

TERMS, NOTES, 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 proprietors 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.

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Religious Intelligencer.

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

WEDNESDAY, FEB. 3rd, 1892.

DO NOT DELAY!

Though the first month of the year has passed, there are several hundreds of subscribers whose renewals for 1892 have not yet been received.

They can help us much by forwarding their subscriptions immediately.

We trust they will not delay another week. So soon as you have read this, either hand your subscription to your minister or the nearest agent, or enclose it in a letter.

And if any arrears are due kindly send that amount also.

"BETTER is a little with righteousness than great revenues without right."

THE MAN who devotes himself to a political career goes in a perilous way.

"WHAT OUR PULPIT says about temperance won't disturb anybody."

So a lady was overheard remarking not long ago. And we felt sorry for the pulpit.

DR. PIERSON says,—"If I were thirty-four years of age, no pulpit would hold me. I would go to the most destitute part of heathendom. I would go now, but for a wife and seven children. If the 40,000,000 professed Christians would expend one tenth less on superfluities, the missionary treasury would overflow. The Church is trifling with missions. Professing Christians are reveling in luxury while the world is dying."

ON THE QUESTION as to the admission of women as delegates to the Methodist Episcopal General Conference, the votes of the several annual conferences and of the laity have been fully taken, with the following result:

For admission, 5,602; against, 5,151; total, 10,753; majority for, 451. The lay vote as finally summed is: For admission, 235,583; against, 163,843; majority for, 71,740."

THE FRUITS of Christianity are thus summarized by Canon Farrar: The abolition of slavery among Christian nations; the extinction of gladiatorial games, and the cruel shows of the amphitheatre; war rendered more merciful; womanhood honoured and elevated; childhood surrounded with an aureole of tenderness, and embraced in the arms of mercy; education extended; marriage sanctified; the bonds of serfdom broken; hospitals built; the eternal and inalienable rights of man everywhere asserted; pity for the parishioners; compassion even to the animal world; the gospel preached to the poor—these are some of the triumphs of Christianity.

A SOCIETY to promote Sunday rest has been organized in France. At present the employees in many factories and shops work seven days in the week. To reform this is the aim of the new movement. At the outset, less than two years ago, the society had only about twenty members; now it has over 2500, and they include all shades of politics, and all religious denominations and those of no religion. It is not intended to ask for legislation making Sabbath rest obligatory; but to create a sentiment in favour of it. It is, of course, a

difficult undertaking, but is meeting with enough success to encourage those interested to persevere in their good work.

THIS WORD of good advice—from the "Standard," is needed by many churches. A changed attitude towards their preachers would contribute not only to his comfort and strength and efficiency, but to their own spiritual profit. "If your preacher is not quite up to the measure of the stature of your ideal; if he is not so elegant as Robertson, as entertaining as Beecher, or as eloquent as Brooks; if he lacks somewhat on the social side, and is a little slow and awkward in making friends, the poorest of all remedies is criticism or censure. For all ordinary ministerial failings an ounce of cooperation is worth a pound of criticism; a gill of sympathy more than a gallon of censure. Any sincerely pious man of ordinary talents can be made into an efficient, successful pastor by a congregation; and any man, however good and gifted, can be made a failure by the congregation. A congregation may be known by the sort of pastors it makes.

ANOTHER AMENDMENT to the Constitution of the United States is proposed, its object being to make definite and unmistakable the separation of church and state. It seems strange, at first glance, that anything of this kind should need to be seriously contemplated in a country which has always boasted that there is no connection whatever between church and state, and that all forms of religion are on equal footing. But when the insinuating and aggressive character of the Roman Catholic church is considered, and it is seen to what extent it has used its political influence to secure in many places grants of public money and other privileges, the reason for the proposed amendment is understood. The proposed amendment is as follows:

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control.

It will be interesting to watch the discussion. Members of Congress from cities and states in which Roman Catholics are strong will approach it very carefully, and will be likely to find some reason why it is not necessary to add it to the Constitution.

