

## 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.

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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, March 11th, 1891.

—DO NOT NEGLECT the March collections for the Mission treasury.

—MORE than half the students in United States colleges are professed Christians. A gratifying fact, full of promise.

—THE NEWS of revivals in a number of churches is cheering. We hope to hear of blessing in all the churches. Send along the news promptly and regularly, brethren. Tidings of revival in one place stimulates others.

—ALL SORTS of objections have, first and last, been urged against men as jurors. The latest occurred in Rhode Island where two gentlemen were debarred from the jury in a run case because their wives are members of the W. C. T. U.

—"THEY THAT would be rich fall into temptation." And yet nearly everybody is willing to take the risks, so great is the anxiety for riches. "Godliness, with contentment is great gain"—the greatest gain.

IT MAY NOT BE OURS, says Canon Farrar, to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure. Amen.

—THERE ARE Christian men everywhere who deserve the rebuke given a father by his young son. The father had prayed long and with apparent fervour for the poor, and after prayers were over, the boy said: "Father, if I had as much wheat in the barn as you have, I would answer that prayer myself."

—DR. CUYLER, speaking of preachers winning popularity, says that some men pay too much for it; and the kind of popularity they achieve is based on the most superficial qualities. And he might have added that some get it at the expense of integrity.

—A SON away from home learned that his father, thinking it necessary to economize, had discontinued his INTELLIGENCER. He at once wrote us:

"I think they cannot afford to be without the paper. Enclosed find \$1.50, for which send it to— (giving the address of the old home). It is, in my opinion the best religious paper printed."

—DR. JOHN HALL being asked,—"What is the most important thing to be done in 1891?" and "How would you do it?" gave this brief but good answer, "Induce our people to love God with all their hearts, and one another as themselves."

Jesus says that these are the two great commandments. Obedience to them is life.

—IN LENT the High Church clergyman gets, if possible, a shade more intolerant and absurd than ordinarily. It is related of the rector of an English parish that on Ash Wednesday he publicly rebuked members of his flock who had attended a service in a dissenting church. He told them that "only bad people and janglers go there." And he threatened them thus: "I warn you now that you will never stay in the communion of this

church unless you repent. I am very glad that one has already repented of her sin, and has promised that she will never go again." Of another he said, "Had he been here last Sunday morning I would have passed him with the Communion cup." What a burlesque of the Christian spirit are such utterances.

—WHISKEY MAKERS and sellers not only kill the poor unfortunates whom they lure to drink but they seek to put each other out of the way if they think they have occasion. The Secretary of a whiskey trust in the West has been arrested charged with an attempt to destroy a rival distillery. Dynamite and gunpowder were used. The intention, as alleged, was to kill the proprietor of the rival whiskey mill. And the man who has been arrested is not charged with planning the murderous deed on his own account, but with acting according to the instructions of the whiskey combine whose secretary he is. A good many attempts have been made to kill temperance people by these same whiskey fiends. If they must kill somebody, they had better blow each other up.

—NOT MANY ministers save any money. The majority of them get barely enough to meet the expenses of the plainest living, and have often to be very careful lest they fail to do even that. Many people have the notion that a minister ought not to save anything, that, in some way, it would be sinful for him to do so, or even to think of doing so. And yet the proverbial "rainy day" is almost sure to come, in the minister's life, and he finds himself in a bad plight if he has not some provision made for it. And, as a matter of fact, they are few who have been able to make provision for it. It is pitiable to see an old minister, after having spent his strength in the service of the church and getting a mere pittance for it, compelled to rely upon charitable contributions often given in such a way as to make every fibre of his being quiver with the pain of humiliation. It is altogether discreditable to the church that its aged ministers are not better provided for. As to saving, it is the duty of every minister to do so if he can. A writer in the Chicago "Advance," makes some suggestions which we append:

I wonder how many of our ministers save money. Do ministers in the country save less than those in the city? Do those in the city save any at all? If any minister does save any money, how does he invest it? I hold it to be the duty of every minister to save some money. If he has only \$400 a year and a parsonage, he ought to save a few dollars out of this \$400. When he has saved, how shall he invest his savings? I answer, first, by not lending to a parishioner; second, by not investing in a western farm mortgage, unless he is sure of both his security and his debtor's farm; third, by not lending to any one outside of his circle of immediate knowledge, unless he has most creditable evidence of the security offered. The best way for a minister to save money is to put it in the savings' bank. If every minister will put ten dollars a year in the savings' bank and keep it there, he will have in his old age a competency, if he live long enough.

