is not, Who has got a text on his side? but, Who has got the Bible?—not, who can produce certain sentences torn from their connection and reft from the purpose which their connection gives them? but, looking at script re in its integrity—having regard to its general drift, as well as to the bearing of these special passages—who is it that makes the fairest appeal to the statute book of heaven?

Source of Action and Influence.

This is not outward, but inward. It is not on the surface like water which dries up in the sun, but is down deep in the heart like a living spring. Profession and creed and formulated theory are only machinery, and of little worth unless there is heart force to drive it. The power which moves men to action and keeps the machinery of the church revolving is generated in the soul.

This fact is liable to be overlooked. So accustomed are we to sights and sounds that we are in danger of forgetting the heart out of which are the issues of life. To keep pace with the increasing demands of the church requires constant vigilance; but if there is lack anywhere it should not be in keeping the heart. In fact, those who look well to this will be less likely to neglect the other.

In supplying the heart, we should discriminate carefully as to what is needed. Diligent watching and careful selection of mental food are indispensable to a healthy heart. The moral system is more susceptible to decay and disease than is the physical. To preserve the heart in a healthy state it must have wholesome food. The soul cannot thrive on fiction; it must have facts as a foundation of abiding faith. Nor will the newspapers do for a stable diet. We mean particularly the secular paper; and yet, even here,—to their credit be it said,—we find occasionally something morally nutritious. But the staff of spiritual life, upon which the heart must ever depend for health and vigor, is the word of God. He who reads this devoutly and assimilates its truth will find life, inspiration and a larger faith.

Beware of substitutes for the Bible. The market is full of these, and all at your own price! Be not deceived, or allured by any death-dealing sophistries. Indeed, the fear is that many have already eaten forbidden fruit until the appetite for wholesome food has become vitiated. Alas, when the soul ceases to relish truth, and the word of God becomes insipid! That young man is wise who barbers not his birth-right for the dogma of the deist or for any naughty disbelievers mess of pottage. Turn away from him as from a viper, who deals out the doctrine, "let us eat, drink and be merry, for to-morrow we die, and death ends all." Avoid the man who winks at vice and arrogantly asserts that every man has his price, and whose stock in trade is in speaking evil of the Christian Church. Shun the first glass, however mild, of all these intoxicating liquors, no matter what "old friend" may treat. These deadly drugs of unbelief and of disbelief distort the spiritual vision, benumb the heart and paralyze the moral sensibilities.

Also to preserve the heart in health, good air, as well as wholesome food, is indispensable. And to have this we must keep in the Light, that Light which lighteth every man who cometh into the world. To keep the fountain pure the atmosphere must be pure. Therefore we must mark well the company we keep. The society of some men should be avoided as a pestilence. The vulgar mouth and obscene lips and profane tongue are more dangerous to the young than malignant smallpox. And this danger becomes doubly great when the moral sense from long exposure ceases to remind us of our condition. It is true morally, as it is physically, that we may live so long in a—for the want of a more expressive word—stench as not to be aware that there is any. Such is true of the gambler, licentious drunkard etc.

Not only wholesome food and a pure moral atmosphere, but to keep the heart with all diligence so that the issues of life may be right, we must

have exercise. This is God's order. Without activity we cannot grow metrically. Without motion water becomes stagnant and impure. Without labor we cannot appreciate rest. "Go into my vineyard and work"; "So run that ye may obtain"; "Work out your own salvation," all mean spiritual exercise.

Thus preserving the heart, the vital source of action, none of the members will suffer; and however humble our sphere of action, healthy influence must abide after death close the scene with the actor.

B. A. S.

Religious Awakening in Russia.