MANY PEOPLE have asked when the Royal Commission on Prohibition will be appointed. And some have declared their belief that it will not be appointed at all. As to the latter opinion it may be said that the government could not very well avoid appointing the commission even if it desired to do so. The Commission will certainly be appointed, and soon, we believe. Rev. D. S. Fraser, of Nova Scotia, having made inquiries, writes in the Halifax Witness that the appointment will be made before the opening of the next session of Parliament. As the session is to open on the 25th inst., the announcement of the Commission may be looked for soon. Mr. Fraser states that "the reasons given for delay are that after the late closing of the last session of Parliament it was impossible to perform the difficult task of selecting a suitable commission and of having it appointed in time to make a satisfactory investigation and be able to report to the session of 1893. I am assured that the government will keep its pledge to the country, and that the Commission to be appointed in a very short time will have opportunities for a thorough investigation, in time to have their report fully prepared for the session of 1893."

We will soon know the personnel of the Commission, and as it will have the prohibition element well represented, the friends of prohibition need fear nothing from the results of a full and thorough inquiry, but, on the contrary they may hope for much that will be highly favourable to the early enactment of a prohibitory law. Many of the facts that will be brought to light are already well known, but it will be a good thing to have them set out in the country's blue books, and from them presented in varied form before the whole people from the press, the platform, and the pulpit. Let the Commission when it comes, have sympathy and help in its important work.

If an appeal is made to every family that does not now take the paper, and every subscriber helps the minister by speaking a good word for the paper a large increase will be secured.

Spurgeon.

The death of Rev. C. H. Spurgeon, causes sadness in every part of the world. He was the greatest preacher of the Gospel in his generation; his sermons have gone into every part of the world, ministering comfort, encouragement and strength.

Though in years a young man, not yet 58, at the time of his death, he had lived long and worthily. He began preaching when but a lad, and was successful from the outset. Since 1853 nearly forty years, he has been pastor in London. His ministry has been one of great faithfulness to his Lord, and of extraordinary success. It will never be known in time how many souls he has, under God, reached and rescued from sin. And though he "rests from his labours," his work will go on and on while the world lasts.

For several months he has been laid aside from work. In the early days of his illness it was feared he would die; but he rallied sufficiently to be taken to the South of France, and, till within a few days, it was believed that he was surely, though slowly, recovering. But he suffered a serious relapse last week, and Sunday night he passed peacefully to his rest and reward. A great man in Zion has fallen, and God's people every where will mourn his death.

In a later issue we will give a fuller account of his life and work.

Nineteenth Century Miracles.

This article is not intended to deal with the "miracles" alleged to be performed at the shrines of so-called "saints" in Roman Catholic Europe or Quebec; nor of the things done by christian scientists or professional faith-healers; but of the things wrought by the Gospel of Christ.

It is the fashion for certain papers to speak slightly of the foreign mission work of the church. A good deal of cheap wit is expended in the attempts to belittle the great enterprise of winning the heathen world to the knowledge of Christ, which the church has undertaken at the command of its head—our Lord Jesus Christ. All this, however, can be very complacently endured. It does not and cannot seriously interfere with the work.

What is much more regrettable, and a serious interference with the fuller success of the cause, is the fact that many Christians do not seem to have the hearty and practical interest in it which they should. They are good people too; they want to do right, but do not feel that they are obliged to co-operate in the endeavour to overthrow idolatry by introducing Christianity. They do not pretend to explain away the commission, "Go ye into all the world, and preach the Gospel to every creature;" but they have the notion that work among the heathen does not do much good—that, at any rate, the results are not commensurate to the expenditure of men and money.

The chief trouble with such people is their lack of knowledge of what has been done, the immense gains that have been made, and the present promising condition of the work. A study of the record of God's work in the world would help many. The record of what the Gospel is doing in heathen lands is the best answer to objections, and is, also, a great stimulus to the indifferent.

This brief and partial record—will, perhaps, let some light into minds that have been wrought by divine grace through missionary endeavour.

