

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 misapprehension and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, MAR. 12th, 1896.

THIS MONTH!

Many hundreds of renewal subscriptions are now due, or past due. We have no doubt that our friends are intending to forward them. We hope they will not delay longer. We need the money now! Send it at once, please.

—PREACHING TO FEW. Preachers are sometimes depressed by small congregations, and present the word with but little heart because but few have come to hear. It is well to remember that the greatest good is not always done in the largest congregations. A story is told of the late Dr. Errett, editor of the "Christian Standard," that may encourage some brother some time when only "two or three are gathered together." Once, when he was travelling in the interests of the American Christian Missionary Society, he went to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present. "We won't try to have a meeting," said the good brother with whom Dr. Errett had been stopping. "Ah, but," said Dr. Errett, with gentle firmness, "I always keep my appointments. I shall hold a meeting." He held a meeting. He melted those rich farmers to tears as he told of the needs of the Missionaries and of the heroic work they were doing, and at the end of the service each one of his hearers contributed five hundred dollars to the cause for which he had pleaded.

—FOUR LAWS. In his Bampton Lecture, Dr. Boyd Carpenter says,—"There are four laws of man's spiritual nature which must be conformed to by any religion which aspires to permanence. The first is, *As we think, we are*. The religion of the future cannot ignore this principle—she must have a message to the region of thought. The second law is, *As we are, we see*. The same conditions may bring life or death; the things which one man receives and on which he grows great, come to another man and degrade him. The third law is, *No pains, no gains*. Sacrifice is the law of progress; and it must find its place in any religion which aspires to guide men, or in an abiding dwelling-place among them. The fourth law is, *A man cannot perfect himself in anything if he seek perfection directly*. Self-consciousness is the ruin of the highest powers in man; none reach the loftiest range but those who scarcely think of themselves as artists, poets, orators, but just know that there are thoughts and truths which cry within them for expression.

—GOOD WORDS. A brother sending a new subscriber writes:

He (the new subscriber) has a family of boys, and I thought I ought to make a special effort and even some sacrifice to get our paper into that household. Whatever the boys read in early life is the seed of future character. Knowing what the paper has done for me by the blessing of God, it will, I believe, do for some one else."

—FAITH-CURE. Spurgeon sometimes utters a sentence which exposes a fallacy better than a whole chapter might do. Acknowledging, as do all Christians, the right and power of God to cure disease, and the propriety of the exercise of faith on the part of the sick, he condemns the wild fanaticism of the faith-cure specialists, he says:—"If all may be cured by faith, why did Paul leave Trophimus at Miletum sick? It is curious," he adds, "that while so many are refusing to believe anything, we witness at the same time an outburst of amiable credulity which is eager to accept signs and wonders."

—THE SERMON. Not all sermons are good that are called good. Many sermons are commended which have failed entirely to accomplish anything that is in the divine design of preaching. The true test of a sermon is in the good it does. Did it present the truth clearly and with effect on the hearts and consciences of the hearers? Did the truth it set forth cause conviction of sin, and move to a purpose to forsake sin? Did it establish some wavering one in the faith of the gospel? Did it remove uncertainties? Did it minister God's comfort to the sorrowing? The sermon that does not do some or all of these things, or the like, is not a success in the true sense, no matter how well it sounds or how many laudatory expressions it draws forth.

—A HATER OF GOD. Ingersoll hates God, and loses no opportunity of expressing his mad hate in the most blasphemous language. And everything he does is consistent with his character as a hater of God. He hates all goodness. He was the leading advocate of the movement of vile men for the repeal of the law which prevents the circulation of obscene matter through the mails. He has delivered more than one defence of whiskey, sometimes going into rhapsody about the good it is and does. The fact is he believes in and advocates whatever good men deplore and oppose. Whatever ministers and the God-fearing seek to promote he opposes; whatever the pure love he hates.

—THE GRACE OF GIVING. There is considerable criticism of Talmage's methods. Some, perhaps much, of this is of the disposition to criticize everything a notable minister may do or fail to do. It does seem, though, that he and his church have laid themselves open to a large degree of deserved criticism in one thing—their meagre contributions to mission and other general Christian purposes. The amount contributed by them does not average a quarter of a dollar per member. And now that they have to build a new place of worship they evidently expect to get the most if not all the money from outside sources. So soon as the Tabernacle was burned, a flaming appeal was issued asking for contributions from the readers in every part of the world of Dr. Talmage's sermons. The response has not been encouraging, and now Dr. T. announces that he has become editor of a paper, and that the subscriptions of the first 100,000 subscribers are to be devoted to the building fund. This, too, will fail, and ought to. What the immense congregation that attends the ministry of Talmage ought to do is put their hands in their own pockets for the money with which to build the church. If, when they have done all they are able, there is still a lack, it will not be difficult to secure it. But till they show a disposition to do their duty, other people are not likely to do it for them, and ought not to do it for them. We think Dr. Talmage is doing his people an injury in not pressing on them the duty of bearing so much of their own burdens as they are able. Perhaps if he had taught more about the grace of giving to God's cause and encouraged them to help in the great mission undertakings of the time, they would not now be standing around the ruins of their burned Tabernacle waiting for other people to build a new one, and fancying that the world ought to feel complimented in having the opportunity to do it.

