

TERMS NOTICES ETC.

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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 the 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, APRIL 30th, 1890.

—ADVANCING. Christianity is advancing in Japan surely and steadily, if not so rapidly as a little ago was expected. According to a leading native paper, it will ultimately attain to power by a gradual and steady accumulation of merits, such as its diligence in the cause of female education and its efforts to improve the status of women. It advises Buddhists to compete with it by other ways than glandering diatribes, and condemns the agitation of the Buddhist priests to be allowed to take an active part in politics.

—WHAT DETERMINED HIM. In his farewell sermon Dr. Cuyler, speaking of the joys of forty-four years in the ministry, said he often shuddered when he thought how near he came being something else than a minister. What he said may well be pondered by young men now making plans for their life work, and also by parents whose influence has more or less to do with determining the course of their sons. He says:

For very many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer-meeting turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance and made souls outweigh silver and eternity outweigh time. Would that I could lift up my voice this morning in every academy, college and university on this broad continent. I would say to every gifted Christian youth: "God and humanity have need of you—have need of you. He who redeemed you by his precious blood has a sovereign right to the best brains and the most persuasive tongues and the highest culture." Why crowd into the already overcrowded professions? The only occupation that is not overdone is the occupation of serving Jesus Christ and saving souls.

—WRITE. Every minister should write regularly on religious subjects. He may or may not write his sermons; but whether he does or does not, he can and ought to write for the religious press. At least two good things will be accomplished, (1) he will be helped in his power to think clearly and to express his thoughts in the best and most concise way, and (2) he will reach thousands who can never hear his voice. Dr. Cuyler preached for thirty years to a large congregation, doing great good; but what a vastly greater congregation he addressed weekly in the articles, longer and shorter, which he regularly contributed to the religious press. Amidst the labour and cares of a large and important pastorate he wrote more than three thousand articles, an average of over two a week. And they went everywhere on their mission and Christian love and helpfulness. On every young minister we would urge the importance of writing. Do it regularly and carefully. Cultivate the habit. You may not have the measure of success that has attended Dr. Cuyler, but your work will surely benefit yourself and bless others.

—WOMEN OF HEATHENDOM. When Dr. Duff began his work in Calcutta he regarded female education as an impossibility. "You might as well," he said, "try to scale a wall five hundred yards high as attempt female education in India." But today there

are more than 90,000 females receiving instruction in the Province of Bengal, and many of India's most gifted daughters are pressing forward into the higher departments of education. What fifty years ago was the missionary's despair is now his brightest hope.

—DUTY OF THE CHURCH. The veteran missionary, Calhoun, when dying, said: It is my deep conviction, and I say it again and again, that, if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.

—DEFICIENCIES IN SALARIES. There are comparatively few pastors who have not had experience of deficiencies in their salaries, none too large when paid in full. Dr. Hamilton has been making an investigation into the matter so far as the ministers of the Methodist Episcopal church of the United States is concerned, and he finds that in thirty-five Conferences the deficiencies in less than forty years amounted to about five and a half millions of dollars. And it has to be remembered that these deficiencies occur for the most part in salaries of ministers who can least afford to bear the loss. Churches which give large salaries usually paid them in full. The delinquents are churches which promise only a meager support to their pastors, and do not pay even that. Churches cannot expect to have genuine spiritual life and prosperity when they disregard their financial obligations.

—HELP AT HAND. Is trouble near? Remember that the throne of grace is near, that going boldly thereto grace equal to your need will be given. The word of promise is near, and its fulfilment is sure.

—TO PASTORS. A good many churches have had additions of members during late months. Probably many of them are in homes which do not take any religious paper. They ought now to be solicited to become readers of the denominational journal. Without it they can never become as well-informed and useful members of the body as they ought to be. The INTELLIGENCER is the only record of the current history of our churches, and the only visible bond of union between all parts of the field in which we toil. It records the labours of the ministers and the condition and growth of the churches, tells of the work at home and abroad, and keeps the various interests in which the denomination is concerned before the people. All the homes of the denomination need the paper—their own paper. And now is a good time to introduce it into the homes of those who have recently become members of the churches. Will the pastors kindly bring the paper to their attention, explain to them the importance of having it, and solicit their subscriptions? There ought to be a large number of new names now. We hope to get them.