In the first quarter of the present century perhaps the Fiji Islander would have been regarded as the typical savage, occupying the dark corners of the earth, the habitations of cruelty—none darker, none more cruel, with mental and physical force sufficient to show the complete evolution of savagery unenlightened by the revelation of Christ. A recent book, *At Home in Fiji*, by Miss Gordon Cumming, gives striking pictures, both of the old life and of the new. In one place she says "We halted on the way to inspect a row of smallish stones extending about two hundred yards. These were to represent the number of human bodies actually eaten by two chiefs—one stone for each body, even now numbering eight hundred and seventy-two, though at least thirty have been removed. *** The cannibal fork had a distinctive name, descriptive of the enormous work done by so small a thing. It is certainly a wonder that the isles were not altogether depopulated, owing to the number who were killed. Thus in Namena, in 1851, fifty bodies were cooked for one feast; and when the men of Rau were at war with Verator, they carried off two hundred and sixty bodies, which were sent to the ovens." In 1836 two Wesleyan missionaries landed, literally taking their lives in their hands, in the midst of these blood-thirsty hordes, against the pro-

tests of all who knew any thing about those islands. "To-day, with the exception of one tribe of wild highlanders, who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have embraced Christianity in such good earnest as may well put to shame many more civilized nations. Now you may pass from isle to isle, certain every where to find the same cordial reception by kindly men and women. There are 900 Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; the schools are well attended; and the first sound which greets the ear at dawn and the last at night is that of hymn-singing and most fervent worshipping from each dwelling at the hour of family prayer."

Is any greater miracle recorded by the evangelists or in the Acts of the Apostles? But we do not need to go to the ends of the earth to witness such miracles of the cross. Right under the shadow of our flag may be seen a similar wonder.

In 1857 Mr. Wm. Duncan, an Englishman engaged in lucrative business, heard a similar story respecting the Taimashean Indians, living on the west coast of British America. It came to him as a call, like that of the fishermen in Galilee eighteen hundred years ago, and, like them, forsaking all, he took passage around Cape Horn for that region. The governor general remonstrated with him against the folly of his attempt, assuring him that certain death awaited him. He himself was witness from the walls of the fort of horrid orgies, of which murder and cannibalism were a conspicuous part. Yet he persevered, and became their school-master, missionary, pastor, physician, magistrate, treasurer, master mechanic, friend, and adviser.

To-day at Metlakatla, he has a colony of 1,000 men, women, and children living in comfortable, neat cottages, carrying on various useful and remunerative trades, and leading civilized lives. They have the largest church north of San Francisco, well filled every Sunday, all the children at school, every citizen in health attending church regularly. No intoxicating drink is allowed to be sold, and the whole community is as orderly, prosperous and happy as any of our western villages. In view of these facts may we not well exclaim: What hath God wrought! and what miracles is the religion of Christ working nineteen centuries after His death!

Commenting on the foregoing and similar facts from the record of mission work and successes, Dr. Buckley, editor of the "Christian Advocate," truly and forcibly says: As a matter of fact Christianity is more truly on trial in Christendom, amid all the triumphs of civilization, than in heathendom and amid savagery. It has civilized every nation that enjoys civilization to-day. Can it regenerate our large cities, purify the slums, keep up its power and influence in the depopulated country towns of New England, and in the manufacturing centers; save our nation from the curse of drink, the greed of gain, and the power of monopoly, settle the race question aright.

These are the questions that our churches and our evangelical alliances are trying to answer, but which, alas! are not yet answered, and which need the best work of every one who loves his country, his race, or his God. But as to whether the religion of Christ can civilize and save any heathen on earth, no matter how degraded, how savage, there is no question. These two examples alone would enable us to answer every such question in the affirmative. No millions are so sure of remunerative returns as those invested in Missions.

The securing of the renewal of old subscribers is as important as obtaining new ones. Let none fail to renew.

Prayer and Revivals.

In line with the suggestions made last week is the following article in the "Star," from the pen of our good brother, Rev. Dr. Penney. Read it brethren—and then pray.

The Church has come to associate the pentecostal refreshing with the days of special and earnest supplication which preceded it. The apostles must remain in Jerusalem fifty days after the Lord's resurrection, and ten days after his ascension, before they could commence their work under the baptism and power of the Holy Ghost. The time was not used in laying out any great scheme for ecclesiastical organization, forming a great institution for sending out and sustaining preachers, or in preparing sermons of great power and polish. Important as any or all of these may be for the Church in subsequent ages, these men were to do but one thing—pray. Thus the Christian Church began her glorious career, her march to ultimate victory,—not in her might, but in her weakness; not in displaying the power of her ministers, but in feeling her sole reliance on an Almighty agency.

