

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 small-as confusion and mistakes.

Small Communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, August 19th, 1891.

—WITHIN A MONTH statements of account 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!

—WATCH for opportunities to do kind offices. Very soon they will become the habit of your soul.

—IT IS WELL ENOUGH for charity to begin at home, but it is not well for it to stay there. Doing so, it ceases to be charity.

—REPORTS of Mr. Spurgeon's condition continue to be favorable. There is now a strong hope that he will fully recover.

—CHARACTER is the chief thing. It has to do with both worlds. "It is not where a man is, but what he is, that makes his heaven or hell, whether it be in this world or in any other."

—THE BAPTIST CONVENTION of the Maritime Provinces meets in Moncton on Saturday, and will continue in session till the middle of next week. There will, of course, be a full attendance of representatives of the denomination in the three Provinces. Three subjects chiefly occupy the attention of the Convention,—Education, Home Missions and Foreign Missions. We hope our brethren may have a good session.

—DO CHRISTIANS sometimes wonder why the Lord does not more fully answer the prayers which ask for more labourers? It might be well to consider whether the answer is withheld because the churches fail in their duty to those whom He has already sent.

—THE CHRISTIAN sometimes feels that his burden of trial or sorrow is greater than he can bear. But there never yet was a burden laid on any child of God heavier than he could endure by the grace which is given with it and because of it. He who knows us better than we know ourselves, is not unkind of us, but considers our strength in every trial which He sends or permits.

—DR. BACHELOR, writing of our departed Bro. Boyer, says:

We have good men and strong men in the mission, but it will be long, I fear, before we will have his equal. He has just dropped out and his work stops. And a most important work it was. The English school was to open this month. What can we do? * * Now what is the prospect at home? Has the Lord any chosen ones ready to enter this field?

The mission is having a severe trial. Rev. T. H. Stacey, Corresponding Secretary of the Free Baptist Foreign Mission Society of the United States, writes thus in the *Morning Star*:

Death and disease have been busy there during the past year, and the work has suffered accordingly. Early last December Dr. Harry Bachelor was called home, and his widow felt compelled to return to America with the children. They arrived on the last of June. Mrs. D. F. Smith was completely broken down with overwork and illness, and was compelled to come at the same time. Previous to their departure Mrs. Griffin was driven to the hills, being prostrate with nervousness. Miss Coombs left her work at Midnapore to take up Mrs. Griffin's work, but when Mrs. Smith came home, Miss Coombs had to leave Mrs. Griffin's work and take the Orphanage. Then Mr. Boyer was called to his reward; and about the same time Mr. Griffin had to go to the hills to care for his wife. The Agers and Raes left the work at Bhudruk to take care of Balasore during the absence of the Griffins. In the meantime Bisu, a native preacher at Midnapore, has died; and Sochi, a most devoted and valuable evangelistic preacher, at last accounts was very ill.

Commenting on this sad lessening of the working force of the mission, he begs the churches to learn the lessons of the losses suffered, and rise to meet with Christian courage the demands that are now upon us all. He says:

This does seem a dark picture, but we should see it as it is. It seems to me a severe chastening, and I cannot help asking, Has this come upon us because of our unfaithfulness to our India mission? Beloved, have we had the interest in this work that we ought? Have we prayed for it as we ought? Have we contributed of our means as we ought? Are there not some whom God has called to this work holding back and saying, "I cannot go?" It is evident that we must increase our contributions for the foreign field, or the work that we are now endeavoring to carry on will suffer upon our hands. We must also increase our working force there, or I fear the souls of many will be lost through our neglect.

The present needs for men and money are urgent. Shall we not pray much about this, being ready to go or to send those whom God shall call. God help us to take hold of this work in earnest.

Are the churches here doing their part? We are sure that some are not, and we fear that none are doing all they might. God is surely calling us to larger and better service in this branch of His work. Let us not be unmindful of His call. Now is a time for much earnest praying for workers, and for large and general offerings to the treasury, that the work in hand may go on and that we may be ready to send those whom God will give to us in answer to our prayers.

Christian Liberty.

