

TERMS, NOTICES, &c

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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, FEB. 17th, 1892.

SOME CHURCHES seem to be run on the idea that money is everything. And they are not very particular how they get it.

WHEN you feel like criticizing the way in which another man is doing some needed work, stop and ask yourself whether you ought not to keep silent until you are ready to undertake the work yourself, and do it better.

OUR DAILY LIFE should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose.

SPURGEON once said that he was very thankful the Lord had called him to be pastor of a large church because he felt that he had not talent enough to be pastor of a small one.

A VETERAN MISSIONARY, counselling a young man just entering the service in Japan, said,—"Don't work for the Japanese; work for Christ." That was a wise word, that may well be kept in remembrance by christian workers everywhere.

AN ERRING church member in Vermont is reported to have stood up in open meeting and made the following confession:

"Brethren, my conscience compels me to confess that when boiling down my sap in the spring I put into the kettle two buckets of water and sold the sugar at the same price as that made from pure sap."

There is hope of him. Others might follow his example.

LADY BROOKS probably meant well—as well as she knew, when she proposed to raise money to buy 2,000 bottles of brandy to distribute among the poor sufferers from la grippe in an English district. But her mistaken benevolence got a sudden and proper check. The *British Medical Journal* learned of the scheme and put a stop to the effort by stating that she might just as well give them so much poison.

CARDINAL GIBBONS has taken strong ground against the Louisiana lottery. He says,—A business whose plain, manifest, inevitable result and influence on the people is such, is indeed an enemy to the honesty and peace of any community, to the happiness and comfort of home, and to individual thrift and enterprise, and it is the duty of every upright citizen and earnest Christian to aid in its dethronement or suppression.

This ought to have weight with the Roman Catholics of Louisiana, and probably will.

REV. DR. MACARTHUR (Baptist), of New York, writing of a recent visit to the Shawmut Avenue Free Baptist church in Boston, speaks thus of the pastor, Rev. J. M. Lowden,—"He is a noble brother, and is rendering much appreciated service to his people." Of the union of the denominations he says:

"It is a thousand pities that our brethren and we are not closer together in church life and work. Standing as we both do as witnesses for belief before baptism and for baptism, and not for pouring or sprinkling or any other substitute for the catholic and apostolic ordinance, we ought to stand closer together. That day will surely come. God hasten its dawn!"

A POST CARD from Mrs. Boyer, dated Balasore, India, Dec. 28th, says:

I write to let you know that we are all very well indeed. The children never looked so well before. The trip to Darjeeling worked wonders for them. My work is going on steadily, and most of it gives me cause for thankfulness. We had a pleasant Christmas; Miss Hooper took dinner with me, as she has done every year. I will write for the paper soon. My heart has ached too much to attempt it, though I have resolved to often.

MEMBERS OF CHURCHES are sometimes found engaged in unchristian business. When spoken to about it they plead that it is "only business," that it does not interfere with their beliefs, and should not be regarded as detracting from their character and influence. Mr. Moody talked to such people in an English congregation lately in this way:

"If there is anything in your business that is wrong, you must give it up. 'Oh, but,' you might say, 'that would ruin me financially.' No matter; better be ruined financially than to go to the bar of God a disobedient child. If men could distil whisky for the glory of God, then let them go on distilling whisky; let them send a thousand barrels of it to the heathen, and some for the missionaries; and then let them pray over the matter, and see how they feel. They could sell whisky to men who might drink themselves to death, making their wives widows and their children fatherless, but it won't do to turn round and say now—'I will give this widow and these children some money,' and think that the transaction would square; nor could a man who ill-treated his wife and family when he was worse of drink make up for it by treating them kindly when he is sober."

OUR UNITED STATES exchanges contain reports of revivals, though they are not as numerous as in some years. In the home field the reports of quickening and ingathering are all too few. Why is it? The "Christian Advocate" says truly that "if there is one church where quickening power is not manifested it is not the fault of God. He is ready to pour out His Spirit. But a revival is a work requiring the co-operation of God and His people. Let those who see the need of such a work of grace begin at once to use the appointed means. Begin to search the Scriptures. The word of God is the spiritual food whereby faint and famishing souls may be revived. Read the Bible to kindle devotion, to awaken emotion, to inflame zeal, to give life and fervor to prayer. Begin to pray. It is sometimes said that some revivals have begun without any apparent cause and when no one expected them, but some persons unobserved called mightily on God and were not surprised when the windows of heaven were opened. To Bible reading and prayer let personal effort to bring souls to Christ be added, and it will come to pass.

Not in Vain.

The labourer is anxious, naturally, to see results. When they are delayed or hidden from his view, he is in danger of becoming discouraged—perhaps will abandon his work.

Two facts may comfort all earnest labourers when in danger of heart-sickness because of no apparent fruits of their service. The first is that the not seeing results, particularly in the form we have desired to see them, does not of necessity imply that our efforts are inefficient. Some of the most powerful forces and processes in nature are those which are unseen, and that are preparatory rather than immediately productive. It may be that God means us to do this sort of preparatory work to make possible greater future fruitful results. It is, perhaps, more joyous to flesh and blood to be a reaper, yet if God means that we shall break ground and scatter seeds rather than garner harvests, let His will be cheerfully, joyously submitted to. Though the sowing be the part of the service which attracts least notice, it is not less important than the reaping. And in God's view the sower and the reaper are equal, and the time comes when they will rejoice together.

