

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and a great deal of confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, APRIL 24, 1889.

-BADLY LABELLED. Do not boast of goodness. "Piety boasted of is religion badly labelled."

-REACTION. A blow at the reputation of the prosperity of your neighbour will surely react in the infliction of harder blows to your own character and hopes.

-BE LOYAL. It is the duty of every church member to be true to his own church, its ministry and all its work. There is more good for you there than any where else, and you can do more good there than elsewhere. Be true; co-operate in all its activities; make sacrifices for it; and the Lord will bless you.

-EIGHTY. Father Chiniquy will be eighty years old in July. He has been abundant in labours, and has suffered much for the truth's sake. He is certainly a remarkable man, a chosen instrument of God for a very difficult work. It is proposed by his friends to fittingly celebrate his eightieth birthday.

-A GOOD TIME. When revival work is going on in a good time to enlarge the circulation of the denominational paper. Do not neglect this part of the work, brethren.

The special offer now made makes the work easier. Use it at once.

-FROM AN ABSENT BROTHER. Rev. J. H. Erb, who is in Texas, on account of his health, writes: "I have been very glad indeed to read of the success which has attended the labours of many of the brethren this year so far. I hope that still greater blessings may come to our churches. I say our churches, because my heart is in the work at home, and I long for the time when I can return and enter on the work."

We are all quite well. Summer has come here, and the hot weather is just setting in, in earnest.

-MISSION METHODS. At a recent missionary meeting in New York Dr. Phillips discussed the question, "Are the present methods of carrying on our foreign mission work the best?" He thought the method of to-day would not be best at some future time, as the methods of the past are not the best for to-day. He did not think it practicable, or even possible, for American missionaries to adopt the customs of tropical climates. To adopt the native attire and manner of living is to diminish the respect of the natives. The way to improve the present methods is to send out more intelligent men and practice a more rigid economy. More missionaries are needed and more use must be made of the natives.

-A WISE CHURCH. A Presbyterian church in the State of New York has shown its appreciation of the religious press by furnishing each family of its congregation, not already supplied, with a religious paper. The subscriptions for these papers are paid out of the regular church funds. The "Congregationalist" referring to it, says:

Evidently that church thinks that it is as necessary to have its members informed concerning what is going on in the religious world, as it is to have the edifice warmed and lighted. We look to a time when each family connected with a church will have a spontaneous craving for a religious weekly.

There are thousands of homes of church members into which no religious paper goes regularly. They cer-

tainly cannot be "increasing in the knowledge of God" in His work in the world. If they could be supplied for awhile, they would doubtless thereafter desire and be willing to pay for the news of Christian work and other helps to a well-developed Christian life.

-SOMETHING NEW. It is not usual for a Roman Catholic priest to speak in favour of any schools or system of education which does not recognize the right of his church to give religious instruction to the pupils in them. But the Catholic Bishop of Michigan, Rev. Dr. Foley, has recently come out very squarely and explicitly in favor of the public school system, and insists that it is the duty of the State to foster unsectarian schools and colleges, and also to keep them non-political. The public school system he believes to be an important element in the progress and civilization of the people, and says that it is right that Catholics should bear their share in the burden of its support. This Bishop appears to be more American than a Roman Catholic. He doubtless also expresses the dominant sentiment among the Catholic laity of the country. The objections to the system of public schools are priestly rather than popular.

-THE DUTY OF THE CHURCH. "To every one his work" is the Divine plan for promoting the kingdom of Christ. Every member of the church, "the body of Christ," is appointed to service. The "Free Baptist" expresses a truth that needs to be emphasized more and more to Christians when it says,—"It is time to get rid of the false idea that a church is constituted simply for 'the purpose of maintaining worship, with a pastor as its religious servant to do whatever is necessary in the line of personal work among the unconverted. The church has no excuse for existence unless it possesses a missionary spirit and uses its facilities for the conversion of those who do not come within the direct influence of its stated services. The men who most need the gospel will never step inside of a church unless kindly hearts invite and kindly hands lead them to the house of God and give it a welcome atmosphere. Still more than this must be done. Many will not attend church under any circumstances because they have no interest in what they expect to find there. But these men have souls to save, and Christ died to redeem them. The day of self-interest with them has passed. Others must go to them and find a way into their hearts and means to awaken their interest in a study of the Word. We believe the day is coming when personal work for those outside the reach of ordinary church services will be recognized as the chief work of those who do attend; and that the work of the pastor will largely be given to the training of the laity for such service, and directing the work in which every member will have a share."

