

February Renewals.

A large number of subscriptions have expired, renewals of which are now in order, and are desired.

Many due in January have not yet come. We trust they will be sent at once.

Another large number of subscriptions expire this month.

Prompt renewals will greatly help our work.

February ought to bring us not only renewals of those subscriptions now expiring, but also of those which expired last month or earlier, and which have not already been received.

We hope each one whose subscription is due will remit promptly.

Let each reader of this whose subscription has expired, or will expire this month, send a renewal by the next mail.

Prompt payments will help the work of the paper much. Do not delay your help.

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

THE DATE following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change within the last named time, inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither necessary nor sufficient.

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. Observation of this rule will prevent much copying and a great deal of 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, February 11th, 1891.

HAVE YOU renewed your INTELLIGENCER subscription? If not, kindly do so at once. Prompt attention to this important matter will greatly oblige us.

THE LATEST THING in certain religious circles in the United States is what is called "The Ritualistic Bedstead." It is made of brass, and has niches at the head for crucifix, holy water, and effigies of saints, while the four corner knobs can be used as candlesticks.

DR. JOHN HALL says he finds it a means of grace to stand before the great store windows in New York, and thank the Lord for the large number of things he sees that he can do without.

JOSEPH COOK'S 1891 series of Monday lectures began last week in Tremont Temple, Boston. His special theme this year is "Counterfeits of Christianity; or, Friends and Foes of the Faith that Saves."

ANOTHER WITNESS against the theatre, and a notable one, is now quoted. No less a person than Miss Mary Anderson, for a long time a brilliant and leading actress, is said to declare that she will never attend a theatre again. She knows something about what is "behind the scenes," and can speak with some authority.

JAMES, teaching that faith, if it hath not works, is dead," says, "Show me thy faith without thy works, and I will show thee my faith by my works." And this, by Dr. McArthur is in the same line: "More and more do I come to judge the reality of a man's faith by the liberality of his gifts. Covetous men ought to be excluded from the church of God."

IT IS NOT worth while being religious unless you are altogether religious, is the way Prof. Drummond puts it. "It won't do to be merely playing at religion or having religion on us as a bit of veneer. It must saturate us. We seek first the kingdom of God; others put it in a second place. Then prayer-meetings are dull,

and fellowship gatherings are uninteresting. But the moment a man begins to seek first the kingdom of God and his righteousness, all things are right. The great desideratum of the present day is not more Christians, but a better brand of Christians.

THESE are the harvest months of the Christian church. Let every minister and church take advantage of the "set time." All the year the seed sowing is going on. Now let the fruit be garnered.

A LARGE NUMBER of the Prohibition petition have come in, containing full lists of signatures. We hope those still out will get all the names possible on them. If any churches have not received forms, or if any want more forms, they can be supplied by writing to this office.

SUPERFLUOUS CHURCHES. At a meeting of Congregationalist ministers attention was called to the fact that much money is wasted in supporting superfluous churches. The statement was made that in the United States \$12,500,000 are every year spent unnecessarily in this way. The same thing is true, in degree, in many places. Small communities, of perhaps 200 or 300 hundred people often struggle to support three or four churches. A single evangelical church would answer the purpose of the community. It could be well supported, and much aid be given also to Christian mission work at home and abroad. The time will come, we think, and ought come, when the unprofitable and weakening struggle to support unnecessary churches will cease.

A BAPTIST MINISTER in Georgia having sued the church he had served for his unpaid salary, secured a verdict. And the Supreme Court, before which the case came, has decided that the house of worship may be sold to pay the debt. About the wisdom of suing the church there are differences of opinion. The fact that especially needs emphasizing is that a church should not allow itself to get in debt to its pastor. And no church need do so if proper attention is given to its business. There are churches that are in debt, in small or large balances, to almost every pastor they have ever had. And the worst of it is they seem to have no feeling of shame about it.

SOUND ASLEEP. The "Christian Inquirer" tells of some who are "sound in the faith as to the doctrines they believe, but sound asleep as to a practical application of their truths. They hold fast to a form of sound words, but they have never "sounded out the word of the Lord." They lack apostolic life and zeal. If they do not hold the truth in unrighteousness they certainly do not manifest it in righteous living and efforts to do good. All talent should be consecrated. The man who possesses skill in business ought to use it to gather treasure that he may lay it at the feet of Christ, for heaven itself proclaims that the Lamb is "worthy" to receive "riches." Whatever position any Christian man occupies in it he ought to serve Christ.

Faithfulness.

