

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 all confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, May 6th, 1891.

—SAID MR. MOODY lately, in his plain way: "I don't believe in flattering a sinner because he has a fat purse."

Pity that it is ever done. But it is. The Lord have mercy on the ministers who are guilty of the sin.

—THOUGH for many years the Roman Catholics have carried on mission work among the Indians, it is stated as a curious fact that there is not yet a single Indian priest. There are Indians in the ministry of several Protestant denominations, and they are efficient workers amongst their people.

—THE GREEK CHURCH in Russia has nothing like the Sunday-school of other countries. Here and there in large towns a priest sometimes calls the young people together and tells them about saints and holy pictures, &c. But as we understand Sunday-schools there is nothing of it in all the Russian Greek church.

—WHILE FATHER IGNATIUS, the "Protestant" monk, is in the United States, endeavouring to correct all the wrongs, from his point of view, in the Episcopal church, the members of his monastery in Wales have gone over in a body to Rome. They did not have far to go, nor will any who follow Ignatius' teaching.

—REV. DR. PENTECOST has closed his evangelistic services in Calcutta for the present. For four months he was hard at work in that city, preaching the word with great plainness and much power. Lord and Lady Lansdowne took quite an interest in his work, which, of course, had its influence on those who are not usually interested in evangelistic services.

It is impossible to estimate the effects of the work of Dr. Pentecost, but the reports that come to hand from Calcutta agree that considerable good is known to have been done. A large number of natives of the educated class have signified their desire to be Christians, while some scores have professed conversion and have given good evidence of having been born again. Besides the work has quite stirred the city, the good seed has been sown widely, and much fruit may be expected later.

Dr. Pentecost has gone to Simla for the heated season. In what part of India he will next take up his work is not stated.

—THE "INDEPENDENT" has been getting and printing the views of the bishops of the several denominations on the question of having the great exhibition in Chicago next year open on Sunday. It has received opinions from about one hundred. The great majority are opposed to Sunday opening. The only bishops who give a majority vote in favour of Sunday opening are the Roman Catholics. Of six archbishops three are for and three against; and of fifteen bishops four would close, and eleven would open it Sunday. The Independent thinks the Catholic bishops favour opening because their people are largely of foreign origin. But why should the bishops follow their people if they are wrong? They ought rather to lead them in the right way.

But they are not the only religious teachers who are led instead of being leaders, whose teaching and practices are determined more by what will please certain people than by strong conviction.

—THE SEVERAL branches of the Methodism in England are drawing closer together, and will, probably, some day be organically one. It is a good sign that the spirit of Christian union is becoming more manifest. As an indication of how this desire for union is working, it is stated that "the Primitive Methodists and Bible Christians have agreed upon a plan by which unnecessary expense and waste of power may be prevented in places where both are not equally strong, and where under that condition, the weaker one shall be absorbed and have its work done by the other. In other words, where the Primitives are strong and the Bible Christians weak the latter body shall be absorbed by the former, and where the Primitives are weak they shall give up their society to the Bible Christians. Of course, the individual members in these places will have to be reckoned with, and some difficulty may be experienced in bringing about the desired end, but the representatives of the two denominations are very hopeful as to the final result."

—THEY ARE NOT all dead yet. We mean the race of would-be-defenders of the faith who have a desire to persecute dissenters from the established church. Mr. Platten a Baptist minister at Ringland in Norfolk, England has had an experience of their bitterness. It is a strange story as told in one of the papers of that region. It seems that the Baptists of the place, on the expiration of the lease of a little chapel they had occupied, decided to build a larger one. The lady of the manor, Mrs. Berney, was applied to, but she refused to sell an inch of land. Fortunately, another lady owned some cottages, which she was persuaded to sell. The chapel was built on the site, and the missioner was sent to take up his residence in the village at the beginning of the year.

He took temporary rooms in a cottage. It was intimated to Mr. Nicholas the cottager, that Mrs. Berney would not allow any of her tenants to take the Dissenting preacher. Mr. Nicholas was deaf to the hint, and he was turned out. All the tenants were told that no lodgers must be taken, and Mr. Platten sought shelter in vain. He had a bed made up in the vestry of the chapel, and there he slept from February 12 to March 23. He suffered severely from cold and discomfort.