A remarkable religious awakening, which promises to be permanent and wide-spreading is reported as now in progress in Russia. The movement began—the Advocate says—in 1874, when Lord Radstock paid a visit to St. Petersburg, and addressed a few persons assembled in a drawing-room from day to day on the subject of "Spiritual Christianity." By these teachings several prominent leaders of society in the city were brought to the knowledge of personal salvation and became earnest evangelical Christians. From this small beginning the movement spread rapidly in every direction, and met and coalesced with a similar work which began earlier in the south of Russia, and is known as the Pashkoffski movement. These religious teachers find a prepared soil in the minds of Russian peasants who are taught by the Greek Church to say, "God be merciful to me a sinner." From this seed of truth it is not difficult to produce a harvest of spiritual life. No attempt has been made on the part of the converts or leaders of the revival to establish a religious sect, or separate themselves from the Greek Church. But when a soul enters the clear light of the Gospel he is very apt to break his idols, and this course brings down the wrath of the Government on his head. There has been severe prosecution, and some of the converts have displayed the spirit of true Christian heroes and martyrs as they have accepted banishment to Siberia with composure, and even rejoicing, for the sake of Christ. It is said that the Government with all its vigilance and despotic cruelty is not able to crush out or even impede the work. "The movement slips through their fingers like water. The work is of God, and they cannot withstand it." So says a careful observer and toiler to whose Christian zeal the movement is greatly indebted.

CURRENT TOPICS.

GIVE IT NO QUARTER.

The rum shops should get no quarter. It deserves none. It is a sin to give it any. It makes war on all men. All men should make war against it, fierce war, increasing war, war to the death. The N. Y. Advocate tells but part of the truth when it says:

It is the chief source of crime and poverty. It is the worst enemy of the home, the church, and the school. It is the most dangerous snare of young men and boys. It is the principal foe of the working-man. It is one of the chief means of destroying life and health. The best life insurance companies will not insure saloon-keepers at all, no matter how strong and healthy and temperate they may be. Accurate calculations of life statistics have taught them not to take such risks. The reason is plain. It is the place of death. It causes property adjoining and near it, and across the street from it, to depreciate in value. It blasts everything it touches, and taints the air in every direction. It is the curse of humanity, the grief of the righteous, the stumbling-block in the way of all progress, the invention of the devil. It must go. The deep muttering of millions of patriots against this mighty engine of destruction is an ominous sign that the decisive conflict is just at hand.

FUTURE OF THE NEGRO.

The coloured man in the United States is getting a good deal of attention just now, and there is much speculation as to his future. That he is not now a cipher in society and politics, and that he will have a larger place as the years go on, is quite evident. That he is not only becoming important in the political life of the country, but that he knows it, is seen in his demand for a share of public offices and his ambition to be some time represented in the Cabinet. The Week says:

If we may rely upon what seems to be unprejudiced statements in journals not blindly hostile, the negroes are outstripping the poor whites of the South in educational and industrial progress, and bid fair to become dominant in many sections. As an indication of this, it is said that the white race is rolling back from the coast plantations to the highlands, leaving the negroes in possession. The Atlanta (Ga.) Constitution says that this movement is not limited to the coast, but that wherever the negroes are largely prominent the whites are retreating. Another signi-

cant fact is that the dark race is becoming blacker. The mulatto is disappearing, giving place to the full-blooded negro. This tendency is easily explicable, and is a natural consequence of the abolition of slavery, but it is an important factor in the problem. What effect the gradual elimination of the admixture of white blood may have upon the energy and intelligence of the coloured population remains to be seen. But the fact remains that the lines of separation between the races are becoming more and more distinct. And this is said to be as much the choice of the blacks as of the whites. What the future may have in store, whether national unity in racial diversity or a race conflict of prodigious and terrible dimensions, the future alone can reveal. The one settled fact is that neither amalgamation nor absorption is possible.

SELF-GOVERNMENT FOR INDIA.

