

TERMS' NOTICES, ETC.

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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. Observance of this rule will prevent much copying and needless 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, October 7th, 1891.

CONFERENCE RENEWALS.

We are hoping to receive a larger number of renewal subscriptions at Conference. Many renewals are due, all of which we now need.

We will be glad if the ministers will speak to their congregations about it, saying that they will take subscriptions.

"BIGOTRY and meanness are inseparable twin brothers."

—MR. SPURGEON continues to improve, though not rapidly. It will be a long time before he will be able to do any work.

—A FACT showing the steady increase of interest in religion is that fully twenty times as many Bibles have been printed and put into circulation during the present century than had been produced altogether in the eighteen preceding centuries. Light and truth are going into all the earth. Amen.

—BRETHREN who have sent new names, on the special offer, have our thanks. We hope to receive many more.

—HOW MANY there are who are blind to the faults of men, and even say flattering things of them, because they have money.

—THE LEGISLATURE of Georgia has enacted a law disqualifying from practice any physician who is addicted to the drink habit. And every Legislature might well pass a like law.

—A LEGAL GENTLEMAN is credited with the remark that "a lawyer is the worst witness." And he explained this statement by saying,—"his (the lawyer's) faculty of refining and hair-splitting makes it difficult for him to give a correct impression of a matter of fact."

—"THE ORDER of the grain of mustard seed" was founded by Zinzendorf. Its simple requirement was that every member of it should every day seek the conversion of some soul. How soon the world would be brought to the saving knowledge of Christ if every professed disciple would do that. And is not that what is required of each disciple by the Master?

—THE PROTEST against display in funerals is gaining strength, a gratifying fact. George William Curtis, editor of Harper's makes a strong plea for simplicity in burials. Amongst other things, he says:

"The Christian thought in that hour should instinctively dwell upon the soul, not upon the body, and the simplest and most unostentatious rite of burial would seem to be the most truly Christian."

—"THE DARKEST HOUR" for Turkish missions, says Dr. Pierson, was reached in 1851, when a late Sultan issued a decree that all missionaries were to leave the land, and missions were to close. Dr. H., one of the American missionaries who tried in vain to get the decree revoked, called on Dr. B. and told him the sad news. But the doctor, calmly rocking himself in his chair, remarked, "The Sultan of

the universe can reverse it, and down they went before God. All night they prayed. The next morning the Sultan died! His successor never mentioned the decree, and the missionaries are still carrying on their work."

—HERE is a Methodist exhortation which is commended to Free Baptists: A religious paper in every family in every charge, ought to be the motto of every preacher and every officer in the church. Let this motto be adopted. Let every pulpit be heard on the necessities of a pure, clean literature for our homes. Let meetings be held in the interest of Christian literature, and let the work be organized, and committees appointed to push the movement until the goal is reached—a religious paper in every family in the charge.

—ONE HUNDRED and six millions is the amount contributed in the United States for religious purposes. This is a large sum, yet it is not so much as is spent for liquors. But the religious contributions will surely increase, and the worse than wasteful expenditure will decrease. Be patient.

—A NEW ORLEANS lady has given an illustration of principle which is commended to all people, especially to those who claim that what one has, whether of prosperity or knowledge, is merely a marketable commodity to be sold to the highest bidder without regard to the purposes for which it may be used. The lady in question was offered \$50,000 for a small piece of land in the city. The price was very large, much more than she had expected to get for the property. But when she learned that the land was to be used to build liquor saloons, she refused to sell at any price, preferring to lose money rather than sacrifice principle. All honour to her.

—IT IS WELL always to remember that no two minds are constituted exactly alike, that no two persons naturally see all things from exactly the same point of view, and that which seems truth to one looks like error to others who are equally intelligent and honest.

—A CHURCH building, at Bourhon, Ind., belonging to the United Brethren, was dynamited a few days ago. A meeting to oppose the granting of licenses was announced to be held in it; but on the evening of the proposed meeting, a little prior to the hour for holding it, a dynamite bomb was exploded in it, blowing out the windows and doing other serious damage to it. The rumour did it. As the Telescope, the organ of the denomination whose church was destroyed, says,—"this is only another evidence of the lawless, desperate, devilish character of the rum element. The men who sustain and fatten on a traffic that ruins the souls and the bodies of our innocent boys will not hesitate to resort to the use of dynamite and to every other form of violence and murder to sustain their accursed business."