Mrs. Berney's agent went to a farmer tenant, and said no horses or persons who came to the chapel were to be taken in. The farmer's wife replied she would do as she liked. A labourer's wife was warned by the vicar's wife that her children must be withdrawn from the chapel and sent to the Church school. The woman refused, and a few days later her husband was discharged from Mrs. Berney's employment. Now it is proposed to put the chapel on the rates as a dwelling-house, because Mr. Platten slept in the vestry! Yet it is said that one Sunday the chapel congregation was 200, against seven in the church. Persecution is not so successful as it used to be. Needless to say, this treatment of the Baptist minister has created a strong feeling in the district.

—REV. DR. PHILLIPS BROOKS has been elected bishop of the Protestant Episcopal church for the diocese of Massachusetts. There was, in some quarters, considerable opposition to him, his Christian liberality being distasteful to the extreme high church party. His popularity, however, is manifest in that he was chosen by a majority of thirty-four in a total vote of one hundred and fifty. Dr. Brooks is by far the ablest man in the Episcopal church on this continent. He is a loyal churchman, yet is a broad enough man and Christian to recognize and rejoice in the success of other churches, and to cooperate with any and all who pray "Thy kingdom come" and are living and labouring to that end. The Episcopal church is to be congratulated on the election of such a man to the office of bishop.

Prohibition Petitions.

A number of Free Baptist churches have not yet sent in the Prohibition petitions. Forms were sent to every church with instructions and suggestions about getting signatures.

The time has come when they should all be returned. Will those who have not yet done so, kindly forward them now to Rev. Joseph McLeod, Fredericton, N. B.

Mission Work Extension.

The "Independent" makes an earnest plea for the extension of mission work. There is reason for great joy in the manifest increase, in late years, of zeal for the extension of Christ's kingdom. The results are marked and full of blessing, not only to those sought to be reached and helped but

also to the home churches. It is pointed out, and it is a fact that needs to be known and considered, that there is too much a disposition to shift the work of raising funds to the Christian women who are showing so great an interest in the mission cause. Amongst our own people there is evidence of his too general feeling.

The information from missionary fields makes clear the fact that the heathen world is in a condition of willingness to hear the gospel. New opportunities for work and new demands for workers and facilities for carrying on the work with effect are coming with every report. More help, more missionaries, more teachers, more means, is the loud and constant cry from abroad. These facts about new openings and new demands should stimulate all the churches and church members in Christendom. God makes the open door, and His people should gladly, bravely enter in and possess the waiting territory.

"If the salvation of the heathen is worthy of any effort at all, it is worthy of tenfold more than has ever yet been given it. The churches are not aroused, and ministers are not aroused as they ought to be. The dark clouds of ignorance and idolatry seem to be lifting in every quarter of the world. Devoted missionaries are calling for help as never in the past. The harvest fields are now ripe; but what can a single man or woman do here and there with a thousand miles square to cultivate?"

The trouble, it is clear, is with the churches at home, with ministers and church officers, and with members, who should be more devoted helpers of the cause. There is no trouble abroad. There all are united, all are devoting their strength and their lives to the work. There must be more consecration here, more work here, more liberality in giving, more laborers sent out, more zeal, more systematic effort, and more prayer for the advancement of the cause. The trouble, we say again, is here among Christian people in this great Christian nation.

Let missionary work begin now with new zeal in every church all over the land. With comparatively little effort the yearly gifts to the cause may be immensely increased. But this will not be done "of itself." Every man and every woman, every Christian and every philanthropist and every religious newspaper should be united in the great and blessed work of proclaiming the Gospel of Christ to "all the world" in a hearty obedience to the order of our Great Commander.

The following suggestions are made:

1. That every Christian church should at once devote one evening in every month for conference and prayer, seeking divine guidance and wisdom in helping forward all missionary work.
2. That at these monthly meetings some person or persons previously designated, should be prepared to present a condensed account of the progress of missionary work in some foreign field, the information to be carefully obtained from any and all trustworthy sources.
3. That every pastor, every church officer, and every member should, through a local and a well-organized missionary society, or otherwise, adopt a system—the best system that can be devised—to develop a general interest in the cause. Systematic work is what is needed.
4. That once a year at least every enrolled member and all attendants of congregations should be invited personally to make missionary contributions.