Another comforting fact is that no labour of love for Christ, done honestly, earnestly, and to the best of the worker's ability, can be fruitless. Though immediate results are not seen, they will come in due time. This precious truth is well illustrated by an incident related by an English minister. He says:

"A friend of mine, a layman, was once in the company of a very eminent preacher, then in the decline of life. My friend happened to remark what a comfort it must be to him to think of all the good he has done by his gift of

eloquence. The eyes of the old man filled with tears, and he said: 'You little know! You little know!' If I ever turned one heart from the ways of disobedience to the wisdom of the just, God has withheld the assurance from me. I have been admired and flattered and run after, but how gladly I would forget all that to be told of a single soul I have been instrumental in saving! The eminent preacher entered his rest. There was a great funeral. Many pressed around the grave who had oftentimes hung entranced upon his lips. My friend was there, and by his side a stranger, who was so deeply moved that when all was over my friend said to him, 'You knew him, I suppose?' 'Knew him?' was the reply. 'No; I never spoke to him; but I owe him my soul!'

When sick in heart because results are not apparent to us, and we are ready in our discouragement to cease from labour, let us remember the sure word of promise,—"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and I shall prosper in the thing whereto I sent it." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

The Supremacy of Christianity.

One of the prevalent modes of lowering the claims of revealed religion is to exalt heathen systems to the same plane as Christianity, and regard the latter as one of the great religions of the world; that is, it is the same in kind, only better in degree of excellence. Treating this subject, the *Christian Guardian* says:

We fully recognize all that is good in all men comes from God, and that those who have not the light of divine revelation are not judged by it. "In every nation he that feareth God and worketh righteousness is accepted of him." But this does not justify us in denying or obscuring the broad distinction between the revelation of truth contained in the Christian Scriptures, and the vague and often foolish and false fancies of heathen teachers. An equally marked distinction exists between the prophets and apostles of revealed religion and heathen teachers. In fact, there is in heathen lands no corresponding class of teachers, and no corresponding system of prophecy, precepts, and promises, to compare with Christianity.

But the crowning distinction of Christianity, which enthrones it high above all other religions, is the Christ it makes known, the adaptation of its truths to humanity, and their influence upon the hearts and lives of sinful men and women. Here is a true revelation of the spiritual condition of mankind—their guilt, moral feebleness and impurity—and of the rich provision of infinite love for their salvation. It is foolish to talk as if the Christian religion was responsible for the depraved moral condition in which all men are declared to be. The Scriptures, in their portraiture of humanity, only declare what actually exists. If there was no Bible the history of the race would prove the depravity of men. What the Bible tells us of the inhabitants of earth shows that it comes from the all-wise Creator of men.

The blessings Christianity offers are those which we sorely need, and which no other religion promises. The whole world is guilty before God; this religion offers free forgiveness through Christ. Men are dark and ignorant of spiritual truth; Christ is the true light, and those who follow him shall not walk in darkness but shall have the light of life. A state of sin is one of enslaving bondage; the word of Christ assures us there is freedom by the knowledge of the truth. Sinners are smitten with moral weakness; out of weakness they may be made strong in his strength, and be more than conquerors through him that loved them. The truth of these promises has been tested and vindicated in actual experience. By the spiritual power of these truths great transformations have been wrought in character, and the joy of salvation has been shed abroad in myriads of sorrowing hearts. Many who had been groping in the gloom of non-Christian systems have received the light of life and gratefully testified to the immeasurable superiority of this Bible religion. If there are teachers or disciples of Buddha or Confucius in darkness reaching out after God, to none is Christ's invitation more adapted than to such—"Come unto me all ye that labor and are heavy laden, and I will give you rest."

The Rum Curse in Africa.

The United States Consul at Sierra Leone, Hon. B. Bower, in a recent letter to a citizen of Hartford, Conn., referring to the ravages of the liquor traffic in Africa, writes:

I am not a missionary, nor the son of one, but I judge the present from the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf, within fifty yards of the church. I stood on the wharf last Sabbath, and saw steamers come into the harbor from Germany and England and they commenced to land rum and gin. There were over one hundred men employed all day, and the customs officers had to be on duty. The native kings are petitioning the Government to stop the liquor traffic. It is ruining their people. One king says, if they continue, it will cause him to leave his country, and go where the white man's rum can't reach his people.

MARITIME BAPTISTS.—The Year Book of the Baptist Convention of the Maritime Provinces show a total of 392 churches with 42,777 members. Of these, 204 churches with 25,855 members are in Nova Scotia, 162 churches with 15,067 members in New Brunswick, and 26 churches with 1,855 members in Prince Edward Island. The number of baptisms reported for the past year was, for Nova Scotia 864, for New Brunswick 813, for Prince Edward Island 95—a total of 1,772. There are in all 522 Sunday-Schools, with 28,829 enrolled scholars, divided among the provinces in about the same proportion as the churches. The colored people of Nova Scotia are gathered in the African Baptist Association, with 17 churches, 576 members, 16 Sunday-schools and 514 scholars. The total number of ordained ministers is 222. The statistics in all departments are spoken of as somewhat inaccurate, owing to the failure of the churches to report them in full. The report on the state of the denomination presented at the Convention shows a general advance. The contributions of the churches were: Home Missions, \$7,377.81; Foreign Missions, \$5,211.94; Educational Institutions, \$2,648.40; Min. Aid, \$520.36; Min. Education, \$522.60; Grand Ligne Mission (French), \$1,131.51; Woman's Missions Aid Society, \$5,866.57. The Home Mission work of the Convention includes, in addition to caring for the feeble churches of these provinces, some work in Manitoba and Northwest Canada. The foreign mission work is in connection with that of the Baptist Convention of Ontario and Quebec in the province of Madras, India. The Grand Ligne Mission is the work which the Church carries on among the French Canadians in and near Montreal. The oldest Baptist church in Canada is, it is supposed, that at Wolfville, N. S., founