

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

Religious Intelligencer.

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

WEDNESDAY, JULY 3, 1889.

—To do daily and hourly the will of God rather than our own is the way of true peace.

—OBSERVING THE SABBATH. It is gratifying to learn that the English and American exhibitors at the Paris Exposition have agreed to observe the Sabbath, and decline to make any display of their exhibits which would require the services of attendants.

—A MINISTERIAL BUREAU. The "Free Baptist" makes this suggestion: "The need of a ministerial bureau becomes more and more manifest, as our denominational bodies enlarge and our varied interests suffer through churches being left a long time without ministers, and ministers out of employ because they do not know where to go."

—THE DIFFERENCE. Talmage says "there are laymen who do not like to hear a sermon preached a second time, who give their pastors the same prayer every week at the devotional meeting, that is, fifty two times in the year, with occasional slices of it between meals. If they make any spiritual, advancement, they would have new wants to express and new thanksgivings to offer."

—A GOOD SHOWING. Speaking of the contributions of the Presbyterian church in the United States for the purposes of christian work at home and abroad, the "Interior" says—"The financial work of the church in proportion to the size of the denomination, is tremendous. The way things are starting for the year, it looks as if the gifts of the people for Christian work would go over fifteen millions. It comes from the dimpled hands of babies; from the vein-marked hands of old men; from the tender hands of women, from the calloused hands of farmers and mechanics, from the massive safes of the rich and the scant leather purses of the poor. God is our Father and we are all brethren."

—DEACON'S QUALIFICATION. When the Twelve first instituted the office of deacon, they simply enjoined on the people to look out for "men full of the Holy Ghost and wisdom." There are some modern churches which have improved on the Apostolic method. For instance, we hear of one church in England at present without a pastor where one of the questions put to two candidates for a vacancy in the diaconate was, "Are you in a position, or prepared, to open your house from Saturday to Monday for the purpose of entertaining ministers to come to 'supply the pulpit'?" It is to be presumed that however full of the Holy Ghost and of wisdom a candidate might be, he would be rejected unless he were able to entertain the minister; and as some ministers need a good deal of looking after, this addition to the Scriptural qualification is no light one.

—A DEGREE MILL. "The Correspondence University" is the name of a Chicago concern which is just now advertising itself in some of the papers and by circular letters to ministers and others. It offers to confer degrees of all kinds on the most favourable terms, the chief qualification in the person desiring a degree being his ability and willingness to pay the

stipulated fees, which range from \$25.00 up, according to what he wants. Of course the whole thing is bogus, and the degrees conferred are worth no more than the paper on which they are printed. The published statements of this "University" claim that it is the largest institution of the kind in the world, and that it has over fifty professors and twenty five courses of study. It is probably the largest fraud of the kind in the world. And yet on inquiry of the Governor of Illinois it has been learned that, though a sham, it is really authorized by the laws of the State. Its character may be understood when it is told that one of its directors is a stove-repairer, one a labourer, another a book-keeper, and another a painter. It is simply a diploma mill, out of which the managers expect to make money because the fools are not all dead. No self-respecting man would allow himself to have anything to do with such a concern.

Needed Teaching.

Every member of a church should be a contributor to its support, and also to the support of general christian work. The not making this duty plain was one of the mistakes of earlier times; and a very serious mistake it was. The same mistake is too often made even in this day. It was not made in the beginning of the christian church. The first members of the church understood well their duty and privilege in this regard. And they seem to have discharged it with a good degree of faithfulness. The church of the present time should speedily return to primitive principle and practice.

It may be difficult, in some cases impossible, to teach those the right way who have for many years walked in the wrong way. But the young may be taught, and should be for their own good as well as for the strength and furtherance of the cause of Christ. Many hundreds have within a few months begun the Christian life and been received into Christ's Church.