The world's want to day is Faithfulness. Faithful contractors, who will build bridges so that no Ashtabula horrors can be duplicated. Faithful employers, faithful not only to their own interests, but faithful to the rights of their employees. Faithful employees who "with good will do service, as to the Lord, and not to men." Faithful friends, so faithful that they will warn, rebuke, entreat, even though by their faithfulness they risk the estrangement of the friend of years; friends so faithful that no reverse of fortune will drive them away; so faithful that no political difference will be stronger than friendship.

Faithful Christians are needed. Faithful in the place of business; so faithful that buyer and seller shall be true to the truth. Faithful in the home, so that the children shall know that their is a reality in the Christianity professed. Faithful in the church—(a) in attendance, "Forget not the assembling of yourselves together;" little things do not keep the faithful Christian from the house of God; (b) in church work—ministering to the sick, caring for the poor, and in all that pretains to the church, its regular and special services, its Sabbath School &c. Faithful to the pastor, being his helpers in all Christian activities, his defenders if assailed, his allies, his to be depended upon always. Faithful to God, in responding to what He says; faithful to the work, and in the work He gives you to do. "Be ye faithful unto death and I will give you a crown of life."

The Society of Friends in England is becoming increasingly aroused as to the importance of foreign mission work.

Missionary Work and Needs.

The "Independent" last week had an interesting lot of reports from the various mission fields of the world. Europe, Asia, Africa and the islands of the sea were all represented. The letters go to show that "the heathen world is a tremendous reality. The wasting disease is there. But for it an infallible remedy exists." As the "Independent" points out "the problem is how to secure application of the Divine remedy. The Gospel is propagated by means of human instruments. God uses believers to secure believers. He calls men and women of consecrated lives to go into all the world and preach his Gospel to every creature. But how shall these consecrated men and women go unless they be sent? And how shall they be sent unless other consecrated men and women, who are not called to this special service, shall contribute of their means for this purpose?"

This is the problem before the Churches today, how to secure the necessary means to send into the heathen world those who are ready and willing to go. The reason that the contributions for this cause are so inadequate is because so many of the professed followers of the Master are not interested in mission work; and one of the chief reasons why they are not interested in missionary work is because they never read anything about it. They take no pains to inform themselves of what has been accomplished through the agency of missionary societies. The way to get interested is first to become informed.

Among the letters is one from the Free Baptist India Mission, written by Rev. E. B. Stiles, one of the missionaries. He says:

"This field, Southern Bengal, extends from northeast to southwest for nearly two hundred miles. Our work is in three languages, the Bengali, the Oriya and the Santali."

Missionaries occupy four stations among the Oriyas, one among the Bengalis and one among the Santals. Our two great cities, in common with all other missions, are for men and money. In a field with many large cities and towns, and thousands of villages, containing more than 5,000,000 heathen, eight male missionaries and twenty native preachers are all too few to meet the demands of the field.

Our workers are barely sufficient to work the centers that we are occupying. A few places within easy reach are visited during the cold season, but the great mass of the population remains untouched by the Gospel. This state of things is largely due to the fact that the Christians of America get the first personal pronoun in the place of the word Lord in the verse: "Honor the Lord with thy substance."

In proportion to the force of workers and to the money expended the results are encouraging. A recent tour in the Santal country resulted in the baptism of five and the organization of a church. Two of the members of this church are men who walked thirty miles to my house to be baptized a few weeks since. Another member is a Peripatant, i. e., the head man, or judge of a Santal district.

The sighs of the times are full of hope. A praying, giving church may take possession of heathendom for Christ in this generation.

This appeal for better support of the work should reach our churches in the Provinces. We are doing altogether too little in this great Christian service. More sympathy with Christ's purpose of grace towards a lost world—sympathy that will express itself in prayers, and contributions and men and women willing to go forth to the work at the Lord's bidding—is what is needed.

A General Election.

Parliament has been dissolved, and a general election is at hand. March 5th is voting day. The agitation always attendant upon an election is now going on, and will steadily increase till the votes are polled. It is well that the time is short; the excitement and worry will be the sooner over.

The Government's platform is protection of the industries of the Dominion, and fair reciprocity in trade with the United States and any other country with which an equitable arrangement can be made.

The Opposition's platform is unrestricted trade relations with the United States.

Religious papers do not often participate in the struggles of contending political parties, except when moral questions are involved. The INTELLIGENCER does not. The advice we have to give voters is to be careful to select good men as their representatives—honest men, sober men, men of clean moral character, men who can be trusted to advocate and vote for the prohibition of the liquor traffic. If the nominee of your political party is not as described, and the nominee of the other party is, vote for the latter. Neither party as such, makes any declaration on the temperance question. There are prohibitionists in both parties and there are, unhappily, rum men in both parties. The plan proposed by

the Dominion Alliance should be carried out in every constituency. This is the platform of the Alliance:

1. That it is desirable to unite all prohibitionist voters for the purpose of united political action.

2. That it is desirable in all constituencies where it is possible to put forward a prohibition candidate who has the confidence of all prohibition voters, irrespective of party, and who can be counted on actively to promote prohibition in Parliament in entire independence of party allegiance.

