

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, February 25th, 1891.

—THERE are two hundred ordained women preachers in the United States. The number seems likely to increase.

—REV. JAMES CAUGHEY, for many years a well-known and successful revivalist in the United States, died in New Jersey a few days ago, at the age of 80. He had been retired about twenty years.

—IN ENGLAND Congregationalism is apparently declining. In six years the total increase of membership has been only 242, notwithstanding a steady increase of population. The papers of the denomination are discussing the situation, and are endeavouring to answer the question, "What ought the churches to do?"

—HE is found in nearly every church—the man who objects to having anything said about money for religious purposes. When he does not dare oppose all gifts he takes delight in quoting such texts as, "Do not give your alms before men" &c. One of these fellows made himself conspicuous in a missionary meeting lately held by Dr. McCabe. He insisted on reading such passages as the one quoted. During his reading there was stillness. Dr. McCabe instantly recovered from the shock, and said:

"I suppose the recital of these passages of Scripture is intended as a rebuke upon our methods of raising money. I once had the same passages repeated to me by a millionaire who was so mean that he would never dare let his right hand know of the deeds of the left hand, and who was never known to give over \$1 a year in aid of missionary work."

The man disappeared suddenly.

—THE GREAT REVIVAL of a few years ago among the Telugus will, doubtless, be remembered by those who make note of Christian work and progress. News has now come of another wonderful revival amongst the same people. Dr. Murdoch, the Secretary of the Baptist Mission Board, says,—"The Lord has given another Telugu revival. The joyful intelligence has been received from Ongole that two thousand and twenty-three were baptized in the last quarter of 1890, of whom sixteen hundred and seventy-one were baptized Sunday, December 28. Two thousand were awaiting for baptism. Let all the people praise the Lord. The mission calls for twenty-five new men."

—IN NORWAY temperance has made great progress in late years. Drunkenness, once very prevalent, is now nearly swept away. A Norway minister, speaking on the subject, attributed the happy condition to three causes,—(1) The spiritual revival which has overspread the land. (2) The good restrictive laws which have controlled the drink traffic. All public houses are governed by the town-council; no shareholders may receive more than five per cent., the surplus being devoted to municipal purposes; all the hands employed are paid definite wages, and are all selected on account of the good character they possess; they have no incentive to press drink upon the customers. (3) The earnest Temperance efforts which have been zealously sustained.

—THERE is much nonsense in the talk about the "dead-line" being at 50 in the case of ministers. Commenting on it the "Canada Presbyterian" says:

A man of seventy-six is at this moment directing the Conservative battalions, and may probably lead them to another decisive victory on the 5th of next month. What loyal Tory ever proposes to ask Sir John to retire because he is seventy-six? Down at the old Parliament buildings on Front Street another man of seventy-one is leading the Ontario Liberals with rare tact and skill, and his following never cheered him more enthusiastically than they do at this present moment. Does any Grit suggest that Mr. Mowat should retire because he is seventy-one? You cannot find a dozen Grits or Tories in Ontario who would say that either of these veteran statesmen should give way on account of his age. Nearly all the lawyers in Toronto who earn \$100 a day are fifty-five and one of them is about seventy. Sir John Macdonald's friends care for his health and comfort with a tenderness that is almost pathetic. The old man is rarely seen walking without the aid of some one's arm. Were he a minister of the State he would have been kicked out long ago. Were Mr. Mowat a minister of the Gospel he could not get a call from any congregation in the constituency he has represented for nearly twenty years.

"Live Peaceably."

Paul counsels: "If it be possible, as much as lieth in you, live peaceably with all men." His teaching implies the fact that it is not always easy to live peaceably with everybody. Human nature is combative, and the sinfulness which we inherit shows itself at a very early age. Even among little children contentions and quarrels arise; ill-temper is shown, and the atmosphere of love is often clouded by anger. And mature people are, in this respect, as in many others, but children of a larger growth.