The declaration of Lord Dufferin against self-government for India has caused considerable attention to be devoted to the question. Of the agitation the Guardian says:

Apparently there is a growing conviction among the more educated classes of Hindus that the time has come for India to take the first step in popular government. This conviction is shared by some of the English residents, and was earnestly expressed in the native congress held recently in Allahabad. The long rule of the British in India has had an influence in familiarizing the intelligent Hindu mind with European ideas and institutions; and we may infer that the increasing demand for popular government is a legitimate outgrowth of this influence. In point of fact, the English government of India has been practically despotic, though beneficially so; but there has been the utmost freedom of discussion in the press, a large portion of which is native, and therefore there has been every chance for the growth of intelligent opinion on social and political subjects.

Latest reports from India leave it doubtful as to the extent of this agitation. Its opponents limit it to a discontented few; its friends claim for it the importance of a national movement; but both, as might be expected, admit that it has its origin among the intelligent and educated classes.

It is certainly a proof of sound political advancement if the Hindus have a just comprehension of the English principle of taxation by the consent of the taxed. The fact that some prominent English residents of India, merchants and financiers, are in thorough sympathy with the movement is very good evidence that it does not originate in class hatreds or religious fanaticism, but has a basis in the reasonable necessities of the situation.

On the other hand, it must not be forgotten that it needs a very strong executive government to rule over and act as mediator between the native princes, and to keep jealousies and religious fanaticisms from outbreak. If the natives are wholly unfit for freedom, it would be suicidal to initiate them in its enjoyment. England may decide that the time has not yet come to grant any such demands; but if her beneficent rule lifts the population of India on a higher moral and intellectual plane, it is only reasonable that she should substantially recognize, by increased political privileges, the higher social and political life she has helped to create. To refuse any such recognition will be sure to promote discontent; to grant it in moderation and discretion will be sure to allay discontent.

Canada's Postage Cheaper.

SIR—Having observed quite a frequent demand in the press of the Dominion for a reduction in our rates of postage, I have taken the trouble to institute a comparison between our rates and those of the United States, and I must confess I have been surprised at the result. I find that with the exception of the ordinary letter rate, which with them is 2c. and with us 3c., our postal fees are very much less than theirs, and our privileges much more liberal. I base my conclusions on the following facts:

1. Money Orders.—While in the larger sums of money orders their rates are somewhat less than ours, in the smaller sums ours are very much cheaper, and when we remember that in the great majority of cases money orders are for small amounts, this liberality will be the more apparent. Within Canada we can buy an order for \$4.00 for 2c., and between \$4.00 and \$10.00 for 5c., while with them no charge is made less than 8c. We can secure an order for \$50 upon a money order office in the United States or Great Britain for 50c., while with them an order for \$50 on Canada or Great Britain would be 75c., or one and a half times as much.

2. Registered Letters.—The registration fees with us are 2c. for each letter within Canada or to Newfoundland, and 5c. to Great Britain, or the United States. With them the rate is 10c. on each letter whether domestic or foreign. That is to say that on domestic letters the charge is 5 times as great, and on foreign letters twice as much as with us.

3. Newspapers.—In Canada all newspapers are forwarded from the office of publication free of charge; with them the publisher pays 2c. per pound for all sent out of the county wherein published.

4. Miscellaneous matter.—With us such matter as school returns, law documents, insurance policies, etc. are

forwarded at the rate of 1c. for 4 oz.; with them the charge is 2c. for each ½ oz., or 16 times as much.

5. Samples.—With us the limit of weight on samples, etc. is 24 oz.; with them it is 8oz., with us the rate is 1c. for 4 oz.; with them it is 10c. for 8 oz., or 5 times as much.

I might go on enumerating the differences and advantages in our favor, but I submit these to show the marked and it may be unappreciated liberality of our system. I have striven to be careful and exact in my comparison and think I have made no mistakes. With the present proposed change, which will permit an increase in the weight of a letter from ½ an oz. to an oz., we certainly will enjoy most liberal postal privileges.

Such being the facts, is it any wonder that the post office department in the United States is self-sustaining while ours is carried on at a loss?

Yours,

W. G. GAUNCE.

Fredericton, Feb. 1889.