—ONE BAPTIST MINISTER in New York, Rev. Dr. Bridgman, wears a gown in the pulpit. He is said to be the only one of his denomination in that city who does so; and there is only one in the country who wears one, Rev. Dr. Moxon of Boston. Dr. B. is careful to say that there is no doctrinal significance in his wearing the gown, he is actuated, he says, merely by a sense of fitness that a clergyman should wear something different from his ordinary garb when officiating at his high calling. Years ago, when swallow tails were not confined to the evening, he wore a full dress suit when preaching. This was done on the same principle that he now wears the gown. His congregation approves of his gown, although when first donned last spring it caused comment, and he thinks it only a question of time when every Baptist clergyman in the country will wear one.

—SPEAK TO HIM—the man near you, your neighbour. The following—a well authenticated incident, is impressive, and should move Christians to be faithful, in love with their fellow men.

In a northern town in England a wicked man was dying on one side of the street, while one who was esteemed a pious man, and who lived nearly opposite to him, was also in the last stage of life. The former said to a person who visited him, "I feel I am dying, and there is Thomas over the way, I hear that he is going too; they say he is going to heaven; it may be so; I know that I am going to hell. He must have known that I was perishing; but he never warned me of my danger, or told me the way of escape. We were together almost every day, and we talked of the weather, markets, politics, and a thousand other things; but he never spoke to me about my soul. His silence I regarded as his sanction of my sin. I could account

for it in no other way. He may be going to heaven, but he will be followed to heaven with the curses of my lost soul.

—DR. PENTECOST, after being two months in India, writes of his convictions about the work to be done there. He is convinced that he did right in going to India. He says that not only are more men needed there, but that the very best men should go; not young men only, but mature men, who have won their spurs at home and proved their ability. He says: "Such need not spend time in learning the language; for they may come with all their matured training, their learning, their experimental knowledge, their spiritual force, and project themselves with all their gifts, together with the Gospel of Jesus Christ, upon six millions of educated English-speaking native men, who, if won to Christ at all, must be won through the speech of the English, from whom they have received their education; and who, if they are not won to Christ and their education sanctified, will become confirmed agnostics, if not utter atheists, and use their educated powers to agnostice India, just now waking up out of the sleep of centuries. It is appalling to contemplate the fact that the educational institutions in this country are turning out thousands and thousands of educated skeptics where they are converting one heathen to Christ. On the other hand, if there were an aggressive force of able evangelists to follow on the heels of the educator, giving the awakened and educated Hindu and Brahmin mind no rest day or night, they would be won to Christ and in turn become the evangelizers of India."

—NEW MEMBERS are being received into the churches. The pastors know how many of them take the INTELLIGENCER. A good work just now is to endeavour to get the paper into the homes of these new members who do not now receive it. Will the pastors kindly make the effort?

## Exclusive.

For unadulterated exclusiveness the Episcopal church stands at the head of the class of the churches. Dr. Geo. F. Pentecost, now in India on an unsectarian Christian mission, has had an experience of it. He writes to a friend of his reception in Calcutta by the missionaries of the several denominations. It was most cordial from all except the High Church Episcopalians. When he called to see the bishop he was, of course treated courteously, but was given distinctly to understand that he need not expect any recognition from that church, "because he is not working under Episcopal authority." There is there a large number of Eurasians, nominally Christians, but whose religion is but little more than in name. They are influential, and he desires especially to reach them with the truth and power of the Gospel. They give a kind of adherence to the Episcopal church, hence his desire to have the countenance and co-operation of the church ministers in his work. But he was assured that he could not have such co-operation, because "it would be a recognition of his right to preach the Gospel and teach the way of life, which was the very thing they were set to controvert." In the course of the interview with the bishop and his chaplains he incidentally intimated that he hoped to be able to attend communion in the church. But he was informed that he could not be permitted to do that because he had not been confirmed in the Episcopal church.

In the face of millions of people who are without the knowledge of Christ, such conduct seems worse than narrow.

The evangelical section of the Episcopal church is broader and more fraternal than the section represented by the Calcutta bishop. It is to be hoped that the leaven of the Christian spirit will work mightily in those who stand so much on their fancied superiority that they would shut off from Christian work those whom God has appointed and blessed. They do not themselves to any extent enter into the work of rescuing the perishing, and, so far as they can, they would deny to others the privilege of engaging in it.

## "We Speak That We Do Know."

There is reason to fear that some ministers in these days are more apologetic in their preaching than is consistent with the best effect on their hearers. It is, undoubtedly, a preacher's duty to use wisdom in convincing and persuading men, and to have regard to the wants of different classes of minds. He is, in a Christian sense, to become all things to all men. But he must be careful against sacrificing the authority of an ambassador of Christ. He is to entreat his fellowmen to be reconciled to God,

and must do it willingly. But the Gospel claims to be believed as the "testimony of God." Its demands on men's obedience are weighty with the authority of God. While the preacher cherishes all meekness and humility of spirit, he must not, in terms or by implication, concede away the authority of his message. He has a "thus saith the Lord." Tender and gentle as Paul always aimed to be, unassuming and self-sacrificing as he knew how to be, his frequent prayer for himself as a preacher was that he might have boldness, "that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel, that I may speak boldly as I ought to speak."