Young People's Society.

The Christian church in these days is giving more attention to young people than in earlier times. This is well. No Christian efforts yield better results than those made in behalf of the young.

And the young people in the churches are, themselves, realizing as never before that there is something for them to do in the Christian work of the time, and are devoting themselves to it with most praise-worthy zeal, and, in the main, with excellent effect. Young people's societies are a marked and most promising feature of the church life and activities of today. The Society of Christian Endeavour is the best known of the several existing societies. It is the most wide-spread,

and has the largest membership, some hundreds of thousands now being enrolled. It claims to be non-denominational, aiming only to develop the Christian power of the young people and so direct their efforts that the most shall be done for the cause of Christ in all the denominations. On the other hand it is urged by some, whose age and experience in Christian work entitle their judgments to respect, that a society such as the Christian Endeavour is not so well adapted to accomplish the best results, and that it is better for each denomination to organize according to its own ideas. While recognizing the many good features of the Christian Endeavour movement and rejoicing in all the good it has wrought and will continue to do, we incline to the belief that the denominations do well to encourage organizations of young people whose beliefs, methods and objects shall be in complete harmony with those of the bodies with which they are connected. There is a Young People's organization now becoming quite general amongst our Free Baptist brethren in the United States, known as the Advocates of Christian Fidelity Society. It has been several times referred to in these columns editorially and by correspondence. The Conferences of New Brunswick and Nova Scotia have endorsed the Society and advised organization in the churches.

We think the churches would do great good by giving more attention to this matter. The marshalling the energies of the young people, energies that are now largely wasted because undirected, cannot fail to be a great blessing to both church and community. It may become, as one writer has said, the most important arm of the church by receiving to its warm and sympathetic embrace the recruits from the ranks of the Sabbath-school, who will find among them companionship and discipline for work; by drawing other young people into church society who otherwise would remain aloof from church influences, and by imparting to the church, as a body, vivacity, freshness and vigor such as consecrated youth alone can inspire. Every church with even a half dozen young people in its ranks should encourage them to organize and go to work. They will draw others to them, and if wisely assisted, will in time revolutionize the sentiment of the young in the community, regarding the church. Wherever these societies have been organized and faithfully sustained by the church and pastor, for any length of time, the churches are filling up with young people, conversions are much more frequent, and what is best of all, few if any "fall away" from the ranks of the Master.

Problems of Greater Britain.

"It is doubtful," writes Sir Charles Dilke, in his new work, discussing the future relations between the mother country and the remainder of the Empire, "whether we in England are yet in the frame of mind for conceding to 'the Colonies' and to India their due 'share in controlling the policy of the Empire even upon secondary questions'."

If this be so, the London "World" thinks it is idle to talk of an Imperial Federation in which each component part of the Empire would have a share in controlling the general policy upon primary questions, such as revenue, control of foreign affairs, decision as to peace and war, and the conduct of wars. Sir Charles Dilke is certainly not to be numbered among the adherents to any scheme of this kind. His elaborate argument leads him to a widely different conclusion. Instead of a single Federation of the several units of the Empire, with one Imperial Parliament having the supreme power over all, he expects to see several Federations. To use his own words: "If the future of the Empire lies only in the close alliance of three or four 'Federations having no cause of quarrel' that can be as yet discerned, that alliance may long endure." He even contemplates the possibility that the 'association of the various British Federations for common defence, and the 'interest which they will possess in the 'peaceful Government of all portions of the Empire and especially of India and of the Cape, may lead to closer ties being voluntarily undertaken by the powerful federal groups.' This however, is as far as Sir Charles Dilke will go in the direction of Imperial Federation, and he does not define what the 'closer ties' would include. He shows that the question of future relations to the Colonies is bound up with the question of the defence of the Empire against foreign Powers, and the picture he draws of our present state of unpreparedness is calculated to excite alarm in minds not inured to similar warnings. We have not space to follow him through the long survey of coastal stations and other points of possible attack, but may quote one of