—PROTESTANTS are not alone in condemning the "holy coat" and similar frauds. Many Roman Catholics feel keenly the wrong that is done many people, and the reproach to true religion by such things. A priest is credited with having written to the bishop of Treves an earnest pretest in these plain words:

"For do you not know—as Bishop you ought to know—that the Founder of the Christian religion bequeathed to his disciples and his followers, not his coat, but his Spirit? His coat, Bishop Arnoldi, of Treves, fell to the lot of his executioners! Do you not know—as Bishop you ought to know—that Christ taught: 'God is a Spirit, and they that worship Him must worship Him in Spirit and in truth.'" Many a priest would speak out in the same way, if he dared. This display at Treves will do vast injury. Multitudes will say that religion is nothing, but a money-making imposture.

—ONE FORM of the reaction against the materialism and realism which have for so long, and yet have, the upperhand in France, which is attracting considerable attention is a preaching crusade carried on by a number of French Protestants who call themselves Adventists. They go from place to place, proclaiming to the people who flock to hear them the approaching end of the world. They are ascetic in their habits, water drinkers, and walk bareheaded and with naked feet. This doctrine of the imminence of the Final Judgment has [been preached with unwavering faith in every generation from the time of Christ till now. In Augustine's time, when the Roman Empire was falling to pieces, it was the common theme of the pulpit. As the year 1000 A. D. approached people were so certain about it that they gave up their property and flocked to monasteries to await the dread event. The great plagues of the Middle Ages

were also regarded as the sure presages of the final cataclysm. Our own generation apparently is determined in this particular, as in all others, to beat the historic record. It is eminently human for each generation to imagine itself the greatest and the last. Those, however, who know something of the history of thought on this subject, and also of the previous duration of life and of human life on the earth, are disposed to give our planet and its inhabitants a somewhat longer lease than the teaching of the Adventists will allow. Spite of their assurances to the contrary, the universe seems to be in the hands of One who is not in a hurry.

—THE JUST PROLOGUE session of Parliament was not more remarkable for the contentions of the parties than for the extraordinary unanimity which marked its close.

Much feeling was exhibited, and many hard words were uttered in the discussions about misappropriations and stealings of public money. On almost every question what one party thought right, the other regarded radically and wickedly wrong. And the battle raged fiercely for five months. It seemed that they would never agree. But they did, at last. In the closing hours of the session a spirit of union came upon them. A question arose which touched their patriotic souls, and at once there was a cessation of hostilities. They wanted an additional \$500 each. There was no blazing up of outraged feeling, no voice of earnest protest against this as a misappropriation of \$140,000 of the country's money. How gratifying it must be to the whole people that their representatives are able, once in a while, to be in such perfect accord. There is surely hope of the country when party feeling can be so quickly and completely allayed, even though only for an hour. It makes clear not only the possibility of the parties working in harmony; but the way to it. Such disinterested agreement, too. The country should take off its hat in the presence of such an exhibition.

—THE PRESBYTERIAN SYNOD of the Maritime Provinces, in session last week in Halifax, took action concerning co-operation with the Methodist church in certain cases. It is proposed that where both bodies are represented in weak and thinly settled communities agreement shall be made to work together instead of keeping up both church organizations. The feeling of the Synod is expressed in the following resolution:

"That the synod endorses the expression of opinion of the joint committee of the Methodist and Presbyterian churches on co-operation, as reported at this meeting, approves of the appointment of joint standing committees to take cognizance of any cases that may arise when the necessities of men and means may exist or be imminent in weak and scattered fields, and directs the committee on standing committees to appoint a committee consisting of two sections with joint conveners to represent the province of Nova Scotia and provinces of New Brunswick and P. E. Island respectively, to act with the committees of corresponding conferences of the Methodist church and report the recommendation to the presbytery within whose bounds the case may come.

Not Worldly, But Christian.

It is sometimes stated that one reason why many men keep aloof from the church is because they see so strong a tendency in the church to join the world—conforming to its spirit and methods. And, unhappily, there is too much that gives occasion for this charge against the church.