Very hard it is sometimes to give the "soft answer" when we are wounded and annoyed. And yet it may be done, and ought to be done for Christ's sake, who has given us an example of patiently and meekly bearing reviling. The teaching to live peaceably to not be understood as requiring us to submit to wrong and injustice without protest, or to pursue a course that may be construed into an endorsement of the wrong. Our Lord, the personification of meekness, did not do that. No teacher ever spoke more plainly or severely in condemnation of wrong systems and wrong persons. But, as He did, so must we utter all our protests against and condemnation of wrong in the spirit of love. The teaching is that we should avoid, so far as possible, in faithfulness to God and our duty, the occasions of controversy, and especially an acrimonious spirit. If the heart is right, the way to do this will be quite plain, and the help to do it will be according to our need.

There is one place where our strength can always be renewed, where grace sufficient for our most pressing need will be given. By prayer we may be able to keep our hearts right, and our lips will refrain from speaking grievous words. Imperfect as we are, if we look unto God for help in the friction incident to all life, "God's greatness will flow around our incompleteness," and through his love and guidance we will be enabled to gain victory over ourselves. Give earnest heed to this admonition, with prayer to be able to observe it,—"Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Soul Winning Power.

The secret of Paul's success in soul-winning is readily inferred from his personal writings. In them he reveals his true spiritual character, the depth of his convictions, the intensity of his zeal, and his overmastering passion for souls. His religion was a life, and his ministry a service of self-sacrificing love. He knew what it was to travail in soul until the new life was formed within those for whom he labored. His heart's desire and prayer to God for his people was that they might be saved. That was the masterful purpose of his great mind and the overwhelming burden of his sanctified heart. It was the pivotal thought around which all his activities revolved. It gave emphasis and unction to his utterances and direction to all his journeyings. He knew nothing among men save Christ and the great salvation.

Now in the light of this great example do we not see one great lack in the ministry and Christian workers of today? The tendency is to try and get souls saved in an easier way than by wrestling prayer and persistent personal effort. We lay stress on means and methods rather than on

the power of the Spirit in the hearts of believers and in producing conviction of sin in the minds of the impenitent. We emphasize work instead of importunate prayer and the fulness of the Spirit. We urge Christians out into the streets instead of driving them into the closets.

Revivals are superficial, in many instances, because there is wanting a depth of experience on the part of those in charge. The law is not preached with sufficient clearness, fulness and power to produce conviction of sin. The revival is gotten up with the least expenditure of spiritual energy and vital force. Christians are not taught that they must have a burden for souls. The church is not brought together to wait on the Lord in confession, humiliation and prayer. The result is, persons unite with the church without having the witness of the Spirit that their sins are forgiven them, and the change they experience is a change of purpose rather than a change of heart.

"He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—M.

How to Treat Your Ministers.

Some people know how to treat their ministers. The number who know how is, we are glad to believe, steadily increasing. But there is still a large number who do not know how to treat them. They will learn, we feel sure. To help such of them as may read this, we contribute to the needed teaching this good lesson by a writer in the "Christian Inquirer." It is worth reading, remembering and practising.

Add not to his difficulties. He has his trials as a man, and he has his trials as a Christian; and in addition to both these, he has trials peculiar to his office. Could he have foreseen all at the beginning he would have been disheartened at the entrance; but his work is like John's little book, a bitter sweet, and the sweet comes first. You find it hard enough to manage one's temper; what must be the task of governing a multitude, including every diversity! After the engagement of years, he would yield to many a temptation to withdraw, but that necessity is laid upon him. Never successful according to his wishes, and sometimes apparently useless, he is often ready to lay down his commission at his Master's feet, to say: "I have labored in vain, I have spent my strength for nought and in vain." Bound to engage at the time appointed, and knowing what is expected from him in his perplexity arising from choice of subjects, in his barrenness of thought, in his unfitness of feeling, in the study which is a weariness to the flesh, and the exhaustion of spirits generated by intense application; his heart knoweth his own bitterness; death worketh in him; but life in you. Encourage him. Welcome his instructions. Yield to his reproofs. Respect that authority which he has received, not for destruction but edification. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy and not with grief; for that is unprofitable for you."