—THE SEMINARY. We do not need to direct attention to the communication of Dr. Hopper concerning the Seminary. It is sure to be read. And the facts about the success of the work done in the Institution will be gratifying to all. But the pleasure at the success won must not be allowed to cause forgetfulness of the responsibilities that are upon the denominations. To assure its future and make it the blessing it may be to our people there must be an earnest rally to its support. Besides the completion of the unfinished flat, made necessary by the large degree of success the school has had, there are obligations connected with the construction of the building which must be met, and without delay. Our own people need to feel deep concern for this important branch of Christian work. They are quite equal to all their obligations, and should promptly meet them. We commend the cause to the thought and active efforts of pastors; they can do much to interest in it. And our people generally should contribute liberally to the Seminary.

The Success of Missions.

In one of the addresses on missions delivered by Archdeacon Farrar during the winter, he dealt especially with the charge sometimes made even now, that mission work is in vain, that it fails to accomplish its design. He, of course, made it clear enough that great and marked success has attended the Christian purpose to give the whole world the knowledge of Christ, and that success was never so great and cheering as in the present day. But, said he, supposing there was no success that could be estimated, we should still have to work on. The duty to work is ours, the result is God's. Results cannot and must not be judged by immediate consequences, or quantitative

estimates, as if souls were so many bales of merchandise. It took 200 years to make the Anglo-Saxon a Christian race in England, the population of that time being not more than half-a-million. Compare that with the progress in India with its 250 millions, where, in less than 100 years, two million converts could be counted. If it took that time to convert England, and it full of monks and missionaries, it would be seen that in India the progress had been much more rapid. No grave excites more interest in Westminster Abbey than that of Livingstone, but when he died he had not seen one trace of results from the effort and self-denial he had expended, yet from the lives of Livingstone and Moffat what missionary successes had sprung. Beside, in speaking of the failure of missions, it ought to be remembered that the efforts to convert the heathen were so small that we had no right to expect disproportionate results. Three thousand Protestant missionaries had, he said, 1,250,000,000 heathen to deal with. At the end of the first three centuries Christianity was represented by one-fiftieth part of the whole human race, now the Christians form a fifth part. Since that time the increase had been so rapid, that latest statistics gave 26 per cent. as professing the Christian religion, while the number of missionaries had increased from 20 to 2,000. Of the five great divisions in the modern world, Christianity is now dominant in three, widening in the fourth, and in Africa had effected an important lodgment. Sierra Leone, at the beginning of this century, was one of the most degraded places on the face of the globe. Shiploads of slaves were turned adrift, the place reeked with every kind of abomination, and no less than fifty-three missionaries and their wives died in twenty years. Now, under the presidency of a native, Bishop Crowther—once a slave boy, sold for a horse, returned as a bad bargain, sold twice for rum and tobacco, then converted, liberated, ordained—the colony is full of Christian places of worship. Mission work in Madagascar had since 1784 accomplished so much that the children are now trained in the schools of the missionary societies, while there are hundreds of church members and eight hundred native pastors. In Japan 200 years ago it was said, "While the sun shall shine upon the earth let no Christian dare show his face in Japan"; this was repealed until 1872. In 1854 a Japanese nobleman picked up a Testament he found floating in the bay of Yeddo, became interested, had it translated, read it, and with two others became a convert. Now, there are 60 congregations worshipping, some of them in churches made of the wood of ruined temples, English and the Bible is taught in their schools, and it was being said to-day, "Our old faith has lost its hold; a nation cannot live without religion, this religion has Jesus Christ behind it—let us listen." Not 50 years ago in China, Dr. Morrison, hiding in a cellar, was engaged in translating the Bible into Chinese, and in locked rooms was preaching to the few who cared to listen. Now the Bible can be read in the various Chinese languages, and there are over 100,000 Christians. In Fiji, where 50 years ago the natives were cannibals, it was stated by the Governor in 1879, that out of 120,000 inhabitants, 102,000 had accepted the Christian faith, prayers were offered in their families, and there were 800 good churches. And all this in less than a life-time. Fifty years' work in Polynesia and New Zealand had achieved similar results. In India the average rate of increase in the number of Christian converts had been from 1808 to 1861, 51 per cent., from 1861 to 1871 it had reached 61 per cent., and by 1881 had increased to 76 per cent., demonstrating that heathenism is practically condemned. So great was the Christian influence, that Chunder Sen once said that it was not the British Government that ruled India, but the Bible. Those, therefore who said that missions were a failure, showed that they had not studied the question. "To-morrow," said Dr. Farrar, "in China they will sing the praises of a Christian God, India and Ceylon will take up the strain, with the rising of the sun in the east, we shall join in the refrain, and after the strains have died from our lips, they will go echoing far away in the silence of the western sea, on the track of the flying sunset." The Bible was translated into Gothic in the fourth century, but not in any other heathen language until the nineteenth century. It can now be read in more than 200 languages and dialects. 100,000,000 Bibles are now in circulation in all languages of the human race. And this has been accomplished entirely by missionaries and mission work.