the most hopeful passages—"The volumes," "If," says Sir Charles Dilke, "we pursue a prudent policy in Hindostan, and unmistakably evince our 'power to defend it against attack, no 'war dangers seem to threaten the 'peaceful progress of the outlying portions of the Queen's dominions; and if 'we not only guard our Indian frontiers, but our stations on the seas, as 'well as the shores of England and the 'capital of the Empire, the power of Greater Britain may prove as indestructible as already is the world-wide position of our race.' Of course, there is a big 'if' in this comforting assurance, and on the interpretation of that 'if' a good deal of controversy will arise. On the whole, however, we rise from a perusal of 'The Problems of Greater Britain' more hopeful than we had expected. The prospect of an early federation of the Australian Colonies is distinctly improved even since this book appeared, so rapidly do events march in these days. A Conference has been sitting at Melbourne, attended by delegates from all the Australian Colonies, for the purpose of considering a scheme of federation, Sir Henry Parkes, the New South Wales Premier, at the banquet given on the opening of the Conference, delivered a very eloquent speech, in which he reminded the Australians that 'they were four millions of people, all of 'British origin, united to the soil by 'ties of birth, parentage, friendship, and love. If they were incapable of 'making a nation they were hardly fit 'to occupy their beautiful country. 'It was a wise dispensation that the 'Colonies of Victoria and Queensland 'should spring into existence and work 'out their own prosperity independently of New South Wales, but the time had arrived when they were no longer isolated.' He made light of the really difficult factor in the case, the tariff, New South Wales being a Free Trade colony and the rest Protectionist. 'The question of a common 'tariff,' he said, 'was a mere trifle as compared 'with the question of national existence.' We shall be greatly surprised if 'United Australia,' with or without New Zealand, does not emerge within the next five years.

A Brave Romish Bishop.

Scarcely since the days of Luther is there a case to be found of brave heroic utterance for truth equal to that of Bishop Strossmayer at the Ecumenical Council held in the church of St. Peter at Rome a few years ago. The question before the council at the time was the infallibility of the Pope. It is probable that the pontiff, Pius IX, was present, and that the vote would be unanimous, when Bishop Strossmayer arose and began his brave and masterly address as follows:

"Venerable fathers and brethren, it is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

"From the time that I have been sitting here with you I have followed with attention the speeches that have been made, hoping with great desire, that a ray of light descending from 'on high might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case.

"Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most curious attention, the writings of the Old and New Testaments, and have asked these venerable monuments of truth to make me know if the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ and infallible doctor of the church."

He then declares that he can find no evidence of such in the Bible or in history. Then begins his elaborate argument, clear and cogent, yet with little apparent effect upon his venerable brethren who cry, Silence, heretic, silence! But the brave Bishop proceeds:

"Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this council is not free, but that our votes have been from the beginning ordered (in precedence imposed)."

This noble man shows that no trace of argument from Scripture can be found of Peter being pope or any other of the apostles. Space will not admit of even a summary of the evidence given, nor is such necessary to those who have not been hoodwinked by the dogmas of Romish teachers.

Having shown that no such appointment was made, or prerogative given by our Lord to any of the apostles, he then proceeds to interpret the text so often quoted and upon which this Romish belief is founded: "Thou art Peter, and on this rock I will build my

church," etc. He reminds the council that its forefathers did not understand the rock to be other than the faith of Peter and the truth he uttered in reply to Christ. This he proved by quoting from St. Cyril, St. Hylary, St. Jerome, St. Chrysostom, and others. And he adds further:

"Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on First Epistle of St. John; what do the words mean, 'I will build my church on this rock?' On this faith, on that which said, 'Thou art the Christ, the son of the living God.... On this rock which thou hast confessed I will build my church, since Christ was the rock.'"

And further said this apostle of truth, "That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time." Therefore to resume I establish—

1. "That Jesus had given to his apostles the same power he gave Peter.

2. "That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church."

3. "That St. Peter never thought of being Pope.

4. "That the councils of the first four centuries while they recognized the high position which the bishop of Rome occupied in the church on account of Rome, only accorded to him a pre-eminence of honor—never of power or jurisdiction."

5. "That the holy fathers understood the rock in the famous passage to be not Peter, but his faith and confession."

And finally this brave man shows by exhaustive research and logical statement that the imperfect and even infamous course, in doctrine and practice of many of the popes has been such that the dogma of the infallibility of the Pope is a disgrace and stigma to the Catholic church.

During this remarkable address which must have occupied nearly two hours, Bishop Strossmayer was frequently interrupted with cries of Anathema and apostate; but amid their bitter invectives a Divine arm supported him, and he finished by saying: "I have spoken; may God help me."

B. A. SHEERWOOD.

Dr. Cuyler's Salutations.

BROOKLYN, U. S. A.,

March 1, 1896.

