

## TERMS NOTES, ETC.

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

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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, JAN. 13th, 1892.

## Now

as the time to send renewals.

## Now

All our readers and friends can serve the INTELLIGENCER better than at any other time.

## Now

In putting the INTELLIGENCER into Free Baptist homes the best work of the year for the family and the church may be done.

## Now

Our ministers, on whom we gladly do and must depend for new subscribers, are urgently requested to press the canvass for renewals and new subscribers.

## Now.

MANY a public speaker—the S. S. Times thinks—"cuts short his influence by failing to cut short his address." Very well said.

Toronto did itself credit, and preserved its good name, when, the other day, it voted by a large majority against running the horse-cars on the Lord's day. Its example, as the most rapidly growing city in the Dominion, is one that ought to be followed by other cities.

RELIGIOUS TEACHERS are seed sowers. They must not expect the harvest without previous sowing of the Word. They must water what has been sown, watch the germination, and care for the fruit as it matures. We too often become impatient for results. We want the reaping immediately upon the sowing; but grace takes time in bringing about the harvest. We must sow in patience, beside all waters; and conversions will follow in due time. God's workers can afford to await spiritual developments.

HAVE CLEAN MONEY or none at all. It is told of an old merchant, who, having divided his accumulations amongst his sons, said,—"It's little enough, my boys, but there isn't a dirty shilling in the whole of it." His ideal had not been to make money, but to keep clean hands.

THE SUCCESS of the Methodist church in the United States in the cities has not been quite satisfactory. Some have argued from this that the denomination is not so well adapted to cities as other systems. The "Advocate" thinks this conclusion unwarranted, and says it has failed only when and where its distinctive features have been abandoned or kept in the background. Initiating other denominations has been its weakness. We are inclined to believe this view. And the same thing is true of other churches. No denomination can forsake or cover up its peculiarities and not suffer. The right and wise thing is to be true to the characteristics that marked the origin of a denomination, and were used of God for His purposes.

THIS is what is said of the religious newspaper by Rev. Dr. Goodell (Congregationalist):

A good Christian journal is fifty-two timely pastoral visits in a year. It is a weekly messenger from conferences, associations, conventions, Sunday-

school assemblies and all Christian gatherings, bearing dispatches. It is a constant reminder of duty and privilege, bringing the treasures of a vast spiritual kingdom to your feet every seven days. A living, consecrated Christian newspaper is a runner for the King, and it is always in haste, bearing glad tidings of great joy from one section of his kingdom to another.

A BRAHMIN PRIEST, one of the most influential of his class, acknowledges the downfall of his religion. He said recently in a native India paper:

I hear there is on foot in England, just now, a great movement amongst Christians, called Baptists, to send a hundred more missionaries to India. If Christians in England are waking up in this way I feel sure our religion will never stand, for already in many places it is crumbling away. In many parts of the land missionaries already have drawn away to the Christian religion many thousands of our people, and many thousands more are enquiring about the Christian faith, and reading the Christian Book.

LET the past go. Beginning a new year, begin to live anew and more earnestly and helpfully than ever before.

AFTER YOU HAVE read your paper, show it to your neighbour and ask him to become a subscriber.

ON ANOTHER PAGE a correspondent makes a suggestion about the commemoration of the four hundredth anniversary of the discovery of America, which might be well acted upon.

THE REFORMED EPISCOPAL church in England is having dark days, and a not promising outlook. Bishop Gregg is broken down mentally, and some of the ministers and other church officials are not getting along very harmoniously.

A TRUE christian, says Dr. Cuyler, is the representative of Christ in the world, the only embodiment of Gospel teaching and influence that is presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity attractive! Multitudes of people know very little and think very little about the Lord Jesus; nearly all the idea they get of His religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one who is the better for religion.

