

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 needless 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, August 26th, 1891.

Special Notice.

Within four or five weeks statements of accounts have been sent to several hundreds of subscribers. Payments had been slow, the money was needed, therefore the statements were sent with request for immediate remittances. Some have responded promptly, many of them expressing regret that they had delayed so long. They have our thanks. Their ready answers, with cash enclosures, have helped us.

But from the majority nothing has yet come. Probably they are intending to remit soon, but think a few days or weeks will make no difference. They are mistaken; delay, even a short one, does make a difference, and, sometimes, is a serious matter. Delay now is a thing of no small consequence to us. The money due, payment of which we have respectfully asked, we need—need now. Will those who have received statements, and every one who is in arrears or whose subscription is now due, do us the kindness of paying immediately?

We had thought to hear from them all by this time, but if they will remit before the end of this month they will greatly oblige us. Do not delay longer! Send by next mail!

—THE PULPIT is not the place for the use of slang.

—FATHER CHIMNEY recently celebrated the eighty-second anniversary of his birth. He is still in good health, and active in work for the enlightenment of French Roman Catholics. Only a few weeks ago he was attacked in a Quebec town by a mob, and injured, though not seriously.

—Some professing Christians who are bold in their disregard of the vows made when they united with the church do not like preachers whose faithfulness makes them bold to reprove their sins.

—METHODIST UNION continues to be agitated in the several methodistic bodies in England. It will be effected before many years. Consolidation of Christian bodies that have many features in common and few differences is the tendency of the time.

—THREE PRIESTS in England recently returned to the English church, which a few years ago they left to join the church of Rome. Others who forsake Protestantism for Romanism are said to be contemplating return. These men who go so easily from one to the other church and then back again, are not particularly strong or valuable accessions to either.

—THE CHRISTIAN LIFE is a changed life—a life made purer in all its springs and better in all its relations and activities, made so and kept so by the inworking and indwelling power of God.

—SAYS an unknown but pithy writer,—"Unless your religion changes you from a mummy to a man, makes you honest in business, pious behind counters, temperate at dinner-tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot-box, patient in affliction, humble, cheerful, hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's chil-

dren; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days as well as worship Him on Sabbath-days, then is your religion spurious.

—THE PLACES OF WORSHIP of dissenters in England have always been called chapels, the word church being appropriated by the established church to its own exclusive use. Later, however, dissenters are showing a disposition to apply the word church to their buildings, which they certainly have a right to do if they wish. Of course their very superior feeling brethren of the Establishment will be horrified [that "the sects" should do such a thing. But they will have to get used to that and a good deal more before many years.

—THE LICENSED liquor traffic is, beyond all question, says a recent writer, the worst hindrance to the purpose of Christ to save the world, and the most powerful and unscrupulous enemy to the coming of His Kingdom. For every young man saved at the church altar, at least fifteen are destroyed by the saloons. For every three dollars given to evangelizing work, thirty-nine dollars are spent for strong drink. For every missionary sent to Africa with the gospel, 30,000 gallons of New England rum are shipped over there to demoralize and debauch that heathen people, whose moral condition now is darker than their skins. And the responsibility for the continued existence of this colossal wrong rests upon the professing Christians of this country.

—THERE is a movement in Germany, increasing in strength and extent, in favour of Sunday reform. A peculiarity of the movement is that it receives its chief support from business men, being based mainly upon the physical argument instead of the religious. Ministers and churches have not been so active in the agitation because the purely religious view is not made more prominent. In this they are making a mistake. "Christianity has regard to the physical life. Jesus cared for the body. He urged Sabbath rest because of its advantages from a mere secular point of view. Besides, it is a decided gain when business houses are closed on the Lord's day. It exerts an educating influence upon society. It indicates respect for the Sabbath. Moreover, the abstinence from work on this day leads up to the higher end of Sabbath rest—that is, the spiritual. It gives men a chance to attend the sanctuary. It affords ministers and Christians the desired opportunity to go in and labor among all classes of people."