Mr. Editor:—I snatch a spare moment to thank you for your kind words in last week's INTELLIGENCER; and I am very glad that my communication was the means of calling forth a most cordial letter from the hand and heart of my dear old friend Sir S. L. Tilley. More than thirty years ago it was my privilege to make the address of welcome—in New York City—to your eminent statesman and philanthropist. He visited us on a Temperance mission, and we Teetotalers greeted him heartily. He and I are living witnesses to the fact that for hard honest work no man needs the treacherous aid of Port-wine or Ale or any other "device of the devil."

When writing you, it quite escaped me that among your readers might be also my valued friend and correspondent for eight and twenty years—the Hon. John Boyd of St. John. I well remember that it required several days for my family to recover their gravity after the inimitable humor of my friend Boyd at my dinner-table. I also remember that when a certain man was about to visit St. John, he was told—"if you want to see the institutions of New Brunswick, be sure to see John Boyd, for he is one of them."

As I recall these two honored friends I am reminded how in the broad sunlight of the love of our Lord and Saviour Jesus Christ, all geographical lines, and all political and sectarian lines become invisible. In the great battle on this continent against drunkenness and dram-shops, against foreign superstition, and Sabbath-desecration and infidelity, we who love God and the truth must stand shoulder to shoulder. There is no cement like the precious blood of Christ. May it bind all our hearts to Him and to each other! With loving salutations—

Yours fraternally,
THEODORE L. CUYLER.

BIBLE SOCIETY MEETING.—The meeting of the Bible Society on Thursday evening was, on account of the heavy snow-fall, not so largely attended as it would otherwise have been. But it was a good meeting. Interesting addresses were delivered by Sir Leonard Tilley, Mr. Fenety, Rev. Mr. Shenton, Rev. Mr. Mowatt and Mr. Mullin. The report which contained much valuable information, was read by the Secretary, Mr. C. A. Sampson.

Missionary News.

—Canton, China, has fifteen Christian chapels.

—Jesus Christ has given us the gospel, that we may proclaim it to others, and that we may keep it ourselves.

—There are in India, on an average, two missionaries for every million inhabitants.

—Narayan Sheshadri is one of the college converts in India; and he has been the means of bringing a thousand heathen into the Christian fold.

—I cannot despair of the ultimate conversion of the heathen, when I remember the power of the gospel upon myself.—John Newton.

—After seventeen years in Japan, the Congregationalists have forty-three out of forty-nine self-supporting churches, with 8,000 converts.

—At Chisamba, Africa, the young people have asked the missionary to raise a flag Saturday evenings, that they may know that the next day is Sunday and come to the meetings.

—The king of Siam is about to send five Siamese boys to the United States to be educated at his own expense. The boys are to be placed in charge of an American missionary, and will probably be sent to school in Pennsylvania.

—In the New Hebrides there is a babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries laboring on the group are all busy with the work of translation.

—There are still 23,000 wild Indians in America, 60 whole tribes on whose darkness no ray of gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white men landed upon these shores.

—Thirty years ago the first Christian church in Japan was organized with sixteen members, now there are 250 churches, with 2,500 members. In five years the members have increased from 350 to 433; the native ministers, from 50 to 142; licentiates and helpers from 160 to 287.

—Missions, by some are declared to be a failure. On the contrary, they are the grandest triumph of any moral work. When the converts in India increase fifteen times as fast as the population, that certainly is a hopeful sign. And this is the fact in the case.

A few years ago the offerings at one of the temples in India amounted to \$50,000 during the annual festival; now they are only \$20,000. The priests say to the missionaries: "You are the reason. Your preachings and your books have taken the fear of us and of our gods from the hearts of the people."

—The totals of missions in China are: Thirty-nine societies, 526 male missionaries and 597 women; total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in school; contributed by the churches the past year, \$44,173; net increase in membership, 2,295.

The twenty-two missionary societies in the United States, managed by women, and whose support comes from women, support 751 missionaries, last year contributed \$1,038,233, and since their organization have contributed \$10,335,114. The forces of Great Britain, Continental Europe, and the United States have an annual income of \$9,306,996, man and equip 9,550 stations, support 5,431 missionaries, have the mission churches that number 588,964 communicants and 1,875,655 adherents.

—In the heart of Africa, native Christians exhibit the same heroic spirit as the first Christians manifested in Judea and Samaria and Rome. The Gospel is the same to-day as it was in the beginning, and its effects on men are the same in all parts of the world. Henry M. Stanley in a letter to the son-in-law of Dr. Livingstone, bears this testimony to the success of missionary operations in the Dark Continent, and the genuineness of the faith of the native converts:

I take this powerful body of Native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried, to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely.

ABRAHAM LINCOLN, son of Hon Robert Lincoln, U. S. Minister to England, and grandson of President Lincoln whose name he bore, died in London last Wednesday. He was the only son, and his father is now the only male descendant of the great President.

Religious News.

—Rev. A. B. Evangelist, is over

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