The true Christian desires to do good, "hoping for nothing again." He does not look for any return to himself except the satisfaction of doing good. He knows that good will be wrought, for he relies upon the promise and power of God. But what he does is done in faith. And it is really a sublime sight to see the contrast between the children of this world and the children of light. The first are investing their money in the things that are seen, or which seem to be seen—buildings, wide-reaching business schemes, enterprises that promise large returns. The others put their money into projects whose results cannot be measured on any commercial scale, and whose full fruitage will never be garnered on earth. The first make their investments in the exercise of human judgment and foresight; the others do it in a strong faith that looks beyond time into eternity. And the results achieved are, after all, more substantial and enduring than any of the earthly structures that men build. "That which is seen is temporal, but that which is not seen is eternal." The work that is done in the Christian teaching of children, in the rescuing the fallen, in spreading the Bible abroad, in sending the gospel and the living missionary to the heathen, in gathering churches, in making their services effective, can never be destroyed. The work of men, done in their own name, by their own wisdom and strength, and for their own purposes, is short-lived. That which is done of the love of God, at His bidding, in His name, for His purposes, abides—it is divine in character and eternal in duration.

Let Christians endeavor to give and do more. What encouragement there is in the fact that "your labour is not in vain in the Lord." Christian activity and liberality will never be re-

gretted. They will bring their own blessed reward, both in time and eternity. "Give and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "He that watereth himself; also, shall be watered."

Simplicity.

Simplicity in Christian thought is an urgent demand. "Think with the wise, speak with the common people" is a good aphorism. The profoundest truth is the simple. Divine wisdom is couched in the parables of the people. Why then should men make that hard to be understood, which is easy to understand when read in its own light? Christ did not come to baffle men, but to win them to truth and righteousness. He did not come to make "the way of life difficult to understand, but that all might know Him who is 'the way, the truth and the life.'" He came that every degree of intelligence could receive the light of life. So "the common people heard him gladly," not alone because of the charm of His revelation, nor because of the beauty of His Spirit, but because of the simplicity of His utterances.

True greatness ever appears in simple, gracious forms. It is the simple and gracious Spirit of Christ which makes the gospels the supreme wisdom and power of the ages. They are moulded in a universal language, the language of the heart; they are essentially for the inner spirit, there received and understood. In the reality of being humanity is one. The real man is below the intellect. The door is excellent, but that within the door is of greater value. Intuitions of spirit see further, and comprehend more than purely intellectual vision. The heart is one, and "speaks the simplest form of speech." And it is spirit that reaches spirit.

The gospels are a series of facts in the main easy to understand. They are facts that uphold a person—the Christ—who is not only the historic Christ but a present Saviour, known of the believer, dwelling with him, "full of grace and truth." And here, again, the simple is the profound. Book religion, and all the learned lore-wise and otherwise—of the schools, count for little without this vital, simple, real knowledge that child and man can know, know directly, consciously, the joy of our rejoicing. Bless God for the simplicity of New Testament life, as to reception and inception. Love is the crown and glory, which abideth forever.

Through the Crowd to Jesus.

As a flower or an ivy-plant that is immured in a cellar struggling up towards the lattice that lets in a little sunlight, so the weak and woe-stricken, the sinning and the suffering, pressed to get into the sunshine of Christ's presence. He was the divine embodiment of light and life. Sometimes access to Him was blocked up as in the case of the paralytic who had to be lowered through the broken tiles of the roof. On another occasion, as He was leaving Jericho, a great crowd surged around Him issuing from the city-gate. The day previous Zaccheus had conquered the crowd by climbing above their heads into a sycamore; he was not to be balked. And now another person—one of the poorest and most insignificant creatures in that whole community—determined that he too will press his way out of the wretched darkness into the sunshine. He is a most unpromising subject out of which to make a Bible-hero; and so is coal of a most unpromising material from which to manufacture one of the most exquisitely fragrant perfumeries.

Bartimeus is a model for every man who is in dead-earnest for the salvation of his soul. In the first place he realized his wretched condition; and in the next place he determined that he would be delivered from it. My friend, if you in like manner realize your guiltiness and your need of Jesus Christ to save you, then you are on the right track for salvation. The blind beggar of Jericho had an unexpected hindrance; for as soon as he began to shout out his piercing prayer for mercy, the crowd began their attempt to silence him. "Tell that beggar to hold his tongue!" I am inclined to think that the disciples had a hand in that disreputable business. They were as yet only half-finished Christians, and had been the foremost in trying to silence the poor Syrophenician mother who was pleading for the recovery of her afflicted daughter. Alas for disturbed dignity! It has killed the germ of more, than one revival in a church. The very church-members who are not shocked at the sight of sinners trooping down to hell are fearfully shocked at the undignified and "irregular" methods that are sometimes employed to save sinners from hell.