These all have received, in some form, the Church's welcome and counsel. Here they, amongst other things, been instructed to "honor the Lord with their substance?" If not, they have not been faithfully and kindly dealt with. The omission should be supplied at the earliest opportunity. To pastors belong the duty of instructing their flocks in this Christian duty. As plainly and faithfully as they teach the duty of Bible study, prayer, and public worship, brotherly love and helpfulness, testimony to the love and power of God, &c., &c., just so plainly and faithfully they should teach the duty of contributing, as the Lord has prospered them, to His treasury. It is not enough to mention the matter of cash offerings, to the Lord semi-occasionally when, perhaps, a special collection for some purpose is called for. References that are made on such occasions only are generally hesitating and apologetic, and in the long run do more harm than good. Teaching, Bible teaching, wisely, lovingly and steadily given, is what is needed.

Some of those who are not very liberal nor very willing payers to the Lord's treasury, especially the old, are what they are because when their habits were being formed they had little or no definite teaching. Allowance must be made for them.

The Christian teaching of this time should make similar excuse impossible for those who are now being trained far the best Christian service. If men and women are not taught to give when they are young in years and in grace, the chances are that they will never learn the lesson well.

The teaching they receive, at home, from the lips of pastor and Sabbath school teachers, and also from what they are led to do, will never be forgotten by them, nor its good effects be lost out of their lives.

Pastors, especially, have great responsibility. As they teach or fail to teach the truth in this matter, the churches to which they minister will be stronger or weaker. Churches are, as a rule, about as broad in their sympathies, as self-sacrificing as liberal, as progressive and as devoted in every way to Christ and His cause as their ministers, in their teaching and lives, are.

Sometimes churches are far behind their ministers; but they are not often in advance of them. Churches do not lead; they follow. How important that they should be wisely led and instructed.

Christian Progress in Japan.

Letters to the "Independent" from Japan say there have been a number of conversions in many places. On account of an increased interest in Nagoya, an important city and a stronghold of Buddhism, the Rev. Mr. Tamura, of Tokio, was invited to visit the place and assist in special services.

The meetings were appointed for every night, and were attended with the most encouraging results. One young man who was employed in a drug store, which was in the second building from the preaching place, did not like to be seen at a Christian service, and so he came secretly to the back side of the house where the preaching was going on and there listened to the Gospel without being seen by either the speaker or hearers. But so plain and powerful was the presentation of the truth, and so manifest was the presence of God, that this man was then and there convinced of his sins and went boldly to the front of the building and confessed to the preacher his guilt and desire of forgiveness. God gave him a sense of his sins being forgiven and he went away rejoicing. Now he asks the prayers of others that the master of the house and all his associates may cease to oppose the light and come to a knowledge of the truth.

One young Buddhist priest living in the city had decided to go to his native village, but was detained on account of some business, and dropped in to hear a Christian sermon. He, too, was touched by the Spirit of God and led to confess Christ as his Saviour. Then he came to the Rev. Mr. Tamura and asked what he should now do, as the giving up of the priesthood would involve the loss of his living. Mr. Tamura told him there was no provision for supporting people in that condition, and asked him if there was not some business which he would be able to engage in so as to secure a support. He replied that he understood the art of decorating porcelain ware, and could get a living in that way in case there was some place for him to be employed. So Mr. Tamura made inquiries and found one factory where more workmen were needed; but the head man said that it was customary for the workmen to rest on the 1st and 15th of the month only. Mr. Tamura said that as the young man was a Christian he could not work on the Sabbath, and asked if employment could be given in such a case. The head of the factory said he would think over the matter and give a reply the next day. So on the morning word was sent that the observance of the Sabbath would be allowed and employment given. This was an important concession in a town where heathenism is so strongly entrenched, and it is felt to be a special favor of God. The young man then sold his Buddhist robes and set to work in this new position with such a joy and peace as he had never before known. Mr. Tamura said to him: "Since you have become a follower of Christ you will have to give up not only the practice but also the belief in the religion which you once taught."

"Oh," said the young man, "that is very easy. I have nothing to abandon in the way of belief; for although I have been a priest for three years I have had no faith at all in its teachings."

A Leprous Land.