And there is no inconsistency between maintaining the authority of our Lord's doctrines and precepts, and exhibiting them in their most convincing and persuasive manner. The tenderness of God would lose most of its attraction if we could forget the awful majesty of Him who thus condescends to entreat his sinful creatures. The claims of God are surely not weaker because they are supremely reasonable.

But there is a way of addressing persuasions to men as if it were at their option whether to yield or not; or of arguing as if they were umpires in the matter. In this style of discussion the speaker deals so predominantly, if not exclusively, with his own reasons why the doctrines should be believed, or the exhortation heeded, that the hearer almost or quite loses the sense that any higher being is concerned in the matter. But this is not fighting with the "sword of the Spirit." It is preaching one's self, not Christ Jesus the Lord. Such preaching must needs be ineffective. It is only those who speak "as the oracles of God," and who declare a gospel that is "the testimony of God," whose preaching has any promise of being made "the power of God." One may well be bold who can feel assured that he is the Lord's messenger, and that the word he utters is the Lord's message. It not only gives confidence to the preacher, but is adapted to convince the conscience of the hearer, when the word spoken is so indubitably the word of God that we can say, "We speak that we know."

One great advantage the ministry of the Word of God has over those who oppose them is that the preaching is not of man's wisdom but by Divine authority. And this is not only the preaching that the people need, but it is what they like; and by it the church is blessed and sinners saved.

M.

## Why Every Church Should Contribute To Missions.

1. Because no church exists for itself as an end. "Ye are the salt of the earth." "Ye are the light of the world."

2. Because having the gospel they are under obligation to give it to others. "I am debtor both to the Greeks and to the Barbarians." "Then said they one to another, we do not well; for this is a day of good tidings, and we hold our peace: if we tarry till the morning some mischief will come upon us; now therefore, come, that we may go and tell the king's household."

3. Because the Master has by explicit command laid upon all his followers the duty of evangelizing the world. "Go ye into all the world and preach the gospel to every creature." "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

4. Because giving as God has prospered us is one of the conditions of home prosperity and personal spiritual enjoyment. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." "Give and it shall be given unto you." "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

5. Because every church is an example and an inspiration to every other church. "Moreover brethren we do you to wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea and beyond their power, they were willing of themselves; praying us with much entreaty that we should receive the gift." I know the forwardness of your mind for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

## Church Efficiency.

How may the efficiency of the churches be increased? is a question to which much thought is given by ministers and others deeply concerned for the success of Christian work and the salvation of the world. The "Christian Inquirer," a while ago, asked from a number of ministers and others their views on the question. There was, as was expected, a great variety of opinions, though there was agreement that one essential, no matter what else might be required, is a spirit of deeper Christian devotion. Summing up the views of its correspondents, our contemporary says,—

To attain such a development of the religious life as is needed a fuller acquaintance with Christ and closer communion with him are earnestly commended by all. With piety, however, it is well-shown that more intelligence is needed, and such intelligence as comes from the careful study of the Word of God. The entrance of that word gives light and understanding, and if it dwelt more fully in the hearts of Christians it would do much to foster the religious life and promote usefulness. People generally can give reasons for their denominational attachments, but there is reason to fear many neglect the habitual, careful, prayerful study of the Bible.

The great desideratum is the developing of the working power of our churches. The estimate made that not more than one-tenth of our membership engage in any Christian work, it is to be feared is too true. A vast host may be found who know nothing of consecration in the way of personal devotion to Christian work. There are large givers who are a great comfort and blessing in the churches to which they belong, but these often withhold personal service. If church members generally could be filled with enthusiasm and give themselves to work for which they are fitted we can believe the most sanguine hopes for the progress of Christianity would soon be realized. But it is well suggested that training is indispensable for successful service. There are many pious, well-meaning people whose attempts to do good are only mistakes and blunders. Organization is often lacking. Much of the inefficiency of churches comes from the lack of wisdom in enlisting and training members for work. In too many churches the only work that is undertaken is the teaching of a Sunday-school class, and this is left to the younger members.

Much will be gained if the weighty words of our brethren lead our church members to a higher appreciation of the Church, and to regard its fellowship as binding them in ties more holy and tender than any earthly society, and calling them to a co-operation in work the most important that man can know. We venture to suggest that if churches held conferences to consider what could be done by the combined action of their members many more who are now inactive might find some suitable service for their talents. It is certain that with prayerful deliberation a better future would be open before many of the churches. "Walking in the fear of God and in the comfort of the Holy Ghost" they would be "multiplied."

