

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 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, July 15th 1891.

ONLY FIFTY CENTS!

Now is a good time to subscribe for the INTELLIGENCER. The paper will be sent to new subscribers till Dec 31st 1891, for FIFTY CENTS. This offer is to induce non-subscribers to give it a trial in their homes. We hope the ministers and others will send us many of new names at this rate.

—THE INTEREST and profitability of your prayer meeting does not depend on the number present. There may be very few there, and yet there be genuine spiritual interest and much quickening.

—AN OLD LADY said recently that if one went to church with a desire to get some good, there was seldom a sermon so poor that one could not get some good out of it.

The chief thing 'is, after all, as the old lady suggests, the frame of mind in which one goes to the house of the Lord.

—DO NOT FAIL to give the new members of the churches counsel and encouragement. They are but children in the Christian way, and are liable to make mistakes. If they seem to falter do not censure them severely, but give them loving advice and the support which your greater experience enables you to give. Be careful to show them an example of faithfulness.

—REFERRING to the love of approbation which is implanted in all hearts, and to the proper desire men have for the good opinion of those with whom they mingle, the "Christian Inquirer" speaks this word of much needed caution: We are in danger of paying too much for the favor of others. In seeking to please men we may be silent when we should speak or make compromises of right. Instead of seeking to please others, the first thing we need is to please our own consciences. Those who have the inward approval of a good conscience will have a peace within which can never be possessed by such as aim to make themselves acceptable to the world.

—SPURGEON says a man dies worth just what he has given away. If this be so, what a host of people are not worth anything.

—CHARLATANS are found in every profession, and some who directly invert the meaning of the titles they wear. The Register thinks the following definitions are not without application:

What is a lawyer? A man whose business is to defeat the law. What is a doctor? One who tries to defeat nature. What is a minister? One who insists upon being ministered unto.

—ABOUT newspaper praise of ministers the "Advocate" says,—The young minister who has not learned to estimate newspaper praise at its real worth is delighted when he sees his name in print, his eloquence praised, and even his personal appearance and voice made the subject of flattery. From that time, unless he is more sagacious than many, he will be unable to preach without thinking how his sentences would read in a report. If he is not mentioned again for several

months, he will be disappointed, and likely to seek by sensational methods to get himself referred to once more.

—LOUISIANA is in the throes of a bitter voting contest. The question before the people of the state is whether a new charter shall be given to the Lottery Company that has flourished so many years in New Orleans. Though the voting will not take place till next April, there is already much excitement. At a anti-lottery meeting in New Orleans a few days ago, one speaker said "unless the lottery could be stamped out by legal means, it would have to be crushed by revolution," a statement which was loudly cheered, and which shows the strength of the feeling over the question.

The lottery people do not depend so much on public meetings as on the purchasing power of their ill-gotten money, and they are willing to spend a million to secure the negro vote.

—SO MANY Methodist churches now name the men they want for pastors that the appointing board has the power of appointment in little more than name. In the United States this has grown to such an extent that the suggestion is frequently made that it would be better and fairer to permit all the churches to express their choice. Rev. Dr. Smith, editor of the *Pittsburg Advocate*, voices a quite general feeling, when he says:

If the plan of asking for pastors is to continue and grow, as seems certain, then it is time to break up the aristocracy of the present system, and introduce a genuine democracy. At present one, or at the most a few men, choose the minister without any voice from the church. It is given out that "the church" desires the man named, and has asked for him, when in fact the church has said nothing; has not even been consulted, and has no knowledge whatever of the man selected. This plan is in no sense democratic, and in intelligence and loyalty does not at all compare with the plan of an uninfluenced assignment by the appointing power. So if this thing is to continue, and is to be justified in the name of democracy, let it be made democratic in fact, by giving the church a chance to be heard, and not leaving it to a few self-constituted or appointed leaders.

Quality and Quantity.

This is the heading under which Rev. Dr. Gordon discusses missionary money, in the "Missionary Review of the World" for July. His plea is for more consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake. This is a great and pressing demand. The two mites of the poor widow have brought a perpetual revenue into the Lord's treasury through the centuries, and are still yielding a large income to the church. Why? Because in her offering there was sincere and whole-hearted consecration.