The Editor of "Zion's Herald," during a western tour visited Utah Territory. He gives the readers of his paper the impressions of what he saw. He thinks there are many hopeful signs, one of the most hopeful being the rapid growth of the Gentile element, and the vigorous protest from all over the country of the Christian sentiment. The Mormon Church foresees its doom, and is already encouraging emigration. His views are interesting reading:

Surely it is leprous, and has been for a half century, through the virus of Mormonism. The transient visitor, however, does not see this position in outward exhibition. We carried many misconceptions to Salt Lake city. We thought to distinguish the Mormon at sight. We supposed that this people lived in a colony by themselves; we expected to find the polygamous home easily—a sort of octagon-shaped structure with as many doors as sides. We anticipated that we could identify quickly the face of the polygamous wife, that has been so often photographed for us. Such impressions had been made for us as we listened to those who have described this city and its inhabitants. Such illusions quickly vanish on the spot. Salt Lake City is in itself attractive. The location is beautiful, and the city is finely laid out, with good business blocks and in the main, handsome residences. The streets are broad and spacious and embowered in the vigorous and ever-present shade-trees. But for the public buildings of the Mormons, which are conspicuous, you see nothing different from many another Western city.

There is nothing in the outward appearance, in home, in individual apparel, or in the methods of transacting ordinary business, to distinguish the " Latter Day Saint" from the "Gentile." Indeed, the Gentile, as the Mormon sneeringly characterizes

all not connected in tenet and practice with himself, is gradually acquiring control of the business of the city and dominance in public sentiment. All orthodox churches have good places of worship and prosperous institutions of learning. These different denominations have now in Utah 62 churches of the value of \$453,950.

Utah is an American Palestine blessed with thrift and prosperity and cursed only with the tenets and practices of the real canaanites. The city is environed with a crest of hills and mountains as beautiful as those that inspired the raptures of the Psalmist. Utah has a lake which answers to the memorable Gennesaret. Its Jordan river is not as large, but is as roily and flows on as sluggishly. Its Dead Sea seems larger and has no outlet. The most charming bath ever enjoyed was in the waters of this sea, which float you as if you were a paper doll.

THE REAL NATURE OF THE DISEASE.

Only on the ground, as a critical observer, can you apprehend the real nature of this leprosy. Mormonism is instituted in fraud, anamism, the subordination of woman, priestly arrogance, blasphemy, religious superstition, and a system of lies. Prof. Coyner, a Presbyterian missionary at Salt Lake City, thus analyzes it: "Mormonism is made up of twenty parts. Take eight parts diabolism, three parts of animalism from the Mohammedan system, one part of bigotry from old Judaism, four parts cunning and treachery from Jesuitism, two parts of Thugism from India, and two parts of Arnoldism, and then shake the mixture over the fires of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements." Mormonism produces the worst kind of a religious errorist and bigot. The fanatic in religion is usually more zealous and may be more self-sacrificing in the propagation of his tenets than the orthodox. Witness the Crusaders and the Jesuits. Mormonism is characterized by such bastard zeal, and this gives its permanency.

The worst feature of Mormonism is the Jesuitical authority of the priesthood. The Utah Commission, in its recent utterance, declares:—

"In the church government obedience is exacted from every member. In removing from one ward to another, they must secure a recommendation from their bishop, which certifies to their standing in the church. Every member must hold himself ready, irrespective of personal considerations, to leave his home to go as a missionary to other lands, and he must also be ready to remove his family and effects to such place as the head of the church may direct him to go. The Mormon settlements in Arizona and other places outside Utah, were made in obedience to such a command. At the Utah state conference held Feb. 27, 1881, the names of 29 heads of families were announced as missionaries for permanent settlement at St. John's, Arizona. In a few weeks these families were on their way to make a new home in a strange place."

Mormons patre much about the right of religious liberty under the constitution of the United States. The ordinary Mormon, under that sacerdotal regime, is robbed entirely of his liberty. He is an automaton in the hands of a cunning, arrogant and un-American priesthood. The government of the United States is, therefore, acting in perfect harmony with its fundamental principles in the endeavor to break the thralldom of this hierarchy upon the conscience and thus to set the prisoner free.

SOME HELPFUL INDICATIONS.

The Edmunds law is being executed under the able and heroic administration of Judge Zane. Of course it is difficult to convict where evidence of polygamy must be wrung very largely from the participants in crime. The "Saint" is taught that it is a religious act to lie for the protection of the Mormon Church. Mothers do not hesitate to state under oath that they do not know who is the father of their child, in order to protect some hoary "Saint" in the clutch of the Edmunds law. The restriction is, however, gradually doing its preventive work. The "Saints" do not like the law. Of course they do not.