-BADLY MISTAKEN. That calculating philosophical thinkers have contributed greatly to the progress of the human race, there can be no doubt. They point out errors in our theories, show the absurdity of our imaginations, and teach men to think soberly and calculate accurately. But it is equally true that they make many grievous mistakes. If, says the N. Y. Advocate, the blundering calculations and predictions of scientists and philosophers of the past should be published to-day, they would appear sufficiently ridiculous. A little more than fifty years ago, one Dr. Lardner, who was a great figure in scientific circles, demonstrated by mathematical calculation the impossibility of crossing the ocean by means of steam-power. He proved that it would require so much coal to generate sufficient steam to make the journey that no ship could be constructed which could carry the burden. If this wise philosopher could have seen the City of New York, with her 10,500 tons burden and 18,000 horse-power engines, he would hardly have survived the shock. His scientific calculations are the absurdities, and the ocean steamer is the reality. It is so, also, with many plausible philosophical calculations concerning Missionary operations and prospects. Many sages have shown the absurdity of the proposition of Christianity to overcome all idolatry and superstition and unbelief, and they have predicted the destruction of the Christian Church within a century by the bright light of advancing intelligence. But the centuries have come and gone, and the Gospel is the most potent factor in the highest civilization on the globe. The triumph of Christianity is the reality, and the calculations of infidel prophecies are the absurdities.

-DEGREE EXAMINERS. The Senate of the University, at its last meeting, appointed Prof. Keirstead of Acadia College and Prof. Burwash of Mount Allison College, to the Board of Degree Examiners. Good appointments.

"Rejoice Together." How often in Christian work the faithful pastor or other Christian toiler becomes discouraged. From week to week, in church and Sabbath school, and from house to house, preaching, counselling, praying, he diligently sows the good seed of the Word of God. He watches for the upspringing fruit, eager to see it and rejoice in it, giving glory to God who causes the increase. But he waits in vain. He wearies and is worried. He examines himself to discover whether in him,—in his motives or methods, is the cause of the apparent failure. Occasionally there may be a sign of promise, and he has hope; but it disappears, and his heart sinks again. So from month to month perhaps from year to year, he may have to labour on without the cheer of growing and gathered fruit. It is no wonder he has struggles many and severe with discouragement. Often he is ready to abandon the work, being about persuaded that the cause of failure is in him. He is kept in heart and courage only by the sure promise that "your labour is not in vain in the Lord." He works "by faith, not by sight." Other- wise he would utterly despair. Often after long and weary waiting, his heart is made glad by the harvest time. He gathers where he has sowed, and has a heaven of joy in his soul, in contemplation of the blessed fruit which is to the glory of God.

But sometimes it is not the privilege of the sower to reap. Another takes up the work where he has left it, and is used of God to gather abundant and gracious fruits. Is he tempted to entertain a feeling of disappointment? He need not, he should not. It might have been gratifying to him to gather where he had scattered the seed in love and tears; but let his chief feeling be that of joy that there has been an ingathering, no matter by whom. The increase is of God, the planter, the waterer, the gatherer are merely God's workmen; and each has done the part assigned him by the will of God. Jesus says, "One soweth, and another reapeth," and "He that soweth and he that reapeth may rejoice together."

Of every one it is true, in degree, that he enters into the labours of others, and reaps whereon he bestowed no labour. The present is the fruit of the past, as the future will be the fruit of the present. There is fellowship in the toil and fruitage between the dead and the living. "One soweth"—he who has been long dead. "Another reapeth"—he is living now. So the labourers of long ago and those of now are one in the fellowship of sowing and reaping. No one can round out his life-work here. Joseph needs his Moses. Moses needs his Joshua. David is incomplete without his Solomon. Even Christ must needs have a John the Baptist to go before, and a Peter and Paul to follow after.

It really matters but little after all whether it is ours to sow the seed or to reap the harvest. It is part of the same great work. In whatever part we do we should rejoice. It is cause for profound gratitude that God has appointed us to any part of His work. An old man, planting fruit trees, was asked by a thoughtful passer-by: "Why do you plant these trees? You are old, and cannot hope to see them reach maturity and get their fruit." The old man replied: "Some one planted trees before I was born, and I have eaten the fruit. I am now planting for others, that the memorial of my gratitude may exist and be enjoyed when I am dead and gone."