This would enlist everybody, and with everybody enlisted and aflame with Christian zeal, who can tell with tongue or pen, or measure with figures, the glorious results?

The Pulpit and Public Morals.

The "Illustrated Christian Weekly" contains an able and timely article by Dr. W. T. Sabine on "The Pulpit and Political Life," in which the writer shows in what various ways the pulpit may do much to secure and maintain purity in the political methods and life of the country. By asserting and illustrating the relation of God to the affairs of this world, by emphasizing the fact that God takes particular cognizance of national conduct, by inculcating the obligations of Christian citizenship, ministers may overcome much of the corruption which has crept into politics and prevent it from degenerating into greater evil. The "Christian Advocate" follows up the consideration of the subject, showing that the responsibility of the pulpit in this matter is not sufficiently recognized. Politics in the pulpit is a bad thing. When ministers enter upon political campaigns and advocate the cause of a political party, they usually bring religion into contempt and seldom accomplish any real good. But when ministers preach the pure principles of the Gospel plainly and fear-

lessly, keeping aloof from partisan alliances, they do more to prevent political corruption than can be done in any other way.

Much complaint is heard about bribery, the supremacy of the rum-powder, dishonesty, and falseness in political life. Not only in politics but in all departments of activity the same low standard of morals may be discovered. Various theories have been advanced to account for this general and increasing laxity in moral principle. There is one cause, however, which has scarcely been named.

It is feared that the character of pulpit ministrations has been lowered. There is much eloquence and learning in the pulpit. Secular affairs are not neglected by ministers. In many pulpits the sermons are so secular that they might more properly be styled lectures or orations or essays than sermons. But the moral principles of the Ten Commandments and the Sermon on the Mount are too often neglected. The doctrine that God will bring every work into judgment has had too slight emphasis. The future retribution which awaits the ungodly has not been kept before the minds of the people as its importance demands.

How much the character of the preaching has to do with the practices of the people in any community or nation no one can say, but it will be found that in Christian countries a degenerate Gospel ministry and degraded public and private morals are closely related. The preaching that produces conviction, and under which revivals of religion prevail, will tell mightily on the moral character of the people. John Ruskin once said that during thirty years he had heard many sermons on church government, ecclesiastical millinery, and similar topics, but never once had he heard a sermon on the old-fashioned commandment, "Thou shalt not steal;" and all this time dishonesty and trickery had been growing up in all business and political circles unrestricted by the clergy.

If the fields are full of growing tares it is a sign that the seed had been sown by a malicious enemy "while men slept." This is no time to sleep. Resolutions adopted by Annual Conferences, rules for discipline, sound planks in political platforms, powerful books on moral and social questions, societies organized to crush corruption and promote reforms are well enough, but the chief means of purifying politics, trade and society life is plain, practical preaching of the doctrines and principles of the Gospel by brave and true men, who serve neither men nor parties, but God only.

Denominational Training.

If a denomination exist for good and sufficient reason, there is also good and sufficient reason for doing all that can be done to make it coherent, united, strong, and efficient. This statement ignores the fact that some organizations, useful but only temporarily such, may accomplish all that God intends even if not constructed with the scientific thoroughness of a steam engine. But we assume that our denomination is not of this kind, and that all should be done that can be, to make it coherent, strong, and efficient.

It is suggested that the way to do this is to begin with the young, even with the children. What makes a nation strong? Patriotism, inherited, imbued with the mother's milk, inculcated all through childhood and youth by pregnant precepts and illustrious examples. What makes the church of Rome the power that it is? The answer is largely to be found in the training received by Catholic children. "As the twig is bent, the tree's inclined." How shall we make confirmed, loyal, efficient Free Baptists? Why, begin with the children, and train them thoroughly through the years when they are plastic to the touch. Teach them that they are first of all to be Christians. But teach them also that there is some significance in the fact that God has placed them by birth, and subsequent circumstances over which they had no control, just where they are. It may be true that some persons can be their best only as they are Methodist or Congregational Christians. Others only as they are Baptist Christians. If so, it is just as certain that yet others can be their best only as they are Free Baptist Christians.—Free with a will, whether they always write the "will" or not.