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Ferment in Russia.

The Czar is often reported ill, but what is the real trouble is largely a matter of conjecture, so much secrecy is observed concerning him. Some accounts aver that he has been the victim of fainting fits, while others hint at one more unsuccessful attempt upon his life having been made. Be that as it may, he had to abandon a proposed visit to Gatchina, owing to the discovery of explosives near the palace. The chronic discontent, especially in St. Petersburg and Moscow, has doubtless been fermented by the cruelties inflicted upon exiles in Siberia, and by the arrest of Madame TOEBERIKOVA for daring to send a letter of remonstrance to the Czar. But the Government will find that it cannot by these means crush the spirit out of its subjects. Young Russia has at length risen in open revolt. The students in the universities have been discussing their own and the national grievances, with the result that many hundreds of them have been arrested for sedition. The Czar talks of keeping all the educational establishments closed for a year. Even should he succeed in allaying the discontent in the universities by banishing the students to Siberia, it will only spread the revolt, as not a few of them are the children of the upper classes. For the first time in the history of that unhappy country the peasants are rising, and in one district attacked the police who had often flogged them, and gave them a severe thrashing in turn. The attempt to Russify Poland is likely to lead to a serious outbreak. The Finns are also taking up arms against their Russian oppressors, and indeed all classes are daring to let the Czar and his advisers see that the present mode of ruling them has become intolerable.

"Draw in the Net."

As "fishers of men," we are to spread the gospel net, yes! and also as wise fishermen, draw in the net. It would seem that the two obligations are linked together. But, how often we overlook that fact! We let down the net and fail to haul it in. Reading the "INTELLIGENCER" something impressed me on the coming Sabbath to haul in the net. To the joy of our hearts and the praise of God, it was done and nearly thirty old and young rose and gave themselves unto the Lord. We had toiled through the long night, but joy came in the morning. The weariness, the long watching, and the many sore discouragements, were all forgotten in the rich blessing of Divine favor, and the Spirit's manifest presence. Oh! how true! "It is not by might, nor by power, but by my Spirit, saith the Lord." Dr. Behrends, in an address to the Yale Students, "hits the nail on the head," in these words:—"The secret of the Lord must be in your possession. With it, the most meagre attainments in scholarship may make you a messenger of power; without it, the amplest literary equipment and the loftiest eloquence will leave your speech 'as sounding brass, or a tinkling cymbal.'" Thorough equipment more and more is a positive need, yet wisely the emphasis is placed upon inwrought, indwelling Holy Ghost power. That means to be wholly Christ possessed, to be filled with the light of God, and, as compassion for man. "To tarry at Jerusalem," is the crown of equipment as "fishers of men," which gives effective service and joyous fruits. Spirit filled, Spirit led with hopeful confidence and expectation we can, "draw in the net." The Master still fills the net, if we will let Him do His own work. "If I be lifted up, I will draw all men unto me." "Sirs, we would see Jesus" is the desire of the longing soul. A devoted Christian fisherman of Port la Tour, is often heard to say, "I've met Jesus, Jesus only." Why? Because He is in all: the light and life of the word of grace, of the world and of life: the power of God, the life of God, the glory of God, unto Salvation. A conscious presence in the assurance of the Holy Spirit. The Father conveyed to us through the Son; and by the Spirit," made unto us wisdom, righteousness, and Sanctification and redemption." S.