THE "General Baptist Magazine" of England has ceased to exist. Its career ended with the December issue. The Baptist Union Magazine takes up the work. This is one of the results of the union of the General and the Particular Baptists in England. Of Baptist union, Dr. Clifford, one of the leaders of the movement says these hopeful words:

"A union so perfectly accordant with the mind of the Lord Jesus will result in more and better service for him, and the souls he has redeemed, effected through an organization larger and more compact than that which we have left behind."

## To Our Ministers.

The time for a general canvass for renewal and new subscriptions for the RELIGIOUS INTELLIGENCER has fully come. The long winter evenings are upon us. The harvests of the year were most bounteous. Prices of farm products were never better than for farmers have so much to sell. Our church paper was never better than now; so the people say. All the conditions of success are present. Only this, the INTELLIGENCER can not walk or ride about to solicit patronage for itself. It must have a living agent, who will speak for it. The ministers can do this work in their congregations. Please do ask your people to take and read our church paper. All our ministers have been asked by Conference to do this work. Now is the time, brethren, for the work.

## The Motive in Missions.

In a recent convention in Buffalo one of the questions discussed was "What is the great motive in Christian missions?" In the paper read and the interchange of view that followed much emphasis was laid upon this—"the love of Christ constraineth us"—as the supreme motive in mission work.

A recent writer on the general subject of missions devotes a chapter to what he calls "The solidarity of Humanity," and argues strongly that this fact, among others, makes the duty of missions. He emphasizes the circumstances which not only make the whole world kin, but interlock them together so that there is no real

gain of one at the expense of the other; but if they are to go forward at all, it must be along the whole line. This fact is better recognized every day, and ultimately will obtain full recognition and control men's conduct. Meanwhile it enlists the sense of one's own interest in the work of evangelizing the heathen. The more paganism is subdued, the better for commerce, progress, and peace all over the earth. It is comforting and helpful to know that even in the present life there is a reward for all that is done in spreading the Gospel.

Dr. Chambers, in the Christian Intelligencer, tells of a distinguished dignitary of the Church of England, who, in speaking strongly in favor of total abstinence, and accounting for his personal interest in the case, said that it all lay in one word of four letters, "pity." He had such profound compassion for the victims of the drink-habit and their suffering families that he could not rest. But these, many as they are, make but a drop in the bucket compared with the child widows of India, the down-trodden natives of Africa, or the weak and suffering in any barbarous land; and there is room for hot tears of sympathy in view of the habitations of cruelty that abound in the world. The authentic reports of such things, as it harrows the feeling even to hear of, is a good motive to exertion in order to drive them out of existence. Here emphatically the quality of mercy is not strained, but springs at once into life and activity.

A higher motive than pity is a sense of duty, which regards the great commandment, and holds God's will to be more sacred and imperative than anything belonging to any or all of His creatures. The "stern daughter of the voice of God," as Wordsworth calls it, needs no argument to enforce it. An enlightened conscience cares for nothing beyond the will of the Lord. To hear is to obey. The event is in His hands, but obedience belongs to His servants. There is something grand in the spirit which, disregarding all other considerations, looks only to the marching orders, and goes steadily forward. Some of the most devoted and successful missionaries of the cross have begun and completed their course under a simple conviction that it was God's will that they should serve Him in this way. There was no romance in their minds, no startling providence in their experience, nothing but a clear sense of duty. Hence the steadfastness of their conduct, the patient perseverance they exhibited.

But there is a still higher motive—the love of Christ. Or, as the writer quoted puts it, "when a soul, touched by divine grace, gets near to the Saviour, and feels the full power of His unutterable condescension and self-sacrifice. Then there springs up a personal attachment to Jesus that conquers or absorbs all other considerations. Even duty sinks out of view when a consecration of this kind is made."

A missionary mother once took her children down to the sea that they might be sent home for education. Watching the receding vessel, she said, with throbbing heart and streaming eyes: "O Jesus, I do this for Thee." Nothing but her grateful love for Christ would have enabled her to make the painful sacrifice. So it is Flavel who tells of one of the martyrs in the Marian persecution, whose lips were observed to move as he lay on the ground, his body all charred by the flames, and a by-stander stooping to hear what was said, caught the whisper, "Sweet Jesus." The apostles so felt this that they counted it a privilege to suffer for His name.

