

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.

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Religious Intelligencer.

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

WEDNESDAY, September 9th, 1891.

—SPURGEON says: We may persuade ourselves that drums and trumpets and shouting will do a great deal. But, my brethren, "the Lord is not in the wind."

—THE EPISCOPAL church in Weymouth, N. S. is in need of a curate. The advertisement for a man for the vacancy, which appears in the church paper, says that he must be "young, single and musical."

—THE DESIRE for happiness is as natural as to breathe. Nor is this desire to be crushed as wrong. It is, instead, to be moulded and guided. The mistake so many make is in seeking happiness from wrong sources, in wrong ways. True happiness is found only in the service of God. And God may be served, and requires to be served in all the ways and things that belong to life. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

—REV. DR. OLMSTEAD, for many years the editor of the Boston Watchman (Baptist), died last week. He was a man of fine abilities and of strong christian character, and gave a long life of wise and earnest service to his denomination. He retired from the chief editorship of the Watchman only two or three months ago, on account of old age.

—FAITHFULNESS in the little things of daily life is of chief importance. Heroic moments may come to most men, but they are few and rare. Even these will not be rightly used unless there has been the preparation for them which comes in the discipline of faithfulness through the humdrum years. The ordinary everyday life is full of a thousand things to be met—little sorrows, little trials, little disappointments, little self-denials, little sacrifices, little acts of kindness, little expressions of sympathy; all little things, but very large in their results. On the right attitude towards little things, and the right discharge of little and commonplace duties, the character of the life depends,—more, upon them eternity depends. David had to keep a flock of sheep, and he did it as faithfully as, later, he ruled over a great people.

—THE BOARD of Foreign Missions of the Free Baptists in the United States, at a late meeting decided to request the churches to make the last Sabbath in September a day of special prayer for the mission interests. More men, more money and more devotion to the work are a pressing need, and that God will give these the churches are requested to make the burden of their supplications. It would be well for the churches in the Provinces to observe the day in the same way.

—THE QUESTION of arranging for daily religious services during exhibition week in St. John is being considered by a committee of the city ministers.

—REV. E. STILES, writing to the Star from Midnapore, India, July 27th, says:

How we miss Boyer, but how pluckily his little wife is trying to carry on the work that he has left to go up higher! How are we to arouse the

church to active and self-sacrificing service for India? Short of men, short of money, and not more than one-tenth of the church awake to supply the lack! Door open, and no one to enter. I am not blue. Never happier in my life! I am not discouraged. The promises of God never seemed more real than now. But I am so sorry for the poor Christians who do not know the joy of helping spread the Gospel."

—THEY ARE the same everywhere, and resort to the same fiendish methods. The pastor of a Methodist church in Brickridge, Colorado was faithful in opposition to the rum trade. The rum men, for revenge and to intimidate him, put dynamite in the belfry of the church, and blew bell and belfry to atoms, and endangered scores of lives.

Here they stone men who have provoked their ill will, set fires, shoot, and utter threats of deadly things. These things are in perfect keeping with their vile and murderous traffic.

—A WRITER in the "Educational Review" directs attention to studies pursued at the Provincial Normal School, and suggests that the elementary teaching in the school ought to be lessened. He would require more of the student-teachers at the entrance examination, so that their time in the school could be devoted more to professional work. The editor of the Journal endorses his correspondent's view, saying,—"It is certainly a waste of time to keep student teachers at work cramming a mass of facts in history and geography, and keeping them perpetually on the rack for the final examination, instead of giving them abundant opportunity to study the best methods of teaching these subjects to future classes."

The point is well taken, and the matter should have the consideration of the Board of Education.

There is another matter in connection with the Normal School which needs some explanation. Students from the Victoria School, St. John, enter without passing the regular entrance examination. A Victoria school certificate opens the door. Why? A certificate from the High School of this city, or from a grammar school elsewhere ought to be of as much worth. Either certificates of certain attainments from any advanced school should give admission to the Normal School, or certificates should not be accepted from any school. Our own opinion is that the certificate system should be abolished, and all applicants for admission to Normal School be required to pass the same examination, under the same circumstances.

The True Estimate.

"How did he die?" is often asked. But the answer is not nearly so important as the answer to the question "How did he live?" "How much was he worth?" When answer is made, He was worth—thousands of dollars, the questioner looks or speaks his satisfaction that the dead man's life was such a success. And yet his life may have been, in the true sense, poverty-stricken, and his death in the darkness of no hope.

God's rating and man's are widely different. In the judgment of men, houses, lands, mortgages, stocks &c. tell a man's worth.

God's judgment is as to how he has accumulated his possessions, and the use he has made of what he has controlled. In the judgment of God the man of large worldly possessions is sometimes a beggar, and the poor man "the child of a king," an heir of glory. "The rich man died," and was in torment—not so much because he had been guilty of recognized evils, but because he had not used rightly his opportunities and possessions. Lazarus—beggar at his gate, went to the home of blessed, those who are rich towards God.

How God estimates is the chief thing. With Him all have to do. His judgment is just.

That "Holy Coat."

The Roman Catholic church is great in the possession and use of relics, real or alleged. The bones of "saints," bits of wood, pieces of clothing and the like are put on exhibition at sundry times and places, and the credulous are made to believe them possessed of great virtue. Thousands crowd to see these things, bowing reverently before them, and, sometimes, touching them. And stories of the miraculous power exercised upon the devotees are sent amongst the faithful, inducing other thousands to make pilgrimage to their shrines.

The "sacred relic" which is attracting most attention just now is that known as the "holy coat" of Treves. It is claimed to be the very seamless coat worn by the Saviour, and for which the soldiers cast lots at His crucifixion. Great multitudes are visiting at Treves, many of them sick folk who entertain the hope of being cured by the sight or touch of the "sacred relic."

An amusing and somewhat awkward feature of the present exhibition of "the coat" is that there are two coats, each claiming to be the only original seamless garment. One is held by the bishop of Treves, in Germany and the other by the bishop of Versailles in France. Each bishop is sure that his is the coat, and each has many adherents who are not less strong in expressions of confidence in theirs as the genuine coat than they are in condemnation of the rival bishop and coat. Somebody suggested that they might be parts of the same coat. The French fragment was taken to Treves, and the two were compared with great care and solemnity. But the microscopic examination showed that one is made of camel's hair and the other of linen. Hope of reconciliation of the rival claims is therefore abandoned, and the quarrel goes on.

But both bishops are gathering in the money, which is the chief purpose of these claims and exhibitions. The pilgrims to the shrine of a "holy coat" can make their choice of Treves or Argenteuil; in either place the poor people will pay their money, and the coffers of the church will be well filled. It is pitiable that so many people are so sadly deluded; but it is worse that priests and bishops devise and perpetuate such abominable deceptions, and that the Pope endorses and encourages such palpable frauds.

The only redeeming and hopeful feature in connection with this sickening exhibition of dishonesty and ignorance is the statement that many German Roman Catholics have protested against the whole affair as a priestly imposition and money-making trick. The number of Roman Catholics who hold this view and have the courage to express it, will, we hope, rapidly increase.

Two thoughts are suggested to the "Christian Guardian" by this parody of religion:

(1) That the Church of Rome does not stick to the truth in the means she uses to inspire the faith of the people in her claims. This affair is of the same nature with false miracles and legends of saints, by which she has sought to excite the wonder of the ignorant. The main question seems to be, what can serve her purposes, not what is right and true. The false Isidorean decretals not only were used to bolster up unscriptural priestly claims, but after they were proved to be forgeries they have never been authoritatively disclaimed. (2) It indicates also a radical misconception of the nature of true religion. It is not a thing of outward rites or of virtue to be communicated by physical contact of sacred relics, or external ceremonies; it is "righteousness and peace and joy in the Holy Ghost." The most intimate personal contact with the human Jesus, or knowledge of Christ after the flesh, would have no saving efficacy, without the renewal of the Holy Ghost, by which those who accept Christ as their Saviour are transformed into his moral image, and are enabled to worship God in spirit and in truth.

The Church's Obligation.

The foremost subject of this last decade of this nineteenth century is missions. No topic is more discussed, no topic is of more vital interest to the christian church. The life of a church is measured by its missionary spirit. Upon this spirit depends, not only the home life, but as well the growth of the church abroad.

Two things are of prime import in this work, viz: Men and money. The one is almost powerless without the other. For years the christian church has prayed that young men, men of ability, men with consecrated minds and hearts, might be raised up, to go with the glad news of salvation to the benighted heathen. Prayer has been answered, for at the present time scores of young men simply wait the means to go. Shall we now for another decade pray that God will send us means? If that prayer is offered perhaps thoughtfulness may be aroused, and we be led to ask ourselves if we cannot, in a large measure, answer our own petitions. No man need ask God to supply means when already God has so blessed him that the financial problem is in his own power. So I am led to ask—Is not God demanding such a consecration of money that the financial demand will be met? Shall we now change our prayers and ask the Lord to send us means? or shall we still pray for more men, and of the ability which God has already given meet the financial outlay? This latter is surely what we should do. The church already has the funds. We are less christian than we should be, if, with means in our own possession, the cause of Christ suffers.