Newfoundland And France.

The dispute between Newfoundland and France will probably require delicate diplomatic action to prevent serious complications. Newfoundland is the oldest British colony, but the French possess certain ancient fishing rights off the coast which were confirmed to them by the treaty of Utrecht in 1713. Since then there have always been bickerings and complaints on both sides. A portion of the Newfoundland coast was marked out within which the French were at liberty to catch and cure fish. The French claim that this part of the coast is exclusively reserved to them; they object to the Newfoundlanders fishing within its limits; and they have blocked up the

river mouths with weirs. The colonists, who are rapidly increasing along the coast, hold that the French have no exclusive right within the boundary; that all they can claim is that their temporary fishing stations be left to them; and that they have no right to stop the navigation of the rivers. The lobsters have come in with the last few years to intensify the dispute. The colonists established lobster-canning factories along the coast, of which the French loudly complained as an infringement of their rights. They proceeded to establish lobster factories of their own, and then the colonists, in their turn, complained that they were going beyond their treaty privileges, which only contemplated the catching and salting of codfish—the sole fishery prosecuted at the time the privileges were granted and confirmed. It is certainly extraordinary that a foreign power should possess such privileges and should claim to exclude from their own national fisheries the inhabitants of an island. The Newfoundlanders apparently consider that it is time to put a stop to the anomaly, and are just now very angry with the mother country for having agreed, without consulting them, to a provisional compromise, by which the French are to retain their possession of the coast for this season. Many meetings have been held, and a delegation from the colonists is on its way to London to present a memorial to the Queen and Parliament, and to enlist the sympathy of the British public. This they should get in urging their legitimate claims.

Baptism.

Having in mind the fact that many recent converts are now contemplating baptism, the *Morning Star* devotes an article to the subject. Starting with the statement that New Testament baptism—that of Christ and the Apostles, was immersion, not sprinkling, it says:

The degree to which the leading pedo-baptist scholars of the world have, on Scriptural grounds, given up the argument for sprinkling, as also the so-called baptism of infants would be amazing, were it not exactly what was to be expected. "There can be no question," declared Dean Stanley, "that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters." Whole platoons of pedo-baptist doctors acknowledge in permanent prints the same thing. And the great historian Neander says what everybody will say some day, in these words: "There does not appear to be any reason for deriving infant baptism from an apostolical institution."

What was the origin of these unscriptural practices of infant baptism and sprinkling? It is to be found in the unscriptural doctrine of baptismal regeneration—the alleged necessity of "water baptism to salvation." When, in times after the Apostles, the notion gained ground that no one could go to Heaven unless he had been baptized, then, of course, infants must be baptized as well as adult believers; and as immersion was not always possible or convenient, there must be substituted some other forms that are practicable in any emergency. This is the origin of "infant baptism" and sprinkling.

These unscriptural practices are in vogue today among large divisions of the Church that no longer believe in baptismal regeneration. Now what? Can these unscriptural practices ultimately continue where the reason that gave them being no longer exists? Can the plant live when the root has been cut away? The abandonment by pedo-baptists of the old dogma of baptismal regeneration means, in the end, the abandonment also of those consequences of that old dogma, namely, the "baptism" of infants and the substitution of sprinkling for genuine baptism.