—"CANDIDATING" for vacant pulpits is a wretched plan that ought to be abolished. The "Canada Presbyterian" declares that the system in its denomination has not only lost the confidence of the people, but has become a source of grief to the most devout. It says:

The really good people are wearied and often disgusted with the business while it proceeds, and not unfrequently disappointed when the business is ended. Of course there are people in every congregation who rather enjoy hearing candidates and voting for their favourite. It pleases a vain, conceited man mightily to sit in judgment on a new preacher every Sabbath. The talkative fellows like to meet in a corner grocery and discuss the "points" of the last candidate very much as they would discuss the points of an actor or public performer of some kind. The men who love the pre-eminence always enjoy the prospect of getting a man they can "run." While all this and much more not any better is going on, the spiritually-minded, praying people of the congregation are often being wearied and worried into voting for almost anybody in order to have the thing "settled." "We must get somebody" they say and they are often compelled to vote in a certain way and sign a call for "peace." The unfortunate minister sometimes finds out when it is too late that a godly number of the people he has to depend on and work with never wanted him.

Summer Revivals.

It is cheering to have reports of revivals in midsummer. It is the more cheering because unusual. Winter has been regarded as the season for special Christian activity and ingathering. And there are conditions in winter which seem especially favourable to protracted religious effort—long evenings, less hurry of work and business, and fewer demands in many ways upon the time and energies of the people. And because the winter affords so good opportunities, there is a general impression that revivals are not to be expected at any other season of the year. So strongly fixed is this idea that very rarely is any attempt made towards revival till the long, cold days of winter have come. If churches can manage "to hold their own" during the summer they think they are doing finely. Small Sabbath congregations, poor attendance at prayer-

meetings, and general dullness, are all accounted for by the plea that "it is summer, you know, and we cannot expect much religious interest or activity." A winter of special activity is supposed to follow a summer of doing nothing, and is expected to make good the losses sustained in the indolent period, bringing the year's work up to a fair average.

There is a serious mistake in the plan of work which attempts something only once a year, and that in the winter. Perhaps the winter months may, in this country, always afford the best opportunities and the most favourable conditions for revival work. But it cannot be right to permit all the rest of the year to pass without earnest endeavours to win the unconvinced to Christ. God is not confined to seasons and circumstances. He is graciously disposed always; He waits to bless men, and divine grace is effectual to save whenever there is repentance and faith. Sinners are sinners in the summer as well as in the winter; there is the same uncertainty of life; there is the same necessity of preparation for right living if length of days be continued to them, and for judgment if they are suddenly called away from life. And ministers and churches should be all the time striving to persuade them. Of course this is being done in a degree in the every Sabbath preaching, and the other regular services of the churches. But it is to be feared that too generally, much that is said and done, except in the weeks of revival effort in the winter, is not designed to arouse and persuade the unconverted, and that there is no expectation of conversions.

We are glad that in our own churches there is the beginning of a new departure. Some of the most extensive revivals of this year have been since the close of the season usually devoted to that form of work. Bro. Downey's work since spring has been signally blessed. And through the busiest weeks, in seedling time, and then during haying, large and interested congregations gathered daily, and many souls were saved. The conversion of so many is cause for joy; there is reason for joy, also, in this fresh demonstration of the fact that revival work may be carried on with quite as good effect at one time of the year as another. And we hope that ministers and churches may all learn the lesson which God is teaching them by these summer revivals.

An African Mission.

"Shall we (Free Baptists) enter Africa?" is the question considered by a writer in the *Morning Star*. He thinks an unusually favourable opportunity is open to Free Baptists to establish a mission there. The fact and reasons which impress him are stated thus:

Lewis P. Clinton, eldest son of the King of the Bassa tribe, to whom belong, either directly or as tributary, a populous tract of country east of Liberia extending eastward five hundred miles and northward two hundred miles, is now at our schools in Lewiston, after six years at previous study at Storers College, Harper's Ferry, Mr. Clinton, a king by right, his father long since dead and a maternal uncle now reigning, desires, after sufficient preparation, to return to his people not to reign over them as king, but to establish a Christian Mission and be to them a spiritual guide. There are also in this country two other natives, now studying, who in all probability will return with Mr. Clinton and co-operate with him in Christian work.

Mr. Clinton desires to go as a Free Baptist, and have accompany him some Free Baptist young men, that the mission may be a Free Baptist mission. His people have no written language whatever. He purposes to remain in this country long enough to take a full college course and the more important part of a theological course, which will require about five years more of residence and study here, and then go back equipped not only to tell the Gospel to his people but also to give them an alphabet and to write and print the Gospel for them.