The same agency which went before the revival at Pentecost has preceded every time of refreshing since. So that the prominent feature of every true revival is prayer. And it will be found that in any community where a revival is enjoyed, earnest and per-

severing prayer has been kept up by one or more persons. A revival without accompanying prayer is an impossibility, and without antecedent special prayer has probably never occurred.

Probably during no time in the year is so much prayer offered by the Church for the outpouring of the Holy Spirit as now. In thousands of Christian churches "the week of prayer" has been "observed," followed by special services, which, in many cases, will continue through the entire month. But these weeks of prayer will be like other weeks, unless pastor and people shall come into vital contact with the Divine power which alone made Pentecost so memorable.

There is no blessing that should be more earnestly sought at the throne of grace than that of a pure and powerful revival of religion, because there is no blessing at present so greatly needed. And why may we not hope for this blessing? What should prevent! The soil is prepared, the seed is sowed, and all that is needed to cause it to spring up and bear fruit unto life eternal is that it be watered by the dew and showers of divine grace—the effusions of God's Spirit.

And this is a blessing promised in answer to prayer. Only let pastor and people plead together that God will send down his Spirit; let them be earnest and believing and importunate in their prayers, and there will be not only "the sound of abundance of rain," but souls will be converted, the Church will be revived, the neighborhood blessed, and anew the old oracles will be fulfilled: "The wilderness and the solitary place shall be glad for them; the desert will rejoice and blossom as a rose." "He shall come upon us as rain, as the latter and former rain upon the earth." "He shall come down like rain upon the mown grass, and as showers that water the earth." May God grant all our churches some blessing now.

Some Phases of Justice.

In the narrow foot-paths of self along which many men, as narrow as the paths they tread, are traveling to eternity there naturally arises, owing to the character of the men and the nature of their surroundings, much that is unjust, much that might well be styled "man's inhumanity to man." The world has many narrow men—men so wrapped up in self and thoughts of self advancement, that they see only through a glass, darkened by envy, the works of their fellow men, worthy though those works may be of the applause of the best impulses of their nature.

As we hurry along the way of life we find, bustling and rubbing against us on every side, those who are sharp to note the actions of their fellow travellers, and who are quick on every possible occasion to slyly point out that it was possible for those actions to be the outcome of wrong impulses. In fact, if there is the slightest ground at all, they seem to prefer to impute the bad rather than the good intention. Where wrong is palpable and where injury to society is imminent, let no man be silent. In such case no one can be silent and yet be true to his conscience and just to his fellows. But where there is doubt as to a man's intention, how much better it is to assume that he is acting on good impulses, until you know clearly the contrary.

It is the same unregard to our judgments concerning the talents of others. Too often we meet those who are inclined to speak slighting of any work of their neighbors. They profess their disgust for mankind, and are ever ready to note carefully every failure, real or apparent, that is added to the already long list of human failures; but they either fail to notice at all, or else they impute bad motives to the authors of the grand and noble actions which should call forth the responsive heart throb, the quickening pulse, and feeling of pride in the power of their fellows. But no, we are narrow; we see nothing good and praiseworthy in others, shut in, as we are by the brown-paper windows of self. Meanwhile, our own petted talent is being wrapped in a napkin; soon it will be laid away, its power of good gone, its vitality sapped, and all because we are envious of the equal or superior talents of others. We like to enlarge on our own ability, and we love to think of ourselves as being men of power and weight in the affairs of life. Why deny to others equal capabilities and equal influence.