The average man of the world is not satisfied; he knows he is not right, and he longs for a peace which worldly living does not give him. When he thinks seriously of making a change, he desires to make one that will be a real advantage to him. He will not change his conduct and his relations without a persuasion that doing so will benefit him. Counsellors to become a Christian, and avow his faith, and identify himself with the church, he hesitates. Asked the reason for his hesitation, he points to church members whose religion is a mere form, and who seem to be wholly worldly in motives, aims and manner of life. He points to churches which are apparently under the control of unspiritual men. He even points to men in the pulpit who seem to wink at the sins of the rich and influential, and on occasion apologize for and defend them. And with these in mind, he declines to join the church, because, as he believes, his position would be nothing bettered.

While it has to be admitted that there is more or less reason for and force in these objections, the facts remain that the doctrines of Christ have saving power, that our Lord would have His disciples avow their faith in Him, and be banded together in the fellowship of His love and a common experience of His saving grace, and

for efficient service. That some men make shipwreck of faith and are unfaithful to their vows, is not fairly chargeable to the church nor to the means of grace, but to the men themselves. Neither power of grace, nor the character of the church should be judged by such men. The church does not exist in the lives of unfaithful members or hypocrites, nor should it be thought to be what they are.

On the other hand, the fact that the church and the Christian religion are misjudged because of such things should make all branches of the church watchful against whoever and whatever misrepresents its character and aims, and prompt to purge itself of such. If the church would lead men to Christ, it must convince them that it has something which they have not, and which they need. It must, in its members and in its methods, "adorn the doctrine of God," keeping itself "unspotted from the world." Its spirit, aims and endeavours must be thoroughly and transparently Christian.

The Correspondence School.

Rev. Dr. Sumnerbell has made the first annual report of the Free Baptist Pastors' Correspondence School. He reports that not much more than a beginning has been made, quite as good a beginning as to be expected considering the disadvantages attending the establishment of the school. The outlook for the coming year he reports as very good. Those who have been pursuing the course of study during the past year will continue, and a number of others have signified their intention to begin. Among the students we notice the name of one from the Provinces, Bro. G. A. Downey of Nova Scotia. We know of others who are intending to become pupils of the school, some of whom have taken the first steps towards it. We hope a number will take up the course of study. Information may be had by addressing Rev. M. Sumnerbell, D. D., Lewiston, Me.

Temperance in Germany.

The Germans are a beer-drinking people. And, as always where there is a free use of beer, there is, sooner or later, also much drinking of spirituous liquors. For many years Germany's beer-drinking was regarded not only as harmless, but was claimed to be a preventative of the habit of drinking whiskey and like liquors. Among the remedies suggested for the prevention of excessive whiskey-drinking has been beer, the German habit being cited as proof of its beneficial effects. It would seem, however, that the drink habit has grown so rapidly and become so serious a thing in Germany that strong legislation has been found necessary to check the enormous evil. The young Emperor, who, by the way is showing himself to be a good deal of a man, with a thoroughly practical interest in the welfare of his people, is taking a conspicuous part in the attempt to restrict the drink trade and so prevent its steadily increasing evils. A new law for the repression of drunkenness is proposed, and it is certainly a quite remarkable measure for Germany. The bill, as published in the official paper, sets forth the reasons which justify its existence—the increase of drinking and the evils that result from the habit. Then follows a definition of a new class of liquor dealers which it provides for. To these dealers, it proposes, that no license be granted "except in cases where there is need for a saloon," and this need must be shown—which is not possible of demonstration, though till Germany gets farther along in the reform it may seem to be shown to the satisfaction of the authorities there. "Good moral character" is required of the holders of licenses, which is the same as the demand made of would-be-remediers in this country in earlier days. We live now in a time when to sell rum or desire to do so is proof of the absence of moral character. There are quite stringent police regulations, and the saloons are placed under strict surveillance. It is provided that they shall not sell spirituous liquors to anyone below the age of sixteen years, and that they shall be bound, as far as possible, to sell food as well as drink. They shall further sell no liquor to obviously intoxicated persons, or to such persons as have been punished for habitual drunkenness within three years, and shall be bound to see intoxicated persons conveyed to their dwellings or handed over to the police.

But the paragraphs relating to the treatment of habitual drunkards is much more drastic than any enactment in other countries. It is proposed that any one who may become unable to manage his affairs; or who threatens, by his conduct, to bring his family into want; or who may become a source of danger to others,—may be placed under a guardian, and, by his order, conveyed to an asylum for in-

ebriates. Even in cases where the guardian omits or refuses to exercise this right, the court may order his incarceration in such an asylum. Such is the German Bill in its main clauses.