The Bassa tribe have no missionary whatever. In Liberia there are churches. One lady missionary of the American Episcopal church is within fifty miles of their border. North of them a tribe of six million people (so reported), smaller than the Bassa, has two missionary societies working successfully among them, the Episcopal and colored Baptist. South of the Bassa, far removed, is a Methodist station. But among the Bassas no missionary.

At the last meeting of our Foreign Mission Board a committee was appointed to consider the advisability of opening a mission in Africa. Already Mr. Clinton has visited many of our churches, upon their invitation, giving lectures upon his native country, accounts of his own experience and addresses upon missionary subjects. He has many other invitations before him. Interest in Africa is growing amongst our people. It is a pertinent question now: Shall we enter Africa?

Whether it be decided wise to do so or not, it must be remembered by all, that our mission in India must not in any degree be jeopardized. We shall not leave India. We shall not be content to let India remain as it is. Our work there must increase and be developed constantly, gradually, as rapidly indeed as workers and the work

will allow. We have vested interests in India. We have obligations contracted there by sacred promises, by more than half a century of earnest endeavor, and the expenditure of (it is probable) more than a million of dollars and the gift of many precious lives. What we do for Africa must not be at the expense of India. This seems fundamental.

The question really is then: Can we do more for India and at the same time begin a work for Africa?

As for men, we have enough. It seems to many of our people that this opportunity to return Mr. Clinton is an opportunity divinely given. Before coming to this country Mr. Clinton served six years, chiefly as interpreter, in the mission of the Episcopal church to which he had run away from his home and people, and where he experienced conversion. These years give him special fitness. Other men are not wanting.

He argues that it is simply a question of means, and believes that the denomination is equal to the undertaking. The sum contributed last year for foreign missions was less than an average of twenty five cents per member. If the people will make their offerings equal to \$1.00 per member, the Africa mission can be established and the India work be enlarged. It remains to be seen what response will be made to this proposal to undertake more work. One fact is clear, we think viz. that whether the work is in India or Africa, or in both, far more ought to be undertaken than now.

Their Father Zebedee.—Mark 1:20

BY W. C.

PART I.

The chain of man's destiny is made up of individual links. The links may be diverse in their character, yet they may fulfil the purpose intended, and so form a perfect chain. These links are the life and life works of the actors on earth from the days of Adam to the present time. There has been no break, no missing link, in the history of our race. I do not mean to say that we can trace back our ancestry from generation to generation until we arrive at Adam in the garden. But I do say that, from the fact, that if the chain is whole, so must be the individual links. The Jews at the time of our Saviour could trace their genealogy back to Adam. We as families cannot go back very far into the dim past, and define the line of our family tree. But that line is as real as if we knew it in its every detail. In the history of any people, particularly in remote times, it was only the noted individuals who had a place in their history. It is only those who come to the front, either by their great or good deeds, and are a blessing to their generation—or those who, by their atrocity, cause a dark spot to settle on their national history. In the history of any nation, how few names are recorded, from the fact that the great burden of action comes on the willing or aspiring few. History, then, as a chain of events, represents the action of the small body of representative men. Great success in either military, or in any other department of human action—the laurels are placed on the brow of the leader, while the rank and file are rarely heard of.

But it is not the prominent ones only who are used in the efforts to build up history. History is not all found in books, and there is much that is important in the unwritten records of the past. There is a secret eloquence in the silence—in the blankness of history. Every mind that ever lived and thought was pregnant with living possibilities. No man who ever lived to mature life left the world just as he found it. He must, as a matter of necessity, change the environment, and his environment must change him, just as the wind changes the serenity of the atmosphere. Every man and every woman forms a link in the great chain of human history. He or she may not be aware of it. The present generation may not perceive it, the reality may be developed only in the future, but the results are as stable and lasting as life. Everyone's acts are engraven on the intellect of the race, and shall remain in the living though unrecorded history of all ages to come. The simple but firm choice of Ruth to follow her mother-in-law to the land of her people not only changed her own life work, but in the future, effects the whole of her adopted people down through all the ages, and will continue so for all eternity. Take the history of any family, and study it in all its details, and we shall find that one thing hangs upon another, and not one circumstance, however trivial or insignificant in itself, but has its vital importance. So also in our own lives, we can trace that a leading circumstance has brought out such and such results. In life there is nothing small, nothing too insignificant to have a bearing on the individual or society.