A minister must be very meek-spirited if he regards his salary as alms or benefactions from his people. What they give they more than have out in services; and "the laborer is worthy of his hire." Has not God ordained, that they who preach the gospel, should live of the gospel? And is not this law founded in equity and justice? Would not the same talents the man devotes to the sanctuary, provide for himself and his family, if employed in secular concerns?

The apostle says: "Know them that labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." He means not only in reward of their work, but in aid of it; for unless you magnify his office, you are not likely to be impressed by it; and as your regard for the preacher declines, so will your profit by him. Your relation to him is such, that, if he is degraded, you are disgraced in him; and if he is honored you share in his respectability. Ministers are men; and "the best of men are but men at the best." You are not required to approve of their infirmities, or even to be ignorant of them; but surely you will not be suspicious; you will not invite or welcome reflection and insinuation; nor, like too many, speak of him, or suffer him to be spoken of, before children, and servants, and strangers, with a levity and freedom, far from being adapted to increase or preserve esteem and respect. You will consider his character not only as forming his crown, but as essential to his acceptance and success. "Receive him, therefore, in the Lord with all gladness; and hold such in reputation."

Christianity in the Home.

BY REV. THEODORE L. CUYLER, D. D.

No two words have a more vital importance than Christianity and Home. Underneath the foundations of both Church and State lies the household; it is older also than either of them. There is no such school of Bible religion in the land as a happy, God-fearing home. No Church is effective for restraint from evil and for growth in all Christian graces as "the Church in the house." There stands the domestic altar. There is felt the influence that moulds character from the cradle to judgment-seat; such a home on earth is the surest preparation for the home eternal in the heavens. Of this "Church in the house" the parents are the God-ordained pastors. A whole volume might be written on domestic religion; but I must restrict myself to a few plain hints to parents. On you rests the responsibility.

(1) In the first place make your home attractive. Put into it every adornment that you can honestly afford. Books, musical instruments and pictures are good investments; but nothing will pay better than a bright open fire in the sitting-room. It makes a cheerful rallying-place for the whole family. Ned will not be so anxious to run off to the theatre, or to the billiard-rooms, and Mary will not be so hungry for the opera or the ball-room; they will be easier led fast to a warm, glowing hearth-shrine. Around that fireside you, father, ought to spend as many evenings as possible.

The music of your daughter's piano ought to be sweeter to you than the screechings of any imported *prima donna*. A pleasant game with your children, or a good romp with them, or a half-hour with them over their lessons will make them love you the more, and will banish the cares that overloaded you during the day. To have such a home you must make it. The husband that forsakes his household for his club, or any other haunt—and a wife who lives in a constant round of outside engagements do not deserve to have a home; and from it their children will soon be glad to escape. It is idle for you to forbid your children to attend places of amusement if you provide no innocent wholesome recreation for them. When two young people united with my Church their father said to me: "I have always anchored my children at home, and now I see the fruits of it." When boys and girls drift from their homes they commonly fetch up on the lee-shore of ruin.

(2) Remember that for the religion of your household you are chiefly responsible. Sunday schools are admirable institutions; but their original object was to reach the children who had no religious instruction at home. They were never intended to release Christian parents from the obligations which God lays upon them. All the Sunday-schools in the world could never have done for me what my godly mother did—in my early rural home. Books for children were scarce sixty years ago; and my juvenile literature for Sunday was the Bible "Pilgrim's Progress" and the New England Primer. The Primer contained its doggerel rhymes, its picture and story of John Rogers the martyr at the stake, and the Westminster Catechism. That Catechism ground into my memory has been my compend of theology and sheet-anchor of orthodoxy to this day; and to its form of sound words I have held fast with as tight a grip as a Churchman holds to his Prayer-Book, or a Scotch Highlander to the plaid of his clan. God's Word, thoroughly learned, Bunyan and the Catechism were the dairy that supplied the "sincere milk" of our childhood; it was fed to us by a praying, loving mother's hand. Has half a century of boasted progress made any improvement on that strong diet? Is one hour on the Sabbath in a school a substitute for your wholesome instruction of your children in divine things all the week?