Dr. Gordon argues strongly that gifts for the Lord's treasury should have in them elements of self-sacrifice. Many of the methods of raising money for missions eliminate the element of self-sacrifice from the gift. Cash is cash, but a dollar is worth more to the Lord when cast directly into His treasury, then when finding its way through the circuitous route of a church restaurant or an ecclesiastical fair.

Ecclesiastical luxury, Dr. Gordon thinks, is rapidly throttling missionary self-denial. In the beginning it was not so. The denominations all started out on the line of plainness and godly simplicity of christian life and worship. But as wealth has increased, they have, one after another, yielded to the temptation of ecclesiastical extravagance which fosters selfishness and sadly interferes with their duty to the needy both at home and in heathen lands. The Moravian church forms a notable exception to this tendency. So far as we can learn, it has kept its early simplicity, and has not flagged in missionary consecration. It sends out one of every sixty of its members to the foreign field, and raises twelve dollars per member yearly for mission work. The Protestant churches of this continent are wealthy, yet the average of their contributions for foreign missions is only about twenty-five cents per annum annually. And here is even a more startling contrast. China, a heathen land, has 32,000 native Christians, and they gave year before last for missionary work \$38,000, more than a dollar per member. These facts ought to awaken thought, and move the Christians of this highly favoured land to a deeper consecration and so to a larger offering of themselves and their substance to the Lord's work.

To restore and enlarge the element of sacrifice in missionary giving, and so lift our contributions out of the shame of parsimony which now characterizes them, Dr. Gordon makes the following suggestions, which we commend to the prayerful consideration of all who pray "Thy kingdom come."

1. We must begin with ourselves,

and set apart weekly a fixed proportion of our income, and hold it sacred to the Lord. When the Hebrew brought his gift to the altar it was his; but when he had withdrawn his hand from it it was God's; and thereafter it would have been an unpardonable sacrilege to have devoted it to common uses. Christians will never give as they ought until they begin to keep two purses—one for their own necessary expenses, and one for the Lord's work—from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.

2. We must so increase the proportion and frequency of our church contributions that it shall be seen that we regard missions as our principal business, not as an outside charity. We have constantly maintained that a church should at least raise as much annually for missions as she spends upon herself. But in order to do this there must be proportionate and weekly giving. The custom so widely prevalent of making an "annual effort" for the foreign work, and then shelving the subject for a year, is simply a humiliation inflicted upon a great commission. If we may speak of our own experience in the pastorate, we long since reached the ideal of an every Sunday contribution for foreign missions, so that now, during the year, no Lord's day passes without the claims of the heathen world being brought before the congregation, and an opportunity given to contribute for sending them the Gospel. And we cannot overstate the blessing which has come to the church through the practice, not only in arousing and sustaining an interest in foreign missions, but equally in deepening the spiritual life of the membership.

3. We must lay aside the unsanctified methods now so widely in use for raising our missionary money. Luxury is a fatal foe to charity. Attempt to yoke the two together in the service of Christ, and the first will grow fatter and fatter, and the second to grow leaner and leaner as the years go on. Eating strawberries and cream in the interest of foreign missions stands in immeasurable contrast with foregoing butter and sugar for a season, as the poor "Salvationist" does, in order to save thereby to help the gospel. The Bible knows nothing of the former method; it is full of encouragement to the latter. Let fast days take the place of feast days in our churches; let Christians set apart a week or a month now and then when they and their households shall live on the plainest diet, and so, by their abstinence, gain an extra contribution for the Lord's work. In the name of the cross and sacrifice of Christ, in the name of the fundamental law of Christianity, "except a man deny himself and take up his cross daily," we plead whether this method is not likely to bring larger and more fruitful contributions into our missionary treasury than the other.

4. We must return to the plain and primitive style of sanctuary services that characterized our early history. The difference here is confessedly great. Ecclesiastical fashions are even more tyrannical than society fashions. Fine organs, stained windows, elaborate architecture, etc., the modern accessories of christian worship, have come to be regarded as so essential that he would be counted a bold innovator who should suggest that they might be entirely dispensed. And yet we are bold to declare our belief that worship "in spirit and in truth," and singing "with the spirit and the understanding" are entirely possible without any of these things. We speak from positive knowledge when we say that the strain of keeping with the fashions in such directions so cripples many churches as to afford them a perpetual excuse for giving nothing, or almost nothing, to the cause of missions.