Bartimeus is not to be gagged. It

is now or never with him. Jesus of Nazareth is on His way to the Cross, and will never come that way again. The beggar grasps his opportunity as a drowning man grasps a plank. He "cries the more a great deal." Here is a splendid illustration of the prayer of faith. There is felt want, earnest desire for relief, directness of aim, and perfect assurance that Christ is able and willing to relieve. Everything depends on persistence. So it does with you in the salvation of your soul. You may have been thoughtful a thousand times before, and talked about becoming a Christian, and perhaps "rose for prayer," or went to an inquiry-meeting; yet you retreated, and thus robbed yourself of the "One thing needful." Look at that sightless beggar, with the heartless crowd trying to keep him from the priceless blessing, and see in it a picture of just what you have to encounter.

Salvation is not "just the easiest thing in the world," as some shallow exhorters affirm. You may have opposition from the circle you associate with. A sneer or a stare may have some terrors for you, fear of ridicule has ruined millions. You have bad habits to overcome, perhaps not beastly habits, like the bottle, or profanity, or unclean practices, but the habit of doing what you like, whether it pleases Christ or not. You have temptations to encounter. Very likely a swarm of doubts—in this age when doubts breed like locusts—may be blocking your way. There is the crowd between you and Christ! He is calling you, waiting for you, with eternal life in his outstretched hand. Will you push through the crowd, and put your sinful soul into that hand of the Son of God, or not? Your eternity depends on your yes or no.

What a wonderful day that was in history of Jericho's blind beggar! In the morning he had been sitting in midnight darkness, hopeless and forlorn. Jesus comes that way. Now is his chance, his only chance. The infinite Love is there ready to pour Himself into that poor insignificant creature's soul, just as the rising tide of the ocean pours itself into a little creek or tiny inlet by the seaside. Bartimeus receives the gracious flood, and it floods his eyes with a burst of sunlight, and floods his soul with the gift of eternal life. The happy man "looks up" and sees the glorious Christ, and all the glorious sky that overhangs him. He does not run home to tell wife or children—even if he had any to tell it to. He follows Jesus in the highway, shouting praises to his Deliverer, and weaving his little tuft of laurel on the blessed brow soon to be pierced with thorns.

My friend! this new year may bring to you just the same infinite and indescribable joy if you will only push through the crowd to Jesus.—THEO. L. CUYLER.

"Christian Science" Unmasked.

Of all modern delusions, we think that so-called "Christian Science" is the greatest. It is neither Christian nor scientific; for its assumptions are opposed to the plain teachings of Scripture and the established principles of science. The words at the head of this article are the title of a lecture delivered at Albion, N. Y., by Rev. W. T. Hogg. It gives a clear statement of the erroneous principles of this new sect, the evil tendencies of its teaching, its baseless assumptions respecting disease and healing, and its antagonism to the Holy Scriptures. We can only condense a few particulars from Mr. Hogg's lecture. According to the teaching of Mrs. Eddy, the founder of the system, it is essentially pantheistic. As far as the misty and mazy verbosity of its exponents can be understood, its central idea is that all real being is the Divine Mind, which is a spirit, and therefore that which is not spirit has no existence; that as the Divine Mind is good and all that exists is God, therefore nothing can be imperfect or miserable; all that is supposed to be so is the erroneous supposition of what would be if the Divine Mind was not all. The system really denies the personality of God, and human free personality and responsibility. Matter is unreal and individual mind has no existence—all mind is one, and is indivisible. Sin and disease exist only as beliefs of the mind. It is a mistake to regard this "Christian Science" merely as a method of mind healing. It aspires to be a system of religious philosophy, superseding the ordinary Christian faith. It has its churches and colleges, and has many deluded followers, who accept its unscientific and unscriptural nonsense as a new revelation.