We are planting not for ourselves so much as for others. Let the seed be good, and the work be faithfully done. The fruit is sure. By and by there will be a harvest-home, and a song of rejoicing in which they that sow and they that reap shall rejoice together.

"Sow in the morn thy seed; At eve hold not thy hand; To doubt and fainthead thou no heed; Broadcast it o'er the land."

Thou canst not toil in vain; Cold, heat, and moist, and dry, Shall foster and mature the grain For garners in the sky."

"Careful, but Without Care."

When Paul, in one of his letters to the Corinthians, tells them to be "without carefulness," and in another commends them for their "carefulness," he is uttering one of those apparent contradictions which stumble the superficial, but which offer to the earnest thinker one of the most suggestive of studies. The words at the head of this article are no mere jingling paradox, but the exact expression of an inward state, a state which Christianity sets itself to produce in a man, and the possession of which is perhaps one of the greatest of human acquisitions.

The Christian temper is the result neither of want of brain nor want of

feeling. The Spirit of Christ in a man develops his brain. It prevents the forces of his nature from running to animalism, sending them upwards instead to feed the mental and moral side of him. On his emotional side, in contradiction to the Stoic hardness, it produces the highest sensitiveness. The difference between him and the undeveloped man in this respect is as the difference between wood or metal in its rough state and the same materials wrought into musical instruments of the highest class. Strike the first, and the result is a mere noise—a thud. Touch the other, and the answer is music which fills the air with soft delicious murmur. Nothing is more characteristic of Christianity than this delicacy and depth of feeling. The nature which before could look on at others' pain with callous indifference, now thrills to it everywhere. The heart, divinely tuned, beats time ever to the

Still sad music of humanity. But how, with a nature become so easily attackable on the side of feeling, shall a man, in such a world as this, live without carefulness? Are we not turning him, naked to the skin, into a thorn-blade, and bidding him walk through without a scratch? What, in such a position, is his defence? We have stripped him of the rough hide of stupidity, and of the horny epidermis of callousness. What is there between him and the pricks? One thing, which is enough—faith. A faith, too, which goes all the way. There is nothing else for it. As a great living writer once said "Unless we believe that the hairs of our head are all numbered, we do not believe in God." This is the proved recipe for taking care out of a man's heart. Care is fear of the future, and in proportion as we believe we cease to fear the future, because the conviction becomes rooted in us that whatever forms of affliction or privation may lie in it, it will be good, because God is good.

But this is only one of the elements of the normal Christian habit of mind. It is a mind without care, but careful. What is this latter quality, and how does it subsist with the former? The Christian, free by faith from the fear which chills and paralyzes, has his forces available for things worthy of him. But his whole character and action will be marked by an instinct of carefulness. It will show in his daily work. Religion will be by the conscientiousness with which it inspires him, shine out whatever work he puts his hand to. Half the world's mishaps and miseries arise, it is not too much to say from the lack of a religion which expresses itself in carefulness. To sum up. The Christian attitude is to be without carefulness because we know the love of God to us, and to exercise carefulness because of our love to Him. J. B.

CURRENT TOPICS.

IN BAD TASTE.

Who has not heard self-styled evangelists and some other preachers who are disposed to be sensational, talking at length and with great particularity of their former wicked lives? Of these and their bad habit, the Christian Standard says:—

Many people seem to take delight in listening to vivid descriptions of the early wayward ways of men who "wandered far and sank so low" before they were arrested in their mad career by the claims of eternal things. The more thoughtful, however, are not won to a man by constantly hearing from him of the depths from which he has come. It is true, it is to the credit of the gospel that it can bring men from the uttermost depths of moral pollution and make them new creatures in Christ, and it is well that its mighty deeds in this regard should be known; but the habit of holding up one's own past life of wickedness as a means of advertising the power of the gospel is of very doubtful propriety. At least, men of notoriously bad lives should not, on the very day of their conversion, be very loud in proclaiming themselves to be amazing monuments of divine power. As a rule, men who in deed and in truth have turned from sin to righteousness, have not been swift to say, "Look at me then and now."