In closing we beg to urge these questions: If, as we believe, the carrying out of the great commission is the first and highest obligation of every christian, ought not the church to forego the luxuries of worship at home in order that she may provide for the necessities of missions abroad?

If, as we believe, there is no second probation for the heathen who have died without the gospel, can we reasonably expect there shall be any second probation for christians who have passed through this life and done practically nothing to give the heathen the gospel?

C. T. A. NOTES.—Amherst, N. S., has appointed Mr. C. R. Casey C. T. A. Inspector. The rum men feel uneasy.

The Supreme Court has not yet given judgment in the Edwards case which went before it a year ago last April. The Court will meet again on Saturday of next week to give some judgments, but whether the case referred to will be among them remains to be seen.

The "Telegraph" Displeased.

The *Telegraph* pretends to believe that the appointment of a Royal Commission to examine into prohibition is "a dishonest and time-serving evasion." Everyone who reads the *Telegraph* must know that it has no right to speak for prohibitionists.

To show what is thought of the Royal Commission by those who have some right to speak for prohibitionists of the country, we place against the *Telegraph's* statement these two expressions of opinion.

Senator Vidal is President of the Dominion Prohibitory Alliance, which framed the resolution introduced by Mr. Jamieson. After the passage of the resolution for the appointment of the commission, speaking in the Senate, he said:

I have no hesitation in saying that I think the action taken in the other House has been the greatest step forward that has been taken in the cause of prohibition for many years. My opinion is that the appointment of this Royal Commission is really an acceding to some extent to the request of the petitioners for the enactment of a prohibitory law, as far as it can at present be done. It appears to me to be a most desirable, I might say a necessary step, that Parliament should be furnished with authentic and reliable information on these matters, in order that it should act intelligently. Then it must be remembered that the framing of an Act of this kind—an Act making very important changes in the country, effecting many existing interests, and the revenues of Provinces and municipalities as well as of the Dominion—should be done with great care and an accurate and full knowledge of the results of such legislation where similar enactments have been passed in other countries and places. Therefore, in my judgment the action which has been taken, instead of being looked upon as an attempt to hurt the question, should be regarded as a step felt to be necessary, and taken honestly in advance, for the promotion of the interests of the country in this direction. Hon. gentlemen will observe two words in the resolution which has been passed for the appointment of the commission, which, in my judgment, would never have been inserted had it been intended to adopt that means to shelve the question. If that had been the intention, why should the Minister of Finance have put in the words "without delay." Does not the fact of this inserting in the beginning of his resolution that "without delay" the commission should be appointed and information obtained, show that it is not the intention of the government to shelve the question? In my judgment it is an honest expression of a very reasonable and rational desire to acquire full, authentic and trustworthy information on the matters connected with this kind of legislation, which it is desirable to secure before one could frame a satisfactory prohibitory bill. Had the whole Parliament been pledged to prohibition I can scarcely conceive that it would venture to enact a law during the present session to come into immediate or early operation without having first the information which this commission is to be appointed to obtain. Consequently, instead of temperance people feeling aggrieved at the action of the House, in my judgment Parliament has gone as far towards granting the request that has been made as it could go under present circumstances.

The Montreal *Witness* is a strong prohibition paper. It regards the Commission with favour, and expects it to accomplish much good. It speaks of the proposal to appoint the Commission as "a most excellent one," "one such as any prohibitionist might be glad to vote for as a substantial motion." It says the resolution was "drawn up by a friend of the temperance cause (Mr. Foster,) who if he manages to frame the Commission as wisely as he has framed the resolution, will deserve the confidence at least, in respect to it, of the temperance people;" and it adds:

If properly framed and composed as to personnel, the Commission should be a success. Only earnest, responsible, respectable men of both opinions should find a place on the Commission. Those who would merely hinder inquiry in any proper direction should not be on this investigating body. The prohibitionist should push the investigation as widely and as deeply as possible. They have everything to gain and nothing to lose by all the evidence, discussion and agitation which can take place. This is a first rate chance not only to secure a great public inquest into the whole subject, but to secure a storehouse of facts and figures and arguments against the traffic which will supply ammunition for the final campaign. The proceedings and evidence will, we suppose, be minutely recorded and then published in the shape of an official return, after the manner of such Government investigations. Every church, every charitable association burdened with the results of the traffic, every moral society and even individuals, who have suffered from—and who has not suffered?—the traffic should work to bring evidence before the Commission, which would be simply overwhelmed with the evidence in favor of prohibition if only one-half is brought before it that should be.