The spirit of emulation is a grand one; let not emulation degenerate into envy. If we rise, let it be by honorable endeavour, not by unmanly efforts to belittle and pull others down below our own level. Another case in which one may be unjust. In the quiet of one's room, as he sits and ponders: self on the one side urging him on to deeds, that, while they do not bear wrong on the face, are yet deviations—slight ones

perhaps, but not the less deviations from the clean path of virtue; on the other hand, the still small voice saying unmistakably—soil not your hands, keep your honour pure, let not selfish considerations hem in and form a crust over the best part of your manhood. He may desire to be a just man. Not willingly would he put a stain on his character. What he does he would do in the approval of his not-to-be-kept-silent mentor. So he reasons with it; he advances his argument and in vain tries to justify his conduct. Does he gain the victory over the little guide of his better life! Then he has been unjust to his better feelings—his true self. He will find it still easier to be unjust next time. These controversies with self are, in the deepest sense; the battle of life, they are the conflicts which decide the destinies of men. If a man be true to himself in the fullest, purest sense, he will be true also to his fellows, he will be worthy that attribute—the highest of mortal attainment—a manly man.

In this pushing, hurrying world, where our interests, ambitions and desires are continually coming in contact with the designs and schemes of other men, there must often come times when our advancement will be an injury to the interests of our fellows. So, in the great arena of life, men are often seen in excited argument as to which is in the right, each in an earnest way pushing to the front his reasons why his neighbor's cause is wrong and why his own is just. And with business, or social, or political interest. Ever present to the mind of each, in the passionate heat of argument, they are apt to be unfair to each other. Whatever of self interest causes one to be unjust to another is in no way excusable, for what injustice he does is done simply because he cares more for advancement than for preserving his honour. True, a man, in the passionate moments of a heated argument, may say things that, in his quiet and more thoughtful hours, he would repudiate with scorn, and the shame of which would abide with him for many a day. He has been unjust truly, but he has not been so deliberately. And he, surely, is a more honourable man than the other.

Carlisle—most dogmatic and forcible of writers—asserts throughout his works the principle that justice alone can in the end prevail, that all the victories of unjust men are but seeming victories. He says, enthusiastically: "Fight on brave heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true—no farther, yet precisely so far, is sure of victory." To matter of fact men, men who take a good deal of pride in their hard common sense this principle seems a nice theory for the fond imagination of the dreamer or the over-confident brain of the optimist. But Carlisle was no dreamer. No! The fact is, the more one thinks about it, and observes the ups and downs of life, the more he is convinced that the hard headed Scotchman had got to the root of the matter. Men of thought, who believe in the existence of a divine mind whose laws run through and control the universe, must admit that, although for a time, men may seem to turn these laws from their paths of righteous design into ways of man's devising, yet, in the end, God's laws must prove immutable and unconquerable. To think otherwise is to detract something from the attribute justice as applied to that beneficent and overruling mind.

Justice must prevail! What a world of hope to the weary world-scarred veteran, who, noble man that he is, is giving his life away, knowing that "the wages of every noble work do lie in Heaven or else nowhere." What a gleam of sunshine! brighter to him because coming through the clouds of material troubles that hover over and envelop him. What a consolation to the worn, footsore travellers along the road which is leading them from time on to eternity. Oh, the blessedness of the thought that, although looking back through the mists and clouds which hang over the backward path, no ray of sunshine is seen, yet as he looks forward a gleam of an eternal justice must catch the eager eye of the well-nigh exhausted toiler, stirring in his veins something of his youthful enthusiasm and making him feel that, after all, to die for a principle were better than the sluggish life of ease.

Truly a noble thing is justice—the spirit of fairness; and he who in every smallest circumstance of life is a just man, doing what is fair in all his dealings with his fellows embodies in himself something that is divine. "For the unembodied justice is of Heaven, a spirit and divinity of Heaven, invisible to all but the noble and pure of soul."

If your renewal has not been paid, kindly give it attention to day.

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A good minister, and them grievousness of churches. Dr. M. "Inquirer" as point which upon by man. "Many churches less and occupying promptly. A past per cent promptly promptness thousand pi pay their pa times, and in tor who is to pay his own way. He th a prompt r reputation as all that the a good name; w sion he cannot it his people attempt to that so many so little of t to their chur other relation ly niggard in their own c can be in goo nothing to th or at least a minimum. that church whether the If they belong zation they c ing except the church of G a social circ some other Pulpit and p phrasing the and church of their chur not pay past the money i purpose. serve the salaries, or t honor of th denomination at large mu sisters of the your churc them first. economy he first. Pay as possible, weekly, mon may have ag

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