This bill will, of course, arouse much and strong opposition; and it may not become law. It is, however, a good sign of the times, indicative of the strength and spread of temperance sentiment that such a measure is proposed in such a country as Germany, and that it has the strong support of the Emperor.

Dr. Buckley's Answer.

At the Chusataqua Assembly the question box is one of the interesting features. One day recently Rev. Dr. Buckley, editor of the N. Y. Christian Advocate (Methodist) was put forward to answer the questions as they came out of the box. Among them was this:

Question: If it is true that women are right, as a rule, on moral, political and religious questions, why should they not be entitled to vote?

To it Dr. Buckley made answer, off-hand, as follows, and it, at least, furnishes food for thought:

Answer: You begin your question with the subjunctive mood, which is always a temptation to further inquiry to any one who looks all around a subject. Women are in the majority in every Christian church, and Christian women are the supporters of every good thing. But if you say women are always right on moral, political and religious questions, you forget a great many things. Permit me to inform you that a great majority of the open advocates of modern spiritualism are women; nine out of ten, if not nineteen out of twenty, of all the spiritualistic mediums are women; the majority of the adherents and practitioners of Christian Science are women. Permit me, further, to say that in all the false religions of the world women are greatly in the ascendancy over the men.

Moreover, as to women generally being right and wise, as a rule, on moral, political and religious questions, I think that the religious of that question can not have looked very closely into the operations of politics in this country, so far as women have mingled in them. My opinion, publicly expressed in the presence of this great audience, is that one of the greatest mistakes in practical judgment was made by the Woman's Christian Temperance Union in the endorsement of the Third or Prohibition Party, or any other party. How would the Roman Catholic women vote on the public school question?

The Mormons of Utah, who were the first people in the recent history of this country, except Wyoming, to give the suffrage to women, did so because they knew that their women would stand up for polygamy and they port the Mormon hierarchy, and they did. In regard to women being always right, you have to assume a great deal. I believe that their judgment is like the judgment of men. There are a great many other things which enter into the question. Women generally, in the history of the world have represented the prevailing spirit. There is this difference, too—that women intensify political and moral issues into persons. In Ireland, women assisted in mobbing John Wesley, but at the same time there were hundreds that clung to him and would have sacrificed their lives for him if necessary. I do not believe the assumption in the question of women generally. I do not believe that women are any better or any wiser along these lines than men. I think them equal, but not superior, to men in moral and religious qualities, but different in manifestation. The difference in this respect is largely a difference in surroundings and training. If you were to turn the women out of the homes, the parlors and the churches into the world, as men are, there is great doubt if there would be as much sentiment uttered about them as there now is. To prove all that your question implies is more difficult than you think. And if you could, that would not settle the question of the ballot.

Letter From Rev. J. H. Erb.

Dear Brother:—For a long time I have been intending to write you, but have put off doing so until now. I might say that I would probably have done so some months ago, but that I fully expected to have seen you before this time. I was all ready to leave Texas on the first of July, but at that date I was taken sick, and my doctor persuaded me to abandon the idea of going north. I have been looking forward ever since the last Conference to this time, expecting to be in old New Brunswick and among my brethren at the session of this year; but it seems as if the Lord has ordered it otherwise. While I feel more disappointed than ever in my life, yet I believe it is for the best. The weekly visits of the INTELLIGENCER are a great source of pleasure to us, and but for them we would feel much farther from home. My wife's health has been very poor through the hot weather, but I am glad to say she is much better at present. We have nothing of interest going on at present in San Antonio; the talk is chiefly of hard times and the terrible drouth that has been over us for the last five months. We have the rain makers at work in different parts of the state; in some instances they seem quite successful, at other times there seems to be failure. They

appear to be getting rain in a different way from what Elijah got it, but, I believe more in Elijah's way.

The denominational news department of the INTELLIGENCER has been of very great interest to me. I felt very sad when the news of Bro. Boyer's death came to hand. I have often thought that when the time comes for me to leave for "the far away home of the soul," I should like to be in my native land, and there lie down to wait the last trump. But really it makes but little difference if only we are at our post.