"No rogue ere felt the halter draw With good opinion of the law." There is no open polygamy in Salt Lake City to-day. Some four hundred have been convicted of violation of the law, and the penalty has a decidedly deterrent effect.

Among the converts from Mohammedanism at Oromiak there are five Sayids, direct descendants of Mohammed, who are held in special awe and reverence; they attribute their conversion to the reading of the New Testament.

Sir Morell MacKenzie on Smoking.

In a valuable article in the new number of *The Contemporary Review*, on "Speech and Song," the first of two which he is to contribute, Sir Morell MacKenzie, the famous physician, so well known from his connection with the late Emperor Frederick of Germany, gives advice to public speakers which, coming from an authority so distinguished, ought to meet with ready and grateful acceptance. First of all he lays down the dictum, "tobacco, alcohol, and fiery condiments of all kinds are best avoided by those 'who have to speak much.'"

A more emphatic utterance follows of, probably, an unexpected kind. It runs thus: "I feel bound to warn speakers 'addicted to the 'herb nicotian' against cigarettes.' The common notion is that of all forms of tobacco the cigarette is the most objectionable, because the least harmful. According to Sir Morell MacKenzie this is an error. He describes the effect of cigarette 'smoking as cumulative,' and warns smokers that 'the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any kind of 'smoking.' As in the experience of the tippler, the smoker of cigarettes gradually gets his nervous system into a state of chronic inflammation. Then there are the local effects of the practice. The white spots on the tongue 'and inside the cheeks, known as 'smokers' patches,' are believed by 'doctors with special experience to be 'more common in devotees of the 'cigarette than in other smokers; this 'unhealthy condition of the mouth 'may not only make smoking troublesome, or even painful, but it is now 'proved to be a predisposing cause of 'cancer.' The article traverses a wide field, and is literally crammed with hints every one of which, to him who accepts and acts upon it, ought to be worth a doctor's fee.—*London World*.

Some Results.

It is remarkable that the beginning of modern missions should have been exactly at that point where the work undertaken must have seemed most formidable. Nowhere, perhaps, could paganism have been found so rooted in a growth of ages, so masterful in every element of popular contest, so stately and so commanding in all that was outward, as in India, when William Carey landed at Serampore. He soon found that the people whom he had come to convert to Christianity had sacred books, whose antiquity and authority with those who held them rivalled his own. He was one of the first to learn with amazement, the resources and the literary treasures of the language in which they had been written, and to know that the origin of this language was lost in the depths of pre-historic time. It was no ignorant, feeble, degenerate race he had come to seek in the name of his Master, and no loosely built system of pagan superstition, on which he was to lay a destroying hand. The evils of the system were apparent enough, but the religion itself, the center of the immeasurable woe and ruin all around him, was citadelle in the education, and habits, and superstition of the masses, as in the wealth, the intellectual force, and national pride, and pagan scorn of the ruling classes.

Some months since, a small party of English people visited at Serampore "the spot where Henry Martyn spent some years of his life." They found there the remains of a pagoda. The spot was described "as a jungle piece of ground standing close to the Hoogly," the river upon which Serampore stands. "It was once a fine building; one of the entrances is still rich in ornament, and the cornice along the top of the wall is as beautiful as our modern terra cotta. In the time of Martyn the structure was in the grounds of a large house. One remarkable thing is this: it is undermined, embraced, interlaced and overshadowed by a large peepul tree, which is working the destruction of the dead building. As we looked, we asked, 'Is not this what Christianity is doing for idolatry?'"