3. That failing this it is desirable so far as possible to unite prohibition vote in favor of such trustworthy prohibitionists as may be otherwise in the field, as against those who cannot claim the prohibition support, or at least that prohibitionists be urged to withhold their votes from non-prohibitionists as against prohibitionists.

4. That the prohibitionist voters in every constituency should organize immediately so as to be prepared to take early and independent political action in connection with the coming elections.

5. That in view of the need of immediate action we urge all prohibition bodies in each electoral district to meet without delay on common ground to agree so far as possible in common action.

There are men, of both parties, now representing New Brunswick constituencies who should not be re-elected. We hope all such who offer themselves as candidates may be left home, and better men substituted for them.

Christian Endeavour.

The committee of the Trustees of the United Society of Christian Endeavour have issued a letter intended to "remove some mistaken and prejudicial statements" which they say have been made in some quarters concerning the Society. The following is the material portion of their letter, which by their request, we gladly publish:

The Society of Christian Endeavour is the Church at work for the young, and the young people at work for the Church. The societies are found in specific churches, doing the work of those churches as best they can. They are pastor's aid societies, solely under his control and direction. There is no board of control or authority outside of the local church. The sole mission of the United Society is to furnish information and to arrange for an annual convention. It exerts no authority, asks for no money, and claims no allegiance. The societies are doing equally good work in all evangelical denominations and in all parts of the world. Every denomination can control its own societies in any way that it chooses. It can call them together, prescribe lines of work, courses of study, etc., and can form denominational Christian Endeavour unions or brotherhoods if it chooses. Since it is in no way possible for the interdenominational features to interfere with or weaken denominational loyalty, we regard these interdenominational features of vast advantage. The young Christians are thus brought together for fellowship and inspiration at the interdenominational, local and state conferences and at the annual International Convention, and go home with a broader outlook and a deeper purpose to work for their own churches.

As representatives of different denominations we heartily and emphatically unite in saying that we see no evil tendency, but only good resulting from this fellowship. The society is and has been from the beginning, on a strictly evangelical basis. While we rejoice in every other movement that has for its purpose the training of the young for Christian service, we most earnestly commend this particular society, which God has so greatly blessed, until now it numbers within its ranks nearly one million young people in all parts of the world; and ask our brethren who doubt its efficacy to look candidly into its methods, its purpose and its history.

The prayer-meeting pledge and the consecration meeting, combined with certain lines of committee work for the church, are the distinguishing features of the Society, and these, in common fairness, we believe, should go with the name Christian Endeavour, and the name with the features when adopted, though any denominational name can be combined with the Christian Endeavour name to distinguish the Societies, as the Methodists of Canada recommend that their societies be called by the name "Epworth Christian Endeavour."

The Religious Newspaper.

This extract from an article, written as long ago as 1836, by Rev. Dr. Nevins in answer to the question, "Do you pay for a religious newspaper?" is quite to the point even after the lapse of more than half a century.

"Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, 'Thy kingdom come,' and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, 'Go, teach all nations'; he bears a part of the responsibility of the world's conversion, and yet, so far from doing

anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the 'gates of Zion' more than all the dwellings of Jacob.' Ah, he forgets thee, O Jerusalem!

"But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in this world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays, perhaps, eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go, or write, immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction, when one is reading an interesting paper, to reflect that it is paid for.

"But, perhaps, you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer."

The Jesuits in Germany.

Bismarck ever regarded the Jesuits as implacable foes. He saw and measured the danger of their political influence, and set himself resolutely and successfully to combat it. In 1872, when the Jesuits were expelled from Germany, there was repeated the step which nearly every country in Europe has found it necessary to take in order to free itself from the hostile intrigues of that order. Since Bismarck's retirement there has been a marked revival of courage among the Jesuits, and hopes of their reinstatement have been freely expressed. It was thought that the Kaiser's antagonism to the great Chancellor, joined with the promised support of the Catholic or Centre party in Parliament, would incline the imperial ear to solicitations for a return of the order.