The application of these principles to the healing of disease is that feature of the system which has attracted most attention. The central principle on which healing depends according to Mrs. Eddy is, "Mentally contradict every complaint of the body, and hold

your ground disputatiously until the body yield to your demand." Dispute the testimony of the senses by Divine Science. That is, as Mr. Hogg says, "when your tooth aches, say it does not ache, and it will not ache.... In other words, just lie about all your physical ailments, and stick to the lie until you are well, is the one remedy that Christian Science prescribes for the cure of all diseases." It is not denied that cures have been effected by this and other falsehoods; but this does not prove them true. It would be hard to compress more facts and arguments into the same space than is found in this timely pamphlet.—*Guardian*.

Sabbath School Temperance.

Mr. Editor:—I am exceedingly pleased with the action taken by the Sabbath School Executive in furnishing our Sabbath Schools with Temperance Pledges and Rolls of Honor. It is an important step in the right direction, and should receive the warm support of all our Sabbath School workers.

Now that these pledges are to be furnished to all our schools let there be a unanimous desire to see that all have their names subscribed thereon. I heartily wish the movement great success, and hope to see a noble band of pledged temperance workers in our Sunday Schools as the result of the movement.

A SABBATH SCHOOL WORKER.

General Religious News.

—An extraordinary commission of cardinals has been appointed to re-organize the Catholic missions, with a special view to making missions take a leading part in the work of colonization.

—The international order of the King's Daughters has had its name changed so as to embrace Sons as well as Daughters, as many men and boys have been admitted to it since 1887.

—Several members of Christian churches in Pomona, Cal. have recently joined the Mormons and now defend polygamy. This suggests that it will not do to give up the duty of seeing to it that the laws against polygamy are vigorously enforced.

—The cruel program of expelling Protestant pastors from the Baltic Provinces for imaginary violation of the religious laws of Russia, is being ruthlessly and unrelentingly carried out. So many have been banished, that at least 100,000 Protestants are without pastors and spiritual guidance.

—Thirty years ago there was not a woman's foreign missionary society—i. e., general organization—in America. Now there are thirty-nine, with twenty-five thousand auxiliaries, and an annual income of one million seven hundred and thirty thousand dollars.

—Of one hundred and twenty million women in India, forty million are in zenanas and twenty-three million are widows, and about one in eight hundred is under the instruction. At present there are between one and two hundred missionaries there.

—There are about 2,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian churches—in all, 3,225, or more than one church for each 1,000 of the population.

—At the close of a recent baptismal service, at the Shawmut Ave. Free Baptist Church, Boston, Mr. L. P. Clinton, an African prince, told the story of his life and experiences as a convert to Christianity. Mr. Clinton is a student at Bates College, and intends, after completing his education, to return to Africa as a missionary to his people.

—The London city mission was established fifty years ago by a Scotchman sent to London by Irish ladies. It now has 504 missionaries at work. The late Lord Shaftesbury said of this mission: "If it did not succeed in making London a city of angels, it has at any rate prevented it from being a city of devils."

—In France the progress of irreligion and unbelief seems to be terrible. At the recent Catholic Congress, held in Paris, the Cardinal Archbishop Richard declared that in consequence of the anti-religion tendencies of the public schools and school legislature, more than one-third of the children in Paris who arrive at the proper age no longer partake of the First Communion, and as a consequence cannot be regarded as members of the Church nor are they entitled to a priest's service in case of their marriage or death.

—The Gospels and the Acts have been translated into the Shutsa language by the Rev. B. F. Ousley, a graduate of Fisk University and Oberlin Seminary, and formerly a slave owned by the brother of Jefferson Davis. Mr. Ousley was set free by the

Proclamation of Emancipation issued by President Lincoln, and since the war has improved his opportunities so diligently as to be able to render this distinguished service to the cause of Christianity in Africa. The Shutsa language is spoken by nearly three hundred thousand people in south-eastern Africa. The American Board has several stations in that region, and the Free Methodist Board has a station in the same field.

—The Baptist Young People's Union, of America closed its first convention in Chicago the other day. Over one thousand five hundred delegates were present. Eminent ministers of the Baptist Denomination participated in the exercises. One of the resolutions adopted urges local Unions to devote at least one hour a week to the systematic study of the Bible. This is a denominational organization of the young people. The Baptists feel and express the warmest sympathy with the Christian Endeavor Society, but believe their young people will do better if they are trained distinctively as Baptists.