Christian missionaries have reached the very heart of paganism; have set their Bible in a place of supremacy, even in that land of ancient and honored literatures; have made the Christian church even more conspicuous than a pagoda or a temple; have bolted the hideous Juggernaut within his own temple, and scattered to the winds the ashes of the statue. What was once held to be an impossibility, has become one of the most familiar facts in the current life of the world. The transformation of a heathen to a Christian people; the birth of a civilized nationality out of it, may be, a brood of savages; the displacement of the idol temple, with its brutal rites, for the Christian place of worship, standing amidst the quiet and rest of Chris-

tian Sabbaths, and melodious with Christian praise, the storm-tossed sailor welcomed with Christian hospitality on these very shores where once he had to choose between the pitiless sea and the still more pitiless savages who awaited him on the land; law, and government, and society, and schools, and a cultured people where almost within the memory of living men were cannibal tribes, more hideous in their brutality than brutes themselves,—why, how coldly we think and speak of these things, so much are they matter of every-day comment and even incident!

The helpful, valuable services to humanity, civilization, and science, alluded to, are incidental. The missionary's real work is to teach the *One Name*. Wherever that is spoken, at home or abroad, or in whatever language, it is the symbol of all that is best in human desire and human hope. It means civilization, and society, and law, and justice; it means homes, and domestic ties, and all beautiful human charities, and all holiest human sympathies; it means comfort in sorrow, added bliss in joy, consolation in sickness, peace in death, glory everlasting. It almost seems as if in the degree to which this is in one way or another already understood, the fulfillment of those words were even now close: "At the name of Jesus, every knee shall bow, every tongue shall confess." Oh, to have more of a deep abiding consciousness that Jesus, while for us personally, and for others, a Saviour, is also in this large, triumphant sense, Leader and Commander! That it is his banner we follow all around the world! That for you who find your field of service in heathen lands, and for you who will do your work at home, he is equally and always the glorious Leader marching on from victory to victory.—*From "Modern Missions in Modern History."*

General Religious News.

—Dr. McCosh declares that "Unitarianism in America is dead and laid out for burial."

—Two hundred and thirty-four were baptized into the Baptist churches in Russia last year. In spite of persecution the work prospers greatly.

—"A million for missions" is the word this year in the American Presbyterian church. This is over and above the \$800,000 for home missions.

—James McAden, who died recently in Brunswick County, Va., at the age of ninety-five had been in the Methodist ministry for seventy-five years, and was the oldest minister of the denomination in the South.

—Over 43,000,000 copies of the Moody and Sankey gospel hymn books have been issued in this country and England. This almost equals the record of Webster's spelling book.

Temperance Notes.

—The high licence revision of an old text: "For this purpose the Son of God was made manifest, that he might regulate the works of the Devil."

It is estimated that there are at least eighty temperance periodicals in this country. This of course, does not include the religious press, which is a unit against the curse.

—"Do you license mad dogs?" "Naw-w. Why do you ask that question?" "Well, I notice that the city does license liquor and several things that take life without pity. Why not also license mad dogs?" "Go 'way. You must be one of those prohibitioners!"

—"The white ribbon 'Temple Hotel' in Washington, D. C., owned and managed by Mrs. Sarah D. La Feta, president of the W. C. T. U. for the District of Columbia, has been a remarkable success. A strictly temperance policy has paid so well, even financially, that a new and attractive building has been secured for a more extensive venture on the same principle. The new 'La Feta' on H. Street near 14th, will be five stories high with a hundred rooms and all modern appliances.

—Thomas V. Cator, a prominent lawyer of San Francisco, says that the insect phylloxera is fast becoming a powerful ally of the temperance cause. Pure grape juice has become so scarce through its ravages, that extensive adulteration is almost universal. Thousands of people, who seem to have no fear of that worst of all poisons, alcohol, are loudly declaiming against these "dangerous adulterations." The Viticultural Commission announces that unless some remedy for a new species of phylloxera can be found, the wine business will suffer frightfully.

—A Mrs. Sankey recovered \$3,500 damages in Judge Grinnell's court against a Chicago saloon-keeper, and the verdict lies also against an alderman who owns the building. Mrs. Sankey's husband became intoxicated in the saloon, and in trying to board a street car fell under the wheels and was fatally injured. That seems to be a just verdict and is no doubt legal; and if every saloon-keeper were made to pay as surely for all the damage he does every day, it would annihilate the business in a few weeks. But just one suggestion—it would not have made much difference in Sankey's case whether he got drunk in a saloon paying high license, low license, or none at all.