No doubt the new phases of politics brought out by the Emperor's accession have made the Centrists believe that a favorable change in their interest is impending. But the exigencies of practical politics in Germany must reckon with the religious feeling of the great body of the people. Parliamentary tactics cannot overcome the settled convictions of the majority in this respect. The Emperor has been courteous to the Vatican, but has not promised to restore the Jesuits, nor is he likely to do so. The first step has been taken by the Roman Catholic party in introducing a motion recalling the Jesuits. This has markedly increased the vigor of the agitation conducted by the Evangelical Association, a great organization of Protestants, and including in its membership a very large proportion of the educated circles of the Empire. It already numbers 70,000 members, and has been formed for the purpose of combating Roman Catholic aggression in Germany "with pen and word." There can be no question that the momentary success of the Jesuits in their proposed scheme would arouse a most powerful opposition among the Protestants of the Fatherland. What would be the result if the order should return there? The same course of intrigue, the same attempts to aggrandize, the same story of "vaunting ambition overleaping itself." But the nations of Europe have seen this game played so often that Germany is not likely to allow another repetition of it. But watchfulness and resolution are necessary. The Jesuit never sleeps.—Guardian.

Mission News and Notes.

The Norwegian Lutherans have sent out two missionaries to China.

Over three quarters of a million pounds sterling were bequeathed last year to charitable institutions in London.

A detachment of 50 young men and women sailed from England for India recently, to re-enforce the members of the Salvation Army now laboring in that land.

From Tahiti and the adjacent islands a band of not less than 160 evangelists have gone forth, carrying the message of salvation to benighted tribes, and yet less than a century ago the ancestors of these evangelists were lying in the grossest heathen darkness and superstition.

A number of students of Trinity College, Dublin, are about to go forth as missionaries to Chota Nagpore, a district lying about twenty-five miles from Calcutta, and as large as England, with races speaking nearly a score of different languages. These young men will live in a community, and accept only £40 per annum each for their maintenance. The subscrip-

tion list of this new University Mission is already filling satisfactorily. Wish it God-speed.

The first convert among the natives of India was Krishna Chund Pal in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now, every ten years converts increase over eighty per cent. The first convert in Western Polynesia was King Pomare II.; now there are 850,000, and all Western Polynesia evangelized.

Harper's Weekly says: "A Missionary named Letzen, with his wife, certainly is to be written with those who love their fellow-men. For thirty years he has been preaching at a station in the Thibetan mountains, without the sight of a European face, and with the post-office four days distant, separated from them the high passes of the Himalayas and dangerous streams."

Canon Scott Robertson has figured up the money given and bequeathed to foreign missions in the British Islands during the year 1889, and finds the sum to be \$6,506,530. Of the amount the Church of England gave through its societies \$2,616,015, Non-conformists and Presbyterians gave \$2,751,490, the joint societies of Churchmen and Non-conformists \$99,815 and the Roman Catholic societies \$49,095. It is a very handsome total.

When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived with those very cannibals who had taken part in that inhuman feast gathered about the Lord's table. Truly, the Gospel is still the power of God unto salvation to every one that believeth!"

General Religious News.

A tablet is about to be erected to Plymouth Church by individual members of the congregation in memory of Henry Ward Beecher.

The "Brotherhood on the Sea" the name of a new society of two hundred Norwegian sea-captains, who have pledged themselves to have regular religious services on board their ships and to conduct everything there on shore in the fear of God.

The British Foreign Bible Society issued last year 3,790,000 copies of Bible, either wholly or in part; the London Religious Tract Society 77,000,000 publications, every one of which, in some form, announces glad tidings of salvation in Christ.

Mrs. Drake, the wife of a Congregational minister in Iroquois, S. D., has been ordained to preach the Gospel by the largest council of Congregational ministers ever assembled in the State. There was only one negative vote. Mrs. Drake has for years assisted her husband, who is the oversight of five churches, preaching with as much ability and acceptance as he.

Down in Peru Rev. Mr. Penn has been made the victim of brutal persecution for no other offence than distributing Bibles and preaching the Gospel. But then, that is a crime in a Roman Catholic country. His has been reported to the State Department, and our minister at Lima has been instructed to urge an immediate decision in his case, or secure his personal release.

According to Hoffman's "Catholic Directory" for 1891 there are 8,778 priests of the Roman Catholic Church in the United States, 7 churches, 2,841 stations and 1 chapels. The Catholic population reported at 8,579,966. There are orphan asylums, with 24,572 inmates, thirty-nine theological seminaries, 1,711 students, 123 colleges, 624 dormitories and 3,277 parochial schools with 665,328 children in attendance.

All our ministers are respectfully requested to range for the thoroughness of their circuits for the new year of the subscription of all old subscribers.

The Pastor of Methodist Church, Otter, Me., has resigned.

His published statement presents facts which might stagger a strong man. He says he boarded himself the church, made the first, the ball; the people whittled in church, ate peanuts in time of service, laughed and threw stones, profane language in the house of worship. This is the very worst of it. The people are so bad that the preacher who is to minister to a people like this is enough, but it is doubtful whether better opportunity to win a great victory can be found in America.