—We shall watch with curious interest the proceedings of a remarkable gathering at the present time assembled in Moscow. Under the presidency of the Archbishop of that city 150 Russian missionaries are discussing weighty matters, and their decisions may have an important bearing on the future of religion in their country. These missionaries, however, are not apostles to the heathen but to the Protestants—Stundists, Methodists, Baptists, and others, whose extraordinary growth in recent years is alarming the fathers of the Church. A final decision is now to be made as to the measures to be adopted to cope with heresy, and the strong arm of the State is invited to co-operate with the warm heart of the Church.

—At a recent meeting the London Missionary Society decided to send out one hundred more missionaries during the next four years. Of this action the *Presbyterian Observer* says very justly: Prudence said, Wait until the treasury warrants such increase, but new fields were opening up and old ones were calling for fresh recruits, and confidence that the God who called for more labourers would stir up His Church to larger contributions, impelled to the action taken. What is now necessary is work on the part of all concerned to secure both the men and money required. Both are available if the proper means are employed. Any good effort can succeed if faith and work go hand in hand as they should.

—The Christian Mission Church in Belgium, organized fifty-three years ago as a Protestant Diaspora, now numbers about 8,000 souls. The increase in the last three years has been only a little over five hundred; but, considering the large emigration and the shifting of the industrial population, the only surprise is that there has been any gain at all in this land where both Roman Catholicism and outspoken Materialism in their struggles for supremacy are equally ready to crush the cause of the Gospel. The number of Protestant churches is 93, served by 21 pastors and evangelists, aided by nine Bible-readers. The Evangelical Society controls the Protestant work, and has found the Evangelical Sunday-schools, of which there are 62, valuable means for propaganda. The last report of the Society shows that the income in the last year was 151,278 francs, or more than 14,404 francs over and above the expenses. A large proportion of this is given by the friends of the cause in England and elsewhere.

—The twenty-sixth anniversary of the Salvation Army was celebrated at Crystal Palace, London, recently. On the previous evening General Booth received the foreign delegates at Exeter Hall. In reviewing the progress of the Army he said that out of England there were 1,705 corps and 1,049 outposts; in other words, 2,740 separate Salvation societies. They were led forward by 5,800 officers. In Great Britain there were 1,383 corps and 152 outposts, led forward by 4,649 officers. The grand totals were thus 3,088 corps, 1,201 outposts and 10,449 officers. In Great Britain at the present moment the weekly circulation of the *War Cry* was 312,522 copies. The circulation of the children's *War Cry* was 129,350, and with their two other journals, they had a total weekly circulation of 535,862. Abroad they had twenty-seven separate newspapers, mostly weeklies, published in fifteen different languages, and their total circulation was 406,725 copies.

Geo. Jones, editor of the N. Y. Times, died last week.

JAMES RUSSELL LOWELL, the well-known author and poet, and ex-U. S. Minister to England, died in Boston, Wednesday.

Denominational.

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CARLETON.—inst., the pasto baptizing and a lady who her congregation, and preach for thirty the first year sh

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The congrega has been for pleasant, during baths, to see s house the fami members, who y to the States. enjoying a few ble climate of like to spend t they formerly noticeable chang of them. For t the young manh young womanh they bring grey countenances. musical, and th social meetings days of yore whe

In a recent let Halse, he says sick, and that l longs for dear N

LOWER BRIGH one month to do services in Low here on the 12th it was evident th for the respiri of the people in but many of the settled into a ve warm condition serious difficul first week we di the stormy nigh a thunder showe meeting time. brought us fine cess in our m mind became d terested in relig were reclaimed, anxious seekers deep and wide-manifest. Augu teen converts in number of spec week was a weel Throings of peop lings each eveni was the most bu season. The s Christ was man and on the 9th six believers, in immense throug truly one of the Man. The next in power and b gation; souls gathering of the bath I baptized making in all d thow. Many wa claimed, fifty-th to the church, discover, about v erted, and th seekers is yet la as progressive a been at any tim ment. There i to be saved.

I am continu week with fair large baptism in terest this week broke, the neig We have a nice there and a chu with but a smal is a chance for however, and w hold most of th expect to see a I shall proba of August in th home to rest fo that I expect t Jackstown, a deeply moved