There are many things involved in the proper training of the young for denominational uses. It is not our purpose in this article to go any farther than we have now gone. But the subject is opened.—Star.

General Religious Notes.

—A church edifice in Wilkesbarre, Pa., has been purchased for a Hungarian Greek place of worship—the only one in Pennsylvania.

—More than 12,000 cannibals in the New Hebrides have been brought to sit at the feet of Christ though they are not all model Christians, and 133 of the natives have been trained and sent forth as teachers and preachers of the Gospel.

—Two young students of the General Theological Seminary (Episcopal) of this city, have renounced the Protestant faith and gone over to the Roman Catholic Church. They had been at the Seminary only three months.

—There are thirty-one missionaries from America laboring in China in connection with the China Inland Mission. Of these twenty-three are from Ontario, Canada, two from New York, two from Illinois, one each from Massachusetts, Rhode Island, Ohio and Nebraska.

—Spurgeon's Church, London, now numbers 5328 communicants in good standing. Once in three months all the members are asked to remain at home on the Sabbath evening and give strangers an opportunity of attending. In 10 minutes after the tabernacle is opened it is filled. Twenty-seven Sabbath schools are maintained by this church with over 4000 scholars.

—"Self Denial Week" was observed in the Salvation Army in all countries except the United States. The fruits were \$150,000 gathered into the treasury of the Army, against \$100,000 in 1890, and \$75,000 in 1890. Great Britain contributed \$88,700; Australia and New Zealand, \$32,500; Canada, \$6,250, and Sweden, \$11,665.

—Fifty-five years ago George Muller the humble German opened his orphanage in Bristol, England. 26 orphans were first crowded into his lowly home, and to God only he trusted for their support. Muller is now 85 years of age and all the time at work. During all the 55 years, as he himself tells us, no man has been asked for anything but there has come to him for his orphans \$4,057,835, and he has cared for 8,072 of them.

DENOMINATIONAL NEWS.

REV. EDWIN CROWELL, of Barrington, has had the degree of M. A. conferred on him by Dalhousie College.—Yarmouth Times.

WOODSTOCK.—On Sunday, 26th ult., Rev. C. F. Phillips baptized twenty-three converts.

SUSSEX.—The Oddfellows celebrated the 72nd anniversary of the order on Sunday last (26th ult.) by a march to the F. C. B. church and listening to an admirable sermon by the Rev. Mr. McNinch.—Record.

FROM REV. J. NOBLE.—I again report myself. I left home Wednesday the 22nd ult. and went to St. John for a rest and hoping that a change of air would do me good. I reached St. John that evening and made my way to my old home, Captain Dunphy's, and met with the same cordial welcome they have always given me. The next day was cold and stormy so that I did not go out. The next day Friday Bro. Nobles drove me to Carleton to see Bro. Hartley, where I staid a short time with him; I found him busy looking after his charge. In the afternoon I was around among some of my old friends in Portland, and in the evening was at prayer meeting there. The church in Portland is doing well under the faithful labours of Brother Nobles; they contemplate the building of a Parsonage and expect to have it ready to occupy by November. These brethren and sisters deserve great praise for what they have done and are doing. Saturday morning I left for Lower Hampton. Arriving at Woodville, better known as Thompson's Wharf, I remained all night with my old friends Joseph Wasson and family. The next day I was at Little River and met with Bro. S. J. Perry and listened to him for the first time I think Bro. Perry is doing very well on his circuit. In that meeting I had the pleasure of meeting a Brother Peters, a local preacher among the Methodist brethren; he first studied Law and practiced for a time; but when God converted him he felt he was not doing what he should do, and so commenced to preach. He has settled himself there. In the evening I was at the village, and we had a good attendance and a good meeting. I think if some one could go there and work he would see good done. Monday I visited a few of my old friends, but found I was not strong enough to go very far. Tuesday I took the boat for Fredericton, and arrived late in the evening. Though I called at his home I did not have the pleasure of seeing the editor of the INTELLIGENCER, as he was at Lincoln attending a meeting. Wednesday morning I took the train for Woodstock, and got home about noon, very tired, but feeling better by reason of my trip. To-day I am feeling better than I have for some time. I hope to attend Conference in Lower Brighton the second Saturday in this month,

and preach there Sunday morning, and in the afternoon at Pembroke, and the following Sunday expect to be at Upper Brighton in the morning and at Hartland in the evening. J. NOBLE.