Every man has his peculiarity, and gives expression of it in outward signs. We know men by what they are, and

men are what their doings may indicate. We measure a man by his actions, or weight him by his environment. It is expressed often this way: A man is known by the books he reads, or by the company which he keeps. So men are known and classed by their peculiarities. One man develops one taste or inclination of mental effort. Another man quite a different one. And so it is wisely designed. Some men are born, we believe, to take the lead in one or other department of thought or labor. Richard A. Proctor made astronomy his sphere of thought, and research, and was successful, and known as such over the world. Edison stands head and shoulders above all who preceded him in the department of the science of electricity. This is his grand forte, his happy hobby. Nothing can now pluck the laurels from his brow. Such men, and they are not few, form the great links in the chain that bind together the brotherhood of men in its intellectual and social condition. And while each man is fitted preeminently for one and special work, there is not always afforded a field for each and every one to distinguish himself according to the natural trend of his intellect. Many a mind of noble mould has, by the very force of circumstances, been thus wasted as the fragrance of the wild flower on the desert air. There have been lofty thoughts, grand ideas, among the thinking poor which were never recorded, never crystallized into action, and took no definite form as an improvement of the past; they have in measure been lost. The environment of such men was not the plane in which their mental activities would grow and expand to their full extent. And yet, the world's progress is not all bound up in the few great thinkers and actors, but the foot-prints of the humblest are read as well in the fossiliferous clay of past events. The world is one vast hive of living, thinking, acting humanity. To be busy is natural, to be idle is abnormal. The earth is progressive because man is so. No generation of men leaves the world as it found it. Under favorable circumstances it has advanced; under adverse circumstances, as war, plague, the world may retrograde. But such would be abnormal.

If a man cannot find a field in which to exercise his peculiar talent, then he chooses the next most congenial and profitable one. No man of thought can be idle; his thoughts flow as naturally as the stream runs through the valley. Thoughts are the seed corn of action, and so he adds to the stock of the world's mental and material wealth. We may say, then, that every man, every thinking man, does a work which he has by deliberate thought planned for himself. This is his part of the building up or the destruction of the fabric of society. I do not say that every man is in his right place, or does the work best calculated to give him pleasure and profit. We believe that many men have made an unwise choice of an occupation, but even in it most men may be, comparatively, successful.

Some Whens.

"Laurens," writing in the Baptist Standard, has a list of "whens" from which we cull the following particularly suggestive ones:

When all the back seats are filled and the front ones empty at the prayer-meeting, I know it will take a large amount of grace and labor on somebody's part to make the meeting a blessing.

When a leader, after a half-hour lecture, declares the meeting "open," it is almost certain that he has effectually locked it up and pocketed the key.

When a man tells me that he went to a certain church for eight months and was not spoken to by a single soul, I esteem him a remarkably unsocial individual.

When a brother remarks that he is living all for heaven, and that the earth has nothing for him, I judge that he is missing the best chances of both worlds, and will bear watching, besides.

When a physician prates much about his profession, I draw my own conclusions as to the probable extent of his practice. And the same thing applies to a Christian.

When a man seeks to build up his cause by tearing down another, I conclude either that he has a very poor cause or the cause a very poor promoter.

When infidels declare that the church must go, I shall always recall the turn given to it by a Methodist brother: "Yes, the church must go—go into all the world and carry the gospel to every creature, and conquer the nations for Christ!"

When a preacher begins to scold he also begins to lose his hold.

When church-members talk about reaching the masses through a popular preacher, I feel like inquiring how much further personal piety in the membership would reach?

When next you hear the old saying, "Hell is paved with good intentions," give the revised version, "Hell is not paved with good intentions, but with bad performances."

Missionary News.

AT THE CHRISTIAN ALLIANCE camp meeting at Old Orchard, Me., Sunday, \$27,000 was contributed in half an hour. The collecting for the whole day aggregated \$3,000 which will be devoted to foreign missions.

THE ARRIVAL, the other day, at the rooms of the Boston City Missionary Society, of 1,000 copies of different portions of the Bible and 520 tracts in Chinese from the native Christians in Hong Kong, designed for their countrymen now in Boston, shows that the foreign lands are waking up to the needs of America and its alien populations.