SELFISHNESS DESTRUCTIVE. "Go ye into all the world and preach the Gospel to every creature," is the command of the Lord to the church. Failure to obey is sure to bring weakness and eventually death. The Free Baptist says:—

There is little hope of any church being largely prospered that settles down to the conclusion that it has all it can do to take care of itself, and ignores every other interest on the plea that charity begins at home. The Christian religion is essentially a gospel of evangelization, and the church that is contented to live on year after year, scarcely holding its own, and unwilling to take up outside work because it involves a little sacrifice of comfort or means, is in danger of becoming extinct as did the churches in Asia whose selfishness resulted in self-destruction.

WHO ARE ITS FRIENDS?

The rum shop has its friends, but who are they? They are not the best citizens, the large-hearted, thoughtful

men and women of the communities. They are rarely found in the churches, the schools, the colleges, nor among the honorably prosperous men of business. The N. Y. Advocate says:—

The men who rank high as citizens and stand as pillars in the community are not in favor of the rum shop. The religious newspapers do not plead for it. Even decent secular newspapers do not defend the institution. It is an unfortunate alliance when, through political complications, respectable men and respectable newspapers find themselves taking sides with the rum shop on any question. Such men and papers instinctively feel that explanations and apologies are in order. If those who are willing openly to advocate the cause of the rum shop could be separated from society and set off by themselves, the world would see a sorry group. And yet this heinous institution, which no decent man or respectable paper dare defend, is permitted to exert a controlling influence in politics, and under its tyrannical lash the great newspapers and strong men of the country cringe like serfs.

OIL ON THE WAVES.—Discussing the use of oil to still the waves, Lieutenant Beecher gives an account in the March Century of experiments made. We quote the following account of two rescues:—

The captain of the ship "Martha Cobb," loaded with petroleum, fell in with a sinking vessel during a heavy gale in the North Atlantic in December, 1886. The signal made stated the vessel was sinking and that all her boats had been stove. The "Martha Cobb" had lost her large boats, her bulwarks washed out, and decks swept in the same storm; the only boat left was a small sixteen-foot dingy, which could not possibly live in the sea that was then running. The captain says he was puzzled and lay by for some hours hoping that the gale would moderate; but as there was no appearance of better weather and night coming on, he decided to make an attempt to rescue the crew of the sinking vessel. The "Martha Cobb" had a cargo of petroleum, some of which leaked, and the captain had noticed that the sea in the wake of the ship was much smoother when the pumps were worked.

"He signaled to the other vessel to haul by the wind while he luffed to get to windward, and at the same time started the pumps; but the ship drifted faster than the oil, and while the oil made the sea comparatively smooth to windward, it did not cover the sea leeward. He then ran down across the other vessel's stern, hauled up close under her lee, and started the pumps again; at the same time also he emptied a five gallon can of fish oil down the scuppers. The effect was magical. In twenty minutes the sea between and about the vessels was broken down. The long heavy swell remained, but the combers and breaking seas were all gone. The little dingy with three men had no difficulty in pulling to windward, and the crew were saved. The boat was deeply loaded and did not ship any water, although the sea outside of the 'charmed' space in which the vessel lay on oiled seas.

"In June, 1885, the British ship, "Silvermore" took fire and had to be abandoned when eight hundred miles north-east of the Seychelle Islands, Indian Ocean. The people took to the boats and made for Seychelle Islands. The third day after leaving the vessel a cyclone came up, and no one believed that the boats would live through it. Before they left the ship the boats had been supplied with oil for just such an emergency. Each boat got out a drag made of spars and oars lashed together, for what is known as a reef-anchor. Oakum saturated with paraffine was stuffed in long stockings hung over the bows of the boats. Before the oil was used the boats had been several times nearly filled with water and the occupants had to bail for their lives; but when oil was applied no further trouble was experienced. An oil-slick formed around the boats, which rode in perfect safety on tremendous swells which took the place of the previously breaking seas. Little if any water came over the sides of the boats, and the occupants could lie down and sleep.

News of Mission Work.

—More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

—Protestant missions are found in but two of the five republics of Central America—Nicaragua and Guatemala.

—The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan showing their increase during the last three years. From thirty-eight churches they have grown to one hundred and fifty-one, and from thirty-seven hundred members to eleven hundred and six thousand.