These views are quite different from those expressed by the *Telegraph*, and are entitled to much more consideration, as they do, from those who by their long and active connection with the prohibition movement have a right to speak. And we have no doubt they voice very correctly the best prohibition sentiment of the country.

We ought, perhaps, to mention that the editor of the *Telegraph* is not at all pleased with Mr. Foster for having moved the Commission resolution; that he is equally displeased with the editor of the *Intelligencer* for approving the Commission and for having published the prohibition speech of Mr. Foster; and he says several things about both of them, which are evidently intended to be very severe. And yet it was a good speech, sensible and strong, quite worthy a consistent prohibitionist, and such a speech as the *Intelligencer* is glad to have published for the encouragement of temperance people and for the promotion of the movement against the drink traffic.

That the *Telegraph* writer attacks the speech, the speaker, and the *Intelligencer* is a compliment to them rather than otherwise—a proof, if any were lacking, that they are on the right side of the prohibition question.

Fixedness of Character.

It is quite possible that this may occur, in some cases, before death. God's love is such that pardon will be granted in the day that men repent, whether it be now or later; but in the kingdom of grace there is no pardon before repentance. An earthly parent on account of the limitations of his judgment may forgive his child before repentance. God never does because of his greater love and infinite wisdom. Our Heavenly Father does the best thing for his children possible to be done; and his wisdom does not admit of any mistake. Hence to pardon before repentance is neither wise, nor compatible with the highest love, because it would make the transgressor worse.

Now may it not be possible for man to arrive to a state here and now when he may cease to have even a desire to repent? Not that desire to repent is, by any means, repentance, but such desire may lead to it. If it is possible to reach such a state, what then? Joseph Cook says, "a man doesn't change much after forty." Said Wesley,—

"There is a time I know not when, A place I know not where, That seals the destiny of men To glory or despair."

Was this not true of Jerusalem over which our Saviour wept? May it not have been true of the rich man (Luke 16:26) before death, as it certainly was after? In short, do we not now sometimes meet those whom we have reason to fear have reached a final permanence of character?

If such a state is possible, as we have reason to fear it is, how does the soul reach that state?

Drifting downward with the current may do it. Passion, appetite, carnal desire, sensual habit are mighty streams whose insidious currents bear us onward with increasing strength. What if these become so strong that human effort cannot resist them? If the soul only becomes conscious of this and cries out for help from God it is rescued by his marvelous grace, for he is not only able, ready, willing, but is seeking to save such. But what if men become intoxicated in these downward currents, and so drift on, and on?

Take avarice. What will reach a man when wealth has drugged him? To him the simplicity of salvation is a stumbling block, if not as sometimes would appear, utter foolishness. Said a man of affluence to Mr. Moody in London, "I am glad to see you, and hope you will be able to do something for the miserably poor of London." Mr. Moody replied that "he hoped to be able to do something for the miserably rich also." The danger lies not in poverty or in plenty, but in the vice of avarice.

Equally is this danger, true of other vices. Men add fuel to passion until they become volcanoes uncontrolled and uncontrollable. Men drift along with the putrid current of sensuality until from the inexorable law of assimilation they become the color of the water in soul and body. Men of credulity in all else harbour doubt, and cherish disbelief in the christian religion until all spiritual emotions are quenched, and they glory in their shame. The tendency of the lower nature is downward, and by following it men go down, become earthly, sensual, devilish, and finally die as the fool dieth.

This also seemeth to be true: Following the better nature within and seeking that which is above, the soul grows pure and strong and fixed.