The most effective religious influence upon your sons and daughters does not come from the books you teach them, but from the example you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour. How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them; your dissimulations make them tricky and deceitful; your malicious gossip sets "their teeth on edge." If you talk "money-money," they will conclude that the chief end of life is to get rich. If you prefer the play-house to prayer-meeting, they will become lovers of pleasure more than lovers of God. If you set a decanter on your table, your boys will sip their first wine-glasses there. If you give your child a dollar for the toy shop, a place of amusement, and only a dime

for the contribution-box, you teach them that self-indulgence is ten times more important than Christian benevolence. If you live for the world, your children may die in worldliness and be lost forever. Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the mind-garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave their character by numberless little things and by your unconscious influence. The Christian, or unchristian atmosphere of every house is created by the parents.

Outbreaks of passion have a terrible influence on your children. A very cultured gentleman of my acquaintance pleads as his excuse when he gets enraged: "I can't help it. My father was just so; his boys are all so. We cannot live together in peace; we never did. We are all possessed of the devil." What a penalty the living sons are paying for the sin of him who first brought that "devil" into the household! Where there is a profession of piety behind all such volcanic exhibitions, what disgust for religion must be excited in the young hearts that witness them!

(3) While I would not underrate the influence of the father—for good or for evil—yet it is mainly the mother who controls the home and imparts to its prevailing atmosphere. Susanah Wesley's hand rears all the Methodist church-bells around the globe. Commonly it is true that like mother like man. If the mother is frivolous, prayerless and fashion-loving, and careless of the spiritual influence of her children, the whole home atmosphere feels the taint. As soon try to raise oranges in Greenland as expect to find much early piety under that roof. The downward pull of the mother's influence through the week is apt to be too strong for the upward pull of the best preaching or teaching on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of the Sabbath Gospel by the more powerful influence of home gospel, there is almost a certainty that God will send His converting grace into that household. Richard Cecil, the great London preacher, says that he tried to be an infidel when he was a youth; but he could not gainay or resist his mother's beautiful piety. He tells us that "She used to talk to me and weep as she talked. I flung out of the house with an oath, but I cried too when I had got out into the street. Sympathy is the powerful engine of a mother." Yes; and if all mothers were but fervent in prayer and winsome in their every-day religion we should behold what Dr. Bushnell calls the "out-pouring power of the Christian stock." The Church in the house would feed the Church at the communion table in God's house.

(4) There are two kinds of Christianity in the home. One is a pious sham; the other is a solid reality. One parent prays for the conversion of his family, and the other sets them an example of money-worship, or fast living—and even cracks jokes, talks politics, and gives Sunday dinners after the most solemn sermons in the sanctuary. The other parent not only prays for the conversion of his and her children, but aims to lead them towards Christ. The conversation of the fireside, the books selected for their reading, the amusements chosen for their recreation, the society that is invited, and the aims set before them, all bear in one way, and that the right way. It is in the power of every parent to help, or also to sadly hinder the salvation of their offspring. "Chips off the old block" are most of our children after all. Then how vitally important is it that the old blocks be sound timber! To train up a family wisely and for the Lord requires more sagacity than to write a book, and more grace than to preach a sermon. On the preaching in the home depends the extension of the Church, and the safety of the commonwealth. May God help all parents to fulfil their high and holy trusteeship! Brooklyn, N. Y.