—The mission to the Sandwich Islands cost the American Board \$500,000 in all, while the trade, which of course goes to the benefit of the commercial community, amounted at the end of sixty years to about \$16,000,000, with a clear profit annually of more than \$800,000.

—A significant feature of the missionary work at the present time is the rapidly increasing number of instances in which whole communities give up their idols, and become, in name at least, Christian. It proves conclusively that the influence of missions cannot be estimated by the number of converts, but is permeating all classes of people in every heathen land.

—It has been about seventy-five years since Judson arrived in Rangoon.

The first years of his ministry there were apparently fruitless toil. Now there are 500 churches, 28,000 members, and an estimated population of 70,000 under Baptist influence. Besides there are not less than 400 Christian schools with 12,000 pupils. The consecrated lives which have brought this all about were offered a willing sacrifice to God, and his approval of the offering has given these results.

General Religious News.

—It is said that there are two hundred and seventy-five "lady clergymen" in the United States.

—It is stated in The Churchman that during the year from Advent 1887 to Advent 1888, there were twenty-seven cases of "conversion" of Methodist, Baptist and other ministers to "the church." "Conversion" indeed!

—Since 1850 the Roman Catholic churches in the United States have increased only twelve per cent., while the Protestant churches have increased eighty-seven per cent.

—At Evangelist Moody's school at Northampton, Mass., is a fair-haired Norwegian girl who came to this country entirely alone in order to attend this Seminary. She says: "Norway is much better acquainted with America than America is with Norway. I learned of Mr. Moody's school through the papers. I wanted to be enrolled among its number, and so I came." There is a Bulgarian girl among Mr. Moody's pupils and a number of Canadian damsels.

—Next to Mr. Spurgeon, the Rev. Archibald G. Brown, of Stepany Tabernacle, perhaps, reaches more people in London every Sunday than any other preacher. In a pamphlet just published he says: "The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people with a view to winning them into her ranks." That some churches have given altogether too much attention to providing entertainments is true, but there are many cases in which a judicious recognition of the many-aidedness of the race has been productive of good.

DENOMINATIONAL NEWS.

SALISBURY, W. Co.—The pastor, Rev. A. C. Thompson, administered the ordinance of baptism at Salisbury on the 31st ult.

FREDERICTON.—Last Sabbath four more converts were baptized. The union meetings held during last week were very pleasant and interesting. Rev. Ira Wallace, who was with the pastors, did excellent service. His preaching was much enjoyed.

PORTLAND.—The interest in the Portland Church continues good. Bro. Nobles administered baptism on Sunday, 15th inst. Five have been recently received into the Church. Others will be baptized soon.

REV. W. H. PERRY, who has been ill, is, we are glad to know, now sufficiently recovered to attend his appointments.

MILL SETTLEMENT, S. Co.—The people at Mill Settlement held an entertainment on the 12th inst., by which they realized \$40.00 towards the completion of their new house of worship.

CARLETON.—The interest in the Carleton Church continues good. At the last Monthly Conference meeting, between sixty and seventy good testimonies were given. On the first Sabbath in April two converts were baptized and received into the Church. Others are interested and are seeking the Lord.

JERUSALEM.—I have been holding meetings here for two weeks. They have resulted in some good; many of the members are helped, some that have been negligent in duty have come up to their duty, and some have professed faith in Christ, and we expect baptism next Sabbath. There would no doubt be a great deal more good done but for the troubles that exist in the Church. I am hoping and praying they may be removed. Bro. R. W. Carpenter is with me, and renders valuable service.

I wish to acknowledge the receipt of a donation from the people of the Narrows of over \$30.00.

O. N. MOTT.

April 13th, 1889.

UPPER MILLSTREAM, K. Co.—I have spent a few weeks with the Church at Upper Millstream, K. Co. I found our cause very low, the only service held being the prayer meeting each Sunday afternoon. Four or five weeks labor resulted in helping the church somewhat. Eighteen were baptized and twenty were received into the Church. Heads of families were

brought to gations thro large. The when forty-f the Table of administering tism, were and power of There was INTELLIGENC large result foreign miss and in this work we fo do their large sold, as for some to me. The brel "it is more receive," w presented m which incre \$30.00. M They hav A. Stult of has been gr labor with can get the Sixth supplied.

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