## India Letter.

DEAR INTELLIGENCER: I told you in my last letter of the expected visit of Mr. Stacy, our Mission Secretary. There has been so much unfavorable criticism of missions made by visitors who only see the field in the pleasantest time of year, and under the most favourable circumstances that we feared a little, and wondered if we were coming in for our share. Never were people more mistaken. Mr. Stacy's visit was of God, and has been most abundantly blessed to both missionaries and natives.

Our Oriz Christians gave him a most enthusiastic welcome. They presented him with addresses, and composed hymns in his honour. He is accompanied by the Rev. Mr. Sandford, a young man, and like himself, full of the spirit. They spent three days in Balasore, and we introduced them as far as possible to the different branches of the work.

On the 15th inst., we started for the Yearly Meeting at Midnapore. We came in native bullock carts just high enough to sit up in and long enough to lie down in, but by travelling nights and resting during the day we made a very comfortable journey. The journey of 75 miles was accomplished in three days. All the missionaries are present except Mrs. Phillips. Increasing years have made the long journey undesirable for her. We are stopping with Dr. Bachelier. This is the first missionary home that we came to in this country, and it has always been very dear to us. All the year we look forward to this time,

when we will be together. This year the meetings have been most helpful. We are bound together by the cords of love in no common degree. God be praised that if we lose friends when leaving home we gain many very dear ones here.

Mr. and Mrs. Hallam, who eighteen years ago, were workers in this field, have this week returned. They are to take up the Chundbally work until Bro. Coldren returns. Mr. Brown goes to Jellalore to take the work of Dr. Harry Bachelier. Mrs. Bachelier is here, as yet undecided whether to return home with her fatherless little ones or to send them home and continue her work here.

I came near forgetting a most important item. We have had a wedding. Miss Mable Griffin, an assistant at Balasore and the daughter of our senior missionary there, and Mr. Henderson of the M. E. Mission at Calcutta were the contracting parties. The ceremony took place in the Mission Church here. After supper at Mr. Miner's, the gentlemen gave the assembled company the benefit of their experiences in sustaining amicable relations with their beloved partners. If "laugh and grow fat" I think we all would have been very plump when we went home. Tomorrow we go our different ways, with the memory of this Yearly Meeting to cheer and encourage us all through the year.

Yours in Him,

CLARA I. BOYER.

## Christian Work News.

—PONAPE, in the Caroline Islands, has been abandoned by American missionaries because of the difficulties put in the way of their work by the Spanish authorities.

—The murderers of Bishop Hannington, on the border of Victoria Nyanza, Central Africa, were afraid to keep his remains, and have delivered them up to an English traveler.

—The most recent statistics of missions in China are: Foreign missionaries, 1,296, including 316 single women and 391 wives, 211 ordained and 1,255 other native laborers; 522 churches, 37,287 communicants, and 16,836 pupils in schools.

—The *Missionary Herald* for March has an article on the American "Sphere of Influence" in Africa, showing how much the United States has done by the slave-trade and the liquor traffic to increase the woes of the Dark Continent, and what she is now doing for its redemption. The slave-trade has ceased, but the liquor traffic, though not prosecuted so vigorously as a half-dozen years ago, is still a source of corruption. It appears that about 275,000 gallons of distilled liquors were withdrawn from bond in the year ending June 30, 1890, for exportation to five ports in Africa, and that the whole of this deadly stream flowed through the port of Boston.

—The Moravians have a mission in the most inaccessible region of Tibet. The mission premises lie about 9,400 feet above sea level, and 1,000 feet above the narrow ravine, down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest postoffice is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a center for evangelistic labors.

—The English religious papers are reporting the doing of the Salvation Army much more fully than they used to. They give many incidents like the following:

"We're going to have a variety meeting," said the General, and promptly called on a gray-bearded old man clad in convict dress, who told how, the child of drunken, dissolute parents, he had gone to the bad in his earliest boyhood days, had spent thirty-eight years behind prison bars, and had been eight times flogged while doing penal servitude. Then, in earnest but happy tones, he told how, an outcast of society, whom the Government had utterly failed to cure and save by prison and the lash, he had gone to the Clerkenwell Shelter of the Salvation Army, and, with a shout of triumph, declared that what the Government had failed to do in forty years Jesus did in a moment. Certainly the old man seemed a changed being, happy, serene and contented, and eager, as he said, to devote the remainder of his days to seeking and saving others."

C. T. A. NOTES.—A fellow named Hanlon was fined \$50 last week for selling rum in this city.