This is the kindling thought which needs to press through all the churches. This will stimulate faith, zeal, self-denial, and effort; will sweeten toil and convert sacrifice into a joy. It was so with the world's greatest missionary, the man whose whole life was one continuous offering upon the altar. "The love of Christ constraineth us;" that love apprehended in its height and depth and length and breadth awakened a corresponding affection in the apostle's breast. A flame with it he could sing praises even in a dungeon, and write doxologies with a hand that clanked with a chain. This is what we want:

"More love to Thee, O Christ,  
More love to Thee."

## Morning Study.

Ministers often form the bad habit of doing much of their study at night. To say nothing of the injurious effect upon the eyes of much study by night, there are several reasons why the minister should form, instead, the habit of morning study. Necessarily only a fraction of his work is in the study. The amount of work falling upon him in pastoral duties cannot well be done in the morning hours. Those hours

are held sacred as her own by the busy housewife. No one is to interrupt her. She regards every one as an intruder who does so, and resents any unnecessary invasion of those hours. But in the afternoon, she, who looked rather threatening in the morning, is as smiling as a June day. Then the pastor, with others, is cordially received.

The evenings of the average minister are so occupied with "regular" appointments and "special" demands, that not much time is left for study then. But provided he has two evenings "to himself" each week, it is not well to crowd them with hard and thoughtful work. If he keeps the furnace of life heated to a white heat he will be obliged to spend some time, often considerable time, in cooling off, before he can safely rest without danger of burning.

I have in mind one good pastor—who invariably reads till nearly midnight, and who as invariably complains that he cannot rest well. Blue Mondays are the usual thing with him. They need not, they ought not be. Such days are indicative of something wrong. A minister ought to do six days work weekly, and have no "blue Monday."

If any one finds that he can study more at night than in the morning, he will doubtless find, on examination, that it is due simply to the fact that he has formed the habit of night study.

Into the morning hours put hearty effort, and spend the afternoon in mentally digesting the morning's work. If the study has been especially along spiritual lines, the thought awakened may form the topic of conversation in the pastoral work. Thus sifted and sorted, each thought will be placed in its right department, and so be at hand when needed. Furnished thus, we shall be workmen approved both by God and man.

G.

Every one who is in arrears should remit immediately. The need is urgent.

## Romanism in New England.

That Romanism has large and increasing influence in many places in the United States cannot be denied. It governs New York City, and in New England its strength and its methods are coming to be thought of very seriously. In an address in Connecticut the other day, Rev. Dr. Gifford for many years one of Boston's most successful pastors, made the following statements about the growth of Roman Catholic influence in New England:

In certain parts of the country, priests have been instructed to grant no absolution in the confessional to men who will not vote according to the dictation of the priest. The Catholics of New England today are an Italian colony, managed from the Tiber. A speaking-tube runs from your counting room and your kitchen to the Vatican at Rome, through the confessional. It lays hands on your free school system by a power wielded by a man who sits on the Papal throne, with a scepter as potent as that of the Caesars on the throne of Rome. This power was founded in a country which has no sympathy with this republic, a country which speaks not the English tongue, and is manipulated by men not in sympathy with the institutions of our country. Baptists of Connecticut, you can not transmit the freedom you today enjoy by worshipping the deeds of your ancestors.

A strange report comes from Waterbury, Conn. It is to the effect that the public school board of that city is controlled by the Catholics, with a priest at their head, and ten of the thirteen teachers of one of the schools are professors of the Catholic faith. Besides the public schools, Waterbury has parochial schools, and these Catholic teachers are employed to teach our Protestant children. Only one clergyman in the city has publicly protested against it, and as a result he is ostracized. If he marries a couple, the announcement of the wedding appears in the papers, but his name never does. Any act in which he is interested, even as the main head, may be commented on but his name is ever scratched out. The people can never get at the truth of these things through the public press of Waterbury. Why, I don't know.