THE FATAL MALADY.—Some papers are discussing the possibility of all forms of disease being conquered. Upon which the "Advocate" remarks: Even then mankind would suffer from the malady referred to by the surgeon who operated on Louis Napoleon. Some one asked him whether the emperor would survive the operation. "Yes; but he has one disease that is growing worse every day—old age. He was born in 1808." Dr. Osborn, of England, asked by a friend concerning his health, replied that "he had a chronic disease called Anno Domini, which he fancied was growing worse every day." Medicine has made wonderful strides, but disease will exist so long as man lives in an environment such as ours, or through ignorance, inattention, or indiscretion violates any of the conditions of health. The five great doctors are "Diet, Air, Exercise, Sleep and Light."

Christian Work News.

—An Hospital with fifty beds has been established at Bangala, in the upper Congo basin, about one thousand miles from the Atlantic. It is an outcome of mission work.

—The Salvation Army has opened a large room in Amsterdam, Holland, and is doing much to relieve the distress of that city. On the second night the building was opened for the purpose over two hundred outcasts were sheltered. The King of Denmark has given fifty kroner to Major Wilson, of the Salvation Army, to help the work of the Army in Denmark.

—It is reported that Beirut, Syria, has now a self-sustaining Christian Church with a native pastor. An Association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

—The Northern Christian Advocate says: "Lum Foon, formerly a member of the Methodist Mission Church, San Francisco, gave up a good business and returned to China to do missionary work at his own charges. He has built a mission property in foreign style of architecture with preaching hall and schools. The building is one story higher than any other in the town, and commands a view of the surrounding towns and villages, and the 'Jesus house' is the talk of the country. Lum Foon preaches the Gospel and teaches school, having about thirty pupils under his care."

—England has eight Jewish missionary societies, Scotland five, and Ireland one, the entire fourteen societies employing 312 agents. There are also twenty-seven societies on the continent of Europe. In our own land we have barely seven, with thirty-four agents. Taken together, there are thus forty-eight societies, with 377 agents, working to bring Israel to a saving knowledge of Jesus Christ as their true and only Messiah. The work is of comparatively modern date, and yet, within the past seventy-five years, it has been estimated that 100,000 Jews have been baptized, and that including their children, the number of Christian believers among Hebrews may be fairly placed at 250,000. Nor have the converts been wholly among the lowly ranks, but many of them have been men of distinction and influence.

A remarkable movement, along Baptist lines, is said to be going on in France. For sixty years our Missionary Union has been prosecuting its work in that country, and only recently it was felt that it was almost hopeless, so few had been brought to acknowledge the truth and enter the way of life. But now a new era has dawned. Pasteur Saillens, who recently separated himself from the union work of the McAll Mission, is meeting with great success in his labors. During last year he baptized thirty-nine converts, and on the first Sabbath in the new year he baptized seven, and it is said that there is "a happy prospect that the baptistry will be in use every week." A special meeting for fasting, consecration and prayer, held January 5, was largely attended, and was one of great power. Pasteur Vincent, another of the missionaries, is likewise meeting with unprecedented success, having baptized thirty-two during the past year. It is said that Baptist sentiments are finding acceptance among the Reformed churches, Pasteur Saillens having baptized four ministers of that order, and more of them are likely to follow. Another has baptized thirty-five of his members, his church becoming practically Baptist.

Revivals.

—The Ohio University is having a gracious revival. Many students have been converted, and the work goes on with increasing interest.

—St. Catharines, Ont., has been enjoying a good revival. Presbyterian, Methodist, Baptist and Congregational churches united in the work. The number of conversions is large.

—Tremont Temple, Boston, has been the centre of much religious interest through another week. The meetings conducted by Mr. Moody at the noonday hour, from twelve to one o'clock, except on Monday and Saturday, fill nearly, if not quite, to overflowing the great audience-room, and many persons go therefrom to the rooms below as inquirers for the salvation of which they hear from him. Some exceedingly interesting cases of awakening are found by the Christian workers who are waiting to help seekers to be founders. Up to Sunday last Mr. Moody has received the names of over 300 inquirers, to each of whom he has given a copy of a book prepared by himself as an aid to those seeking the way of life. Sunday evening there was a "Pentecostal shower," soba being heard all over the hall. After the