General Religious.

—In the Universalist Church there are forty ordained women preachers.

—The Protestant Episcopal Church has sixty-nine bishops and 450,000 members.

—It is stated that 43,000,000 copies of the Moody and Sankey "Gospel Hymns" have been sold in the United States and England.

—Father O'Connor, a converted priest living in New York, is said to have been the means of the conversion of eight hundred Catholics during the past five years.

—Ninety-two families were found recently in one town in Indiana, who were without a copy of the Bible. The colporteur who made the discovery at once supplied the deficiency.

—Mr. Moody's success in the far West and on the Pacific coast is as remarkable in the audiences which assemble and in number of conversions as when he commenced his work in the East, years ago.

—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokimanga.

—The 250 religious denominations of England and Wales, says the Leeds Mercury, have now about 47,000 places of worship. The sitting accommodation is for between 15 and 16 millions of persons. Their ministers number 38,000, church and chapel officials 170,000, and communicants rather more than 3,000,000. The annual cost of the various efforts for the reformation of the people is £16,000,000.

—Washington has a Gospel wagon, a church on wheels, belonging to the Union Mission. Every Sunday it passes from one point to another where preaching services are held, and nearly every evening it carries Christian workers on their evangelistic trips. The chief field of operation for the wagon is the outskirts of the city. It is twenty feet long by seven feet wide and six and a half feet high, and drawn by four horses. When it stops for a meeting it is quickly transformed into a comfortable little pulpit and chair platform, with the organist ready to play, and the leaders and singers standing in front. Its purpose is to reach non church-goers.

DENOMINATIONAL NEWS.

REV. JOHN PERRY, who is sorry to learn, is not very well. Writing on the 18th inst, he says: "I am just able to sit up a little. I was taken quite sick last Thursday morning, and have not been out since. I find that I cannot stand much work this winter." We hope he may be better soon.

ACKNOWLEDGEMENT.—I wish to acknowledge the present of a fur cap, muff and overboots, with twelve dollars (\$12.00), from my friends at Apolagui; also a fine new cloth overcoat worth eighteen dollars (\$18.00) from my friends at Long Point, Belle Isle, for which they have my sincere thanks. WM. DEWARE.

PORTLAND.—A note from Rev. B. H. Nobles, received too late for last issue, says:

"We are having a good time here. Congregations large at every service. Have baptized 54 and received 61 into the church. Sabbath evening was communion, and there were nearly two hundred communicants."

From Monday's papers we learn that five more were baptized last Sabbath.

FROM REV. W. H. PERRY.—Sometimes people think the denominational news is so meagre, forgetting that unless the news is furnished by the ministers and others it cannot be published. I may say that of my papers the first one is the INTELLIGENCER, and of that the denominational news column is always read first. As I could learn very little from some of the ministers through the INTELLIGENCER, I started

last week went the Bro. DeW and suffered neuralgia. work. "W as I had did not will soon then return Robertson been hold Settlement much help fessed fa evening I Church wonderd Bro. Bo nights with of his pe could. T timate in pastor; h in the ri needeth Nobles' h is worki had inten my work again.

Hoyt,

NORTH—I came first time ever since except that with the When I f some of me to not place, an thing, an worse the answer w and by do ed abund be a not here are ever met their han have giv sides pre Thursday me a p spring I March, antly. I services I have we three y divine co Christ in admini Ph. D., a church. Cove and is a fai esteemed evening eve powe a wome was bath and wome God may that we and in th Saviour

TRACE— ings con last Sabl us three much. evening. We have hoping baptize

Feb. 2

PLYM weather goodly n given by Circleto on Frida church w opened gramme ings, res by the c gramme a recitat and read Jo'inson At the audience the chun been pro themselves able eve n-ath T

—The the Des proceed —The week, T —The U. last every ro —Org sellers —Stil be resur Bisho better. —A y found storn t self, he was tak let him took hi never victims cold. H —Re perjury there b lately?