B. A. SHERWOOD.

THE CENSUS RETURNS for Scotland have been issued. The population, including seamen in Scottish waters, on April 5 was 4,033,103, of whom 1,951,461 were males and 2,081,642 females. This total, compared with the returns for 1881, shows an increase of 297,530. The population of Glasgow is given at 565,714—an increase in the ten years of 54,299. Edinburgh has a population of 261,261, compared with 234,402 when the last census was taken. The families in Scotland number 979,030.

Letter from Mrs. Boyer.

DEAR SISTERS,—I am writing this letter in the pretty little bungalow at Chandepore, nine miles from Balasore. In front "Old ocean's grey and melancholy waste" stretches out for miles and miles to meet the horizon. The white-capped waves roar and dash against the beach but there they stop. He who holds the sea in the hollow of His hand has said, "Thus far shalt thou go and no farther." On either side are wastes of white sand, here and there scantily covered with grass. A few trees and fishermen's huts, only, are visible. Behind, the same grassy plain dotted with low bushes reaches apparently to the blue outline of the Balasore hills.

Here for the last two weeks we have been walking, bathing, reading, writing and resting. Oh how enjoyable it has been! It is worth while to work hard in order to enjoy a rest so much. Hope, somehow, did not brighten everything as usual, for sometime before we came down here. There were imperative school duties such as thatches to repair, books to buy, examinations to conduct and pundits to pay. There were twenty-seven boys who could not be neglected. There were Bible women whose reports must be heard. Then both children were ill and thus combined with the noise of carpenters, masons and coolies made vacation a very welcome event. I wondered some, how I ever could take up all those duties again. With Paul, I said, "Who is sufficient for these things? But he who knows and cares has provided help. One of our workers, Mr. Rae has taken unto himself a wife, and she has been appointed to assist me. In view of this help I am to take charge of Mrs. Griffin's sewing class of eighty boys, two hours a day. This question settled, another arises. Who is coming out from home to share these extra burdens?

This month two of our efficient workers, Mrs. Smith and Mrs. Bachelor have sailed for America. Mrs. Griffin has been obliged to give up her work on account of ill health and the probabilities are that she will never be able to assume so much work again. Her daughter and assistant, has married and left the mission. Who is going to fill the empty places? Is there not one among the devoted christian women of our denomination in New Brunswick who is ready to come and work in this part of God's field?

You talk of the great sacrifice. It is a trial and a very hard one to leave home and friends. But there are homes and there are friends out here. I have found it literally fulfilled in my own case that he, who leaves home or parents or brethren for the kingdom of God's sake, shall receive manifold more in this present time. I need not tell you of the friend who took me in when I came here ill and a stranger, who held my hand when the hour of trial came and who welcomed my little one so tenderly. Neither need I tell you of those who by advice, counsel and sympathy have helped me so much since. I bless God for these dear friends.

You say that you are not prepared, but the best preparation is the heart filled with that love which hopeth all things. This matter has been on my heart for a long time. I feel sure that God is calling some one to this work and may be whom He calls be ready to say,—"Here am I Lord, send me." Be assured that our hearts and homes are open to receive her.

Hopely and prayerfully yours

CLARA I. BOYER.

Chandepore, 26th May, 1891.

General Religious News.

—General Booth, of the Salvation Army, sails for Cape Town, July 23, for his tour around the world.

—The Scandinavian churches of the United States have sent out fifty missionaries to labor in connection with the China Inland Mission.

—According to official reports the number of Jews in the nine old provinces of Prussia who became Christians, between the years 1875 and 1888, was 2,101. During the same period 135 Christians went over to the Jews.

—It is not often that a synagogue is offered for sale. Hebrews are proverbially tenacious of any enterprise that is once taken up. The Temple Mount Sinai in New York City, has, however, proved a failure, there being really no constituency behind it, and it is openly advertised to the highest bidder.

—It is reported that as a result of the great assistance given to the famine-stricken people of Shaantung, China, in 1889, when over \$200,000 were distributed and over 100,000 lives saved, a great many have been drawn to pay especial attention to Christianity as the religion which influences people for such deeds of kindness and mercy, and during 1890 it is said that over a thousand persons were baptized whose attention was drawn to the religion of

Christ by the fact were so promising and distributing were all these r they saw what w fellow-men, and Christianity with iam.

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