It may require generations yet, but the end will come. Let pedo-baptists attempt to justify these practices on whatever grounds they please, eventually the intelligence and will of the Church will square with the teaching and practice of Christ and the Apostles. Therefore, unbaptized convert, if you have been hesitating as to what "mode" to adopt, consider that there is but one true mode—IMMERSION.

Union Baptist Seminary.

It is a source of pleasure to be able to report substantial progress in this institution during the year that is drawing to a close. We opened last September with an enrollment of about 60, we now have 101, and in the male department every room is occupied, and two class rooms have been transformed into dormitories. This makes it absolutely necessary, in order to prepare for similar growth next year, to finish our third story. This will with some other matters that ought to be attended to necessitate an expenditure this summer of five thousand

dollars. Then we could provide for 100 or 150 students. The indications are, that we shall need provision for that number. The subject that is giving those of us who have this matter in charge considerable anxiety is, *our people give us the necessary funds to do this?*

It is our conviction that there is work today in which such an amount could be invested that will produce larger returns in the promotion of the welfare of our country and in strengthening of the religious power of our churches. Our Seminary has been blessed not only in the doing of literary work, but the Christian influences that have been exerted have been manifest. The spiritual as well as the intellectual life of the school has been very gratifying. We can measure the influences for good that flow from this work sending yearly, more than a hundred young people all over these provinces better equipped worthily to fill their several stations in life. We believe we have a strong claim on the sympathy and benevolence of our people.

There are some who can help us thousands, many who can give us hundreds, and almost all can send dollars. We do not want to send out collecting agents. We prefer to open a *Roll of Honor* in the INTELLIGENCER and publish the names of all who send donations for this work—the finishing of our third story and the promoting of other necessary means for the enlargement of the usefulness of the Seminary. Most earnestly we request the ministers and officers of the churches to help us in this matter. Let there be a general canvass made for our School of the Prophets and help will come. Send all pledges and donations to the undersigned who will acknowledge them in the INTELLIGENCER from week to week. The magnitude of our work, its pressing need, and its great usefulness to the cause, Christ should make His people give a ready and generous response.

Your fellow-worker,

J. E. HOPPER.

St. Martins, Apr. 25th, 1890.

Mission Work Notes.

—The great movement in the American Baptist mission among the Telugus in India, in which 30,000 converts have been gathered in twelve years still continues and is spreading into the interior of the country. In the Nalgunda district fifty-two were recently baptized in one week.

—Outside of the thousands of churches in London, there are hundreds of missionary workers. Each missionary calls on five hundred families every month. They visit the slums and run-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks.—*The Church of To-day.*

—Along the valley of the Nile, from Alexandria to the first cataract, are seventy-nine mission stations and seventy Sabbath-schools, numbering 4,000 scholars, while the day and boarding schools have over 5,000 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

—To counteract the influence of the Hindu Tract Society, the missionaries in Madras are publishing a paper. It is printed in Tamil and Telugu, and has a circulation of 10,000 copies.

—Of the three Scandinavian lands—Denmark, Norway and Sweden—the Norwegians claim to be the best given to the mission's cause, they giving about 5 cents per head to Sweden's 3 and Denmark's 1. On the whole, the three lands have in the Lutheran mission work one hundred missionaries in the field, with a total collection of \$300,000.

—The *Indian Witness* states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith, there are hundreds who withhold such declarations for fear of their own households and caste circles. Thousands are being made ready for public avowal and loyal service when the break shall come.

—The Brahmo Somaj, which aimed to support both Hinduism and Christianity by the mixture of the two, has so declined that its journal has been obliged to stop publication. Mr. P. C. Mozumdar, the editor, in his vocabulary says, "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function, and our relation to him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in the open light, and solve the problem, Who and what is Christ?"

—The "ILLUSTRATED CHRISTIAN" says: "The success of the Moravian Missions has been wonderful. It is said that the secret lies in the fact

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