Every tenth dollar belongs to the work of the Lord. Every man using

that tenth for any other purpose is a robber.

Our gifts are pitifully small. The M. E. church of the U. S. boasts that last year her gifts to foreign missions amounted to one and a quarter million dollars—a large sum in the aggregate, but per member it means about one half cent. The whole christian church will not average more for foreign work.

Oh, boastful church! Not only has thou used ninety cents that God has given to thee, but of the remaining ten cents has appropriated 9½ cents to thine own use, and with a feeling of pride boasted of thy gift of a half cent to God. Art thou not ashamed?

But leaving aside what the whole christian church ought to do for missions, I wish to point out what the Free Baptists of New Brunswick might do. There are in N. B. at the very least 5,000 families of F. Baptists. These certainly average an income of three hundred dollars each yearly. One tenth of this is God's. This gives us \$150,000 for Christian work. And at least one-tenth of this whole income should go to Foreign Missions, thus putting into the work abroad \$15,000. (I am not reckoning more than God demands.) With this amount our Foreign field could have twenty-five new missionaries. Our home work could be carried forward with renewed energy and power. God would bless the gift by ingatherings at home and abroad.

This subject should be agitated, and some man of ability put into the home field to do the work.

Be ready, my brother, to give the tenth to God.

An India Letter.

MY DEAR PASTOR:

It is no use, I cannot address you in any other way. I want to talk with you today, and through you to the dear people at home and tell you some things which are on my mind. The last week in May I was at Chandipore. The dear old INTELLIGENCER came to me. In it there was a letter from the Treasurer for Foreign Missions stating the lack of funds in the treasury. There was also a stirring appeal from the editor to give to the mission cause. Well do I remember how pained I felt to know that such appeals were necessary to support the work and workers. I felt impressed as never before to plead with the Lord's people at home to give for "Christ's sake."

I came in from Chandipore to find Bro. Boyer on his death bed. The INTELLIGENCER referred to was the last he read. How his heart must have been pained by the lack of interesting the Lord's cause. Our brother has gone. We feel that he might have lived and worked for years had his strength not been overtaxed by pressure of work which was not congenial to him, work which he undertook because there was no one else to do it, and hoping some one would soon come to relieve him. I refer to the work of the High School. More than once we have heard him say, "I did not come to India to engage in educational work; I came to do evangelistic work." Of his success in the later, eternity alone will tell. Scarcely a week since his death but souls have been coming from Hinduism asking for baptism, souls for whose salvation we know he especially wrestled with the Lord in prayer. He died at his post, faithfully discharging his duty. The Lord called him to the work. And now He has called him to enter into rest. We feel that the work left is a precious trust that must be watched and tended. At Singla, Manikpur and Ardor work has been begun which we all feel should be continued at any cost. When Dannie comes in from these places he comes to tell me about the work and beg of me to ask the people at home to do all they can to help it along. I am anxious to go to these villages with the Bible women, but now in the rains it does not seem advisable. The villages are 24 miles from here, six of the twenty-four one must walk over rice fields. There is no bungalow in which to stay when one gets there so we must wait till the cold season.

Mr. Brown has all the work in charge at present. He is doing all he possibly can till means are supplied. A house is needed in which a school may be taught, and which may also be used for a house of worship. Part of this building would also be used as a dwelling for the school teacher and native preacher. It will cost about thirty dollars to build it, then to support the teacher and preacher at Ardor and Manikpur will require about \$10 per month. I am sure the Lord has the means to carry on this work. If the Lord's stewards would only be faithful to give what He has put in their keeping.

Heathenism is a terrible reality. We must give, work and pray till "every creature" has heard the gospel.

Passing through the bazaar the other day I saw a sad sight—a half-naked Hindoo holding high in his right hand a stone about the size of a goose egg; another man was striking a gong to attract worshippers. Offerings of money were made, and no Hindoo but what was willing to give something to this bit of stone. How my heart ached at the sight, and the prayer went up that Christians at home, and we in India, might have power so to hold up Jesus that idolatry and sin should be soon swept away.

Remember us in your prayers, especially the widows and fatherless little ones. The time may not be far distant when it may be necessary for them to leave us for the homeland.