THE BAPTIST MISSIONARY UNION sends out this year the largest number of missionaries ever sent in a single year. Forty-four of the sixty are newly appointed. The largest band—eighteen—go to Burma, that field where Baptist effort has been so gratefully blessed from the beginning. Ten go to the Teluguos of India, eight to Assam, and the remainder are scattered in China, Japan and Africa.

SINCE 1868, the year in which freedom of worship was guaranteed to Protestants, twelve thousand citizens of Spain have left Rome for the gospel. The Spanish Protestants have 120 houses of worship, one hundred schools with 160 teachers and six thousand pupils, sixty pastors and forty evangelists, six church papers, three orphan-asiles and two hospitals. A large number of Protestant periodicals printed in Spain are sent regularly to Mexico, Chili and Argentine.

THE EDITOR of the "Indian Watchman" says: "As I have recently been sending out hundreds of circulars to newspapers and receiving scores of replies, I look over my list and find over forty Christian papers and magazines issued in India. Besides these, numbers of papers are issued by Europeans who are usually friendly to Christianity and some of the editors are true Christians. Among the probably 400 papers issued by non-Christians, I suppose that at least fifty are comparatively friendly to Christianity."

IT APPEARS that part of the object of General Booth in going to South Africa is to inspect the large tract of land which he has secured in Swaziland for starting his Salvation colony, somewhat on the plan outlined in "Darkest England." The general will be received on his arrival in Swaziland by companies of Salvation Army Zulus. These Zulus were, many of them, in Cetewayo's army, and fought the British savagely at the time of the Zulu war. They are said to make excellent converts, the methods of the Salvation Army suiting their ideas of religion.

THERE IS NOTHING more significant, says the *Missionary Link*, than the steady diffusion among Indian people of the Scriptures, and the increase in their supply. The Bible Society has six auxiliaries, including Ceylon. From the Calcutta centre alone the circulation in 1889 was over 100,000 copies, and this was 27,000 less than those issued, by the latest return from Madras. Lahore follows with about 47,000; Bombay reports 40,000 for 1890, and Bangalore 14,000. As these numbers represent almost entirely genuine sales, they have all the more meaning for the future. Over 7,000 copies last year were circulated in the zenanas by the agency of Bible-women—a fact in itself of immense significance.

THE REV. Alexander Robertson of Venice affirms that there are now few families in Venice who can read who do not possess a copy or at least part of the Scriptures. The issue of the illustrated Bible in half penny parts by Signor Sonzogno, editor of a Milan newspaper, has done much to popularize the Book in Italy, and to create a hunger for the Word. More copies of the Bible were sold in Italy last year than of any other book. The people in various cities are becoming interested readers of the Scriptures, and many now have a family Bible. There appears to be a general religious movement. A priest noted for his superstition and hatred of Protestantism has passed through a great change since he read the Scriptures, and would fain become a preacher of the Gospel. The bishop refused to visit one town at a high festival because it was given up to Protestantism; but the substitute he sent called on the colporteur, and twice had serious conferences with him.

Denomi-

PENROBE, Downey writing special meeting and is now at below, where vival interest, the Saviour, baptized six of man of 75 year

BUMFRAU, C a missionary home of Mrs. A small admiral 15 and 25 ct. was a good, a joyable evening &c. \$14.00 w work in the fir Barnes, who is christian work in making the

WOODSTOCK, baptized one inst.

FROM LICE work is going with us; the m His presence, ended by the ev upon us, and s His people to work. Many services we a feel the impor wait upon the strength," and from whom all

The Sandfor thoroughly ren and finished, useless wood-w platform for p and carpeted, set substituted so that we now church interior soon be painte the work ar shingled and p

This church disunion more similiarly. affe But crying ove the past may good anticipati future. So w ably enter upon the walls of Je Cheecoggin a live by faith, the future. T courage us. is with us."

Beaver River

DEDICATION Perth, V. Co. the 16th inst. attendance la two preachin School and so sons of interes to the church service of dec was as follows

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Rev. J. J. been much at the church b in its complet sisters in th untiring in th on the work, thankful th efforts to ex worship.

The Sabbat H. McLaugh in a flourishin members enr in regulat er-meetings of times of re preaches the congregation truth. The progress duri that it has er of its comple of worship steady devel and efficien