## Mission News and Notes.

The Moravians are desirous of establishing a third mission station in Alaska and are calling for volunteer missionaries.

The Christian Literature Society for India is doing a great work. Last year it published a million books and tracts in the various languages of India.

It is reported that Ram Chandra Bose, of India, has withdrawn from the Methodist Episcopal Church and entered the service of the English Church Missionary Society.

It is estimated that there are 6,400,000 Jews. Protestant churches have 377 missionaries among them. This gives a missionary to every 16,976 Israelites—a larger number in proportion than among the heathen.

Miss McAllister reports from Garyway, "All our converts give up the use of tobacco." Christians, your tobacco money would put a self-supporting missionary in every tribe in Africa in ten years.

Sarah Hosmer worked in a cotton-mill, lived in an attic, and prayed in her closet for missions; and when she died, the Lowell factory-girl rejoiced in six missionaries preaching the gospel among the heathen, whom her hard-earned money had put into the field.

The Church of England Zenana Society, working in connection with the Church Missionary Society, the having an independent organization, has, during the past ten years, increased its force of missionaries from 36 to 142, with a large number of Eurasian and native helpers. Its income has not, however, increased proportionately, and it finds itself in financial straits.

Professor Drummond recently closed a missionary address upon the New Hebrides Mission with these sadly forceful words:—

"At the present moment the deaths are vastly greater than the births on almost every one of these islands. White men's diseases are decimating these people; and in a few years it is very unlikely that there will be any large number of them alive to tell what has been done for them. These people will never play any part in the evolution of the world."

The revival of hook-swinging in southern India is detailed in a letter from the Rev. John S. Chandler, of Madura, and illustrated by two photographs, in the *Missionary Herald* for January. Application was made to the English authorities to prevent the barbarous exhibition, but they declined to do more than to discourage it. What that amounted to is evident from the fact that the plan was carried out in the presence of more than 10,000 people.

It is stated by Dr. J. Simms who has lately returned from China, that at least 200,000 girl babies are brutally killed 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 thousands of female infants.

The oldest missionary lady of the Baptist mission in Burma, Mrs. Stella Kneeland Bennett, who for sixty-one years has been identified with mission work in Burma, died recently. It is said of her that no woman in the mission has ever had so widespread an influence among the natives and foreigners. The Burmans regarded her with reverence and daily sought her counsel in all affairs, personal and religious, while the foreign community, English and American, regarded her with sincere esteem and love.

A Surinam despatch announces the death at Batavia, recently, of Padre Balkes, the Father Damien of South America. He had been in charge of the Dutch Guiana leper station since 1866, when he came out from Amsterdam, a volunteer to the service. Ten years ago he developed the terrible disease. His fingers went one by one, then his feet became affected and lastly his nose and an eye were attacked and eaten away, and yet up to the very last he managed to attend to his priestly duties and consoled and cheered his fellow sufferers.

Some of the Salvation Army captains have been holding meetings in Maulmein Burma, and seem to have exerted considerable influence upon the people. The testimony with regard to their services is that their exhortations were earnest, and their words of invitation, warning and appeal, such as would be remembered by all present. They appear, however, to be tending to the establishment of a distinct sect, as they do not encourage the converts to be baptised or to connect themselves with the existing churches. It was also said that they not only discarded water baptism, but also the Lord's Supper, except as any private or officer might be disposed to partake of it in some Protestant church.

## General Religious Notes.

There are 2,000 Methodists in Ohio. The First Baptist Church of Denver, Col., has just baptized its twelfth Chinaman.

A Congregational minister recently preached in the Mormon Temple at Salt Lake City, Utah.

The Salvation Army "Self-Denial Fund," at last accounts, had reached \$200,000.