Never has the work seemed so precious and India's soil so dear. Inefficient and helpless though I feel, may I be permitted to work on yet awhile, and then lie down here to rest till the resurrection morning. With kind love to all friends.

Yours in the work,

JESSE B. HOOPER.

Balalore,

July 24th, 1891.

P. S. Mrs. Boyer, Bessie and Rilla are well. I have just been in to see them.

Their Father Zebedee—Mark 1:20

BY W. C.

PART II.

I have chosen a scriptural character as my theme for this paper—Zebedee. This man is spoken of only in one connection—as the father of James and John. Many are known in Scripture only in their relation to others. They are links of the chain of circumstances, or form the filling in, in the great picture of life. We take this man as the representative of a large class of persons. We know more of such men by the unwritten word than that which is recorded. He was a Galilean Jew, and lived in the city or vicinity of Bethsaida. He was a fisherman of good standing, and stood well in the estimation of the ecclesiastical body of the nation. He was in easy circumstances and had hired servants. He was the husband of Salome, a very religious and devoted woman, who was very closely related to the family of Joseph, being either his daughter by a former marriage, or maybe a sister of the Virgin Mary. All these things speak with approval of Zebedee as a man and as a citizen.

But he is spoken of but once, and then as the father of James and John. We know a good many men just so—not from what they do, but as what they are relatively to others. Heber, for instance, would never have appeared on the page of Bible history had not Jael, that enterprising woman, become his wife. That is all that we can know of this man. But sparse as is the item of history of Zebedee, we have enough to build our thoughts upon his history and character. Zebedee is more remarkable for what he did not do than for his doings. He was favorably situated in making a good show in the world's history. He lived in an eventful time, the most remarkable epoch in the history of the world. It is true, his opportunities came to him in his mature manhood, but how many have made their greatest achievements late in life! We could recount many examples, but forbear. Zebedee dwelt in a thickly inhabited country. Many cities stood near and around the Galilean sea. He occupied a prominent position in society. He was rich; he owned a ship, and carried on the business of fishing on the lake. This, as far as it went, was right and commendable. We respect a man who is industrious and frugal; and in this man we meet with much that we approve of. We know that he was not indolent, but he trained his sons to be so also. We find that they, James and John, were engaged in his calling. We see that he had been successful, for he required additional help, so had hired servants to aid in an extensive business.

We learn that his was a religious family. John, and we have reason to believe, James also, attended for a time, the preaching of John the Baptist, and we may fairly infer that they were of John's disciples. They were both called as disciples by our Lord, on the preaching ground of John, and readily accepted the call, but returned in the meantime to their home and their occupation. From this state of family piety, we may reasonably infer that Zebedee had had something more than a passing interest. We conclude that he was passably pious.

We next notice Zebedee's grand opportunity. On the second calling of the brothers, James and John, to the discipleship of our Lord, it was in the presence of their father. Jesus came to the ship where Zebedee and his two sons were mending their nets. Here was the opportunity of Zebedee to make the acquaintance of Jesus of Nazareth. But no intimation is given that any advancement was made in the way of friendly intercourse. Christ had come to that ship, and the owner and captain permitted him to depart without leaving his blessing. He suffered Jesus to depart just as he had come. And so there was a failure.

We never know of Christ visiting Zebedee again. Often as he was in that part of Galilee there is no mention of Zebedee. The sons do not take him to their father's house. Zebedee sinks out of sight. And so we learn—

1. That there is to be found in the limits of every church and parish the modern Zebedee. He is a good man, industrious and sober, moral and pure, honest and upright in all his dealings with men. He is a model man in

chief character, is goodness, piety, but with field of Christ with good talent, lie dormant in the glory of the summation of unimproved, less life waste doing, as in the or not doing the non-work their moral citizens have influence on the members of the cal as unite with you to Mr. so well, and ed and beloved from the church and why may will tell you difference be and those who make it a m they apply for

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K. D. C. h Medal at the highest award merits prove i

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ORI Saturday a of Song and T the Rev. W Christ Our S Evening 7 Our Wisdom Crowell, S. K G. E. Sturgi and music by

SAB Prayer Me G. E. Sturgi by Rev. T. Christ, Our S 2 P. M. B by Rev. Wm. Our Sanctific 3 P. M. Ser Theme:—Chri 7 P. M. Ser Theme:—Chri the close o Rev. G. E. the services, Book to be u Gladness.

Committee Wm. Miller, and Isaac Nicl The need of fest; freed from the time will purely spiritu By having run through believed that be made, and lasting good.

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