The religious interest here seems very good, especially among the coloured peoples, they hold many protracted (or distracted) meetings during the hot weather. One thing I have noticed in this country among the clergyman, that preaching from manuscript is very popular, and the coloured preachers are adopting the same system, even those who cannot read or write have adopted the manuscript. One, in particular, I heard of, preaching from the text, "Loose him and let him go," drew the picture of a goat tethered with a rope, and by looking at that he remembered his text. There is great interest in this country in denominational schools and ministerial education. I heard of one minister who always was in opposition to education; he did not believe in preparing sermons, but said the Lord always directed him to the first passage his eyes would fall upon. On a certain occasion he went to preach, and as usual, the Lord was going to furnish the text, but, to his dismay, he opened the Bible and read, "Judas went out and hung himself." He could not preach from that text. He closed the book and said he would try again; next he opened and read, "go thou and do likewise," and still he could not preach. But determined to try once more he opened the book and read, "What thou doest, do quickly;" by this time he thought preparation a very good thing. Well you will not be much interested in this part of my letter, but now I will write you a few lines of interest. Inclosed you will find five dollars please give me credit for three dollars on my subscription to the INTELLIGENCER, and please give to Foreign Missions and to Home Missions one dollar each. I wish it was more. I send my regards to all the brethren in Conference, assuring them that they have my prayers. And when in Conference, or elsewhere, you pray for the absent ones, remember me. May the smile of Heaven rest on the Conference during the session. My address is changed from 324 East Commerce Street, to 312 Grand Avenue, where I shall be glad to welcome my friends if they call.

Yours etc., J. H. ERB.

San Antonio, Texas. Sept., 22: 91.

General Religious Notes.

—Rev. Dr. A. T. Pierson has been invited to occupy Mr. Spurgeon's pulpit at the Metropolitan Tabernacle for several months.

—A Chinaman—Mr. Loh Hon Son, of Shanghai, formerly engaged in the tea trade—was baptized by immersion in Birmingham England, by Rev. P. Stanford, a negro minister.

—Twenty natives of South African tribes recently left South Africa to visit England, to show the results of education and training given by the Lovedale and similar missionary institutions.

—It is almost beyond belief, but it is stated by Dr. Joseph Simms, who has lately returned from China that at least two hundred thousand girl babies are brutally killed in various ways every year in that empire to get them out of the way. In every large city in China there are asylums for the care of orphans, supported and conducted by foreigners, who save yearly from slaughter tens of thousands of female infants.

—Of all the pilgrims leaving Bombay for Mecca and Medina more than a third never return. Out of 64,638 pilgrims who left in the six years ending 1890, 22,449 were missing. In 1888, of 13,970 who started 7,465 did not return. The vast proportion of those missing owe their deaths to epidemics, starvation, and, it is said, murder between Jeddah and Mecca, robbery inciting the murderers to their evil deeds.

—Those who are following the Protestant movement in Russia with interest and sympathy will be concerned to hear that the root and branch persecution of the Baptists and Standists begins to tell with disastrous effect on the onward movement of those bodies. A correspondent, well acquainted with both denominations, informs us that more than two-thirds of their best preachers and workers are in gaol or in banishment, and that the remaining third is under the closest

surveillance of the Orthodox. The Orthodox unequal counterglories in the secured peasant Church does what a price these few hun-

—Friends of the delight of the in Rome. It first six months of the public were sold.

An expectance is the into Italian; other languages stated, adopted as a reading.

—Only two Paul's Cathedral pulpit been occupied. The 20th, says; man, Bishop the pulpit of before Sunday filled by Rev. descent, rector of who is African of Springhill claims of the tioned that white Angli refuse to con altar with the Under the c be improper theology prof of St. Paul's than its preac

—Recent Roman Catholic England. In tion in Engla 000. As the 1841 to 1885 000 to 30,50 the growth contingent of 000; namely stions or im Catholics in 1,296,000. B that since 1 Roman Ca England, so tion in 1885 have been c lion. Instea 1,362,760. lesson are fro leading Catho York Independ anti-Catholic here.

Denom ROWENA, sons have be church, and baptism. B affairs in thi they do not; next year i pledged a go It is our pr may come churches.

CORRECTED appreciation ant proposit of the RELI 30th, N. S. I wish to sa not the basis a Committee neither was by the Conf was read in having a propo

Barrington, P. S. I has had a u of the Refor definite re friendliness ing a chann

SHAG HA day and Su —were "r Harbor, day and cheer, the "hills hearts felt "Love D Joy of he A social afternoon a Miller, T Wisdom." present, an monies wer helpful. I and gladn "within th "As dew r Diffusing As showe And chee At 7 p. was held Wisdom." will fill; Miller; S.