May 1st, 1891.

STANLEY, YORK CO. The work of the Lord goes on; sinners are seeking Christ, wanderers are coming home, and the church is being strengthened. The church has placed some of its responsibilities on young men who give promise of successfully filling their places. We propose commencing work on the new church building at an early date.

I have been very ill with la grippe, at one time so low that life itself depended on the timely arrival of the doctor. But, thank God, I am again about and able to attend appointments and engage in the work I love so much. I am glad to hear of the blessing enjoyed in different parts of our field, and hope the year may be one of abundant harvest in our beloved denomination. Will some minister kindly assist this field as soon as is possible; I need the assistance of an ordained minister. Please let me know through the INTELLIGENCER when you will come. R. W. CARPENTER.

May 1st.

WOODSTOCK.—Like the rest of your readers, I enjoy (with the other good things in your paper) the denominational news department and often feel like gently chiding somebody that there are not more letters from "the brethren." I suppose it is the editor's fault, for his faults are legion. Sometimes after I have sent perfect (!) MS. to the editor and thus read my best (!) article in the next issue, lo! my spelling has turned phonetic, and my verbs have dropped their nominatives; and then a much wronged man tells his wife and his cousins and his aunts that editors don't know how to edit now-a-days, and he wishes he could have the chance to show them how, and he'll write no more for this paper etc., etc. And then I have known editors to attend District and Quarterly meetings, with a dozen (more or less) of other ministers, and in sending a report of the meeting he has deliberately and evidently with malice, and envy, and hatred in his heart, left out some brother's name from that report—, and who could blame that aggrieved brother for stopping his paper—especially if he was in arrears. And then long suffering patrons have another grievance; you religious journalists are suspected of having thoughts political concealed about your persons. True, we read our Wesleyan, our Messenger and Visitor, and our INTELLIGENCER, and cannot for the life of us, tell whether you are grists or Tories; but we "smell treason" just the same, and are often tempted to stop our papers until we find out whether you favour "our side" or the other fellows. Why cannot you editors procure in some way the mental calibre of the twelve honest jurors who have sworn that they have never formed an opinion of the "case" even though they have heard it read and discussed on the street corner for many a day. Don't you know that opinions political, even though unexpressed, are too expensive luxuries for religious editors. Secular journalists may take their wares to the nearest market and convert them into what will satisfy the demands of the butcher and baker and candle-stick-maker.

Grievance number four: I frequently mail a marriage notice (as often as I can), or an obituary Tuesday or Wednesday. Well, I have known those notices to lie in your office until the next week before they have been published, sometimes, of course, I carry them in my pocket for a week, forgetting to mail them; but I don't blame you for not inserting them when you don't get them, I am not unreasonable I hope, but I think an obliging editor might stop his press, or stop going to press, until my article has time to get to his office.

Grievance number five: the last—for this time. Why do you ask us for that \$1.50? I should think you could run your business without that little amount. Its awful dear too; we can get the "Telegraph" and "Sun" for \$1.00 cash, and save 50 cts, and get Talpague's sermons and liquor quotations all for \$1.00 a year. Perhaps I should not have written my grievance in an open letter but I wanted to make you feel as keenly as I do on this subject, and then I write for a lost suffering public. They did not engage me to write for them, and I don't suppose they will pay me, or thank me, but virtue is its own reward.

I started to write something about church matters but I commenced moralizing about editors and their sins, and like many another reformer have forgotten my original mission.

I have been glad to notice the many additions to the churches this year, and am glad to be able to report that our church has been very much helped. We commenced special meetings after