Perhaps the most peculiar denominational name we have ever seen is the following: "Old Two-Seed in the Spirit Predestinarian Baptist." This sect really exists in the United States. We do not know its strength.

It is estimated that there are 500,000 Jews in the United States, and 40,000 in the city of Chicago. The Hebrew Christian Mission in that city was organized in 1889. Wm. E. Blackstone, of Oak Park, Ill., is the superintendent.

According to the *Independent*, there are ninety-seven presbyteries that have approved the report of the revision committee of the General Assembly, nineteen have disapproved, twenty-six expressed a desire for a new creed, and sixty-five for further revision.

His old R. C. parishioners in New York presented Father McGlynn with a Christmas gift of nearly \$2,000, which shows that an excommunicated priest is not in so sad a plight as in the olden time. Father McGlynn is a very enthusiastic and warm hearted man, and the people cling to him.

The *Pacific Baptist* reports that the Chapel Car "Evangel" has reached the Pacific coast, at Portland, Oregon, it is to be used in evangelistic work during the winter. It is said that "nearly one hundred have already professed conversion on the Evangel."

In one of the Mills' revival services, now being conducted in Chicago with good results, out of 1,600 people present, 1,400 said that they had been converted before the age of twenty, 180 before that of thirty, and only one person after reaching the age of fifty.

Among those in London who have given themselves earnestly to work among the poorer classes in London is the Earl of Beauchamp, who has decided to take up his residence among the East End poor for the purpose of directing mission work among them. The Earl is Secretary of the Christ Church Mission at Poplar, one of the suburban districts.

The pastor of the Presbyterian church of Hamilton, Ohio, has had his salary reduced \$500 for smoking. He vows neither to resign nor stop using the weed, and a strong party in support of the church him. It seems that his enemies tried at first to oust him on theological grounds, but at that point the clergyman was orthodox.

The Scotch missionaries in the Punjab rejoice over the rich harvest of souls. At the station of Sailkot they baptized thirty converts four years ago; but last year the number was already 800, and the blessed work is going on increasing.

The Gospel of Matthew, now being printed at Bangkok by the American Presbyterian mission press, is the first move toward giving the Bible to the Laos in their own language. This is printed in Siamese letters, but it is hoped in the near future to give the same in the Laos letters also.

A religious census of Cleveland O., shows 40,000 church members and 34,000 Sabbath-school scholars, out of the total population of 261,000. There are 23 Methodist churches, with 6,248 members; 16 Presbyterian churches, with 6,450 members; 14 Congregational churches, with 3,819 members; 13 Baptist churches, with 3,512 members, 13 Episcopal churches, 3,260 members.

Canon Scott Robertson calculates the total contributions in the United Kingdom to missions during 1890 to have been \$6,507,895, of which he credits the Church of England with \$3,500,000. His apportionment is: Church of England societies, \$2,776,690; joint societies of Churchmen and Nonconformists, \$1,075,700; English and Welsh Nonconformist societies, \$1,658,915; Scottish and Irish Presbyterian societies, \$950,590; and Roman Catholic societies, \$46,900. The total is \$1,365 less than in 1889.

We might learn some lessons of giving from native Christians in pagan lands. The Christians in Ceylon have four methods of giving for the support of the Gospel. First, the tithes of their earnings; second, the offering of trees—the setting apart by each family of a coconut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to work in the interest of the Church; fourth, they reserve a handful of rice from every day's meal.

The New York "Independent" says: "The Uniates, or United Greek Catholics, though in union with the Holy See, have special rights accorded them—marriage of the clergy being one of these. There are several United Greek congregations in the United States, but the presence of married Greeks is no tolerable to the great body of Roman Catholics, who have invoked the authority of the Pope to prevent what they regard as a scandal. The week before last the Greek Catholic priests held a meeting in Wilkesbarre to consider what they ought to do. Some of the priests wanted to cut off allegiance to Rome. At present they are dependent on the Roman episcopacy having no bishops of their own in this country. What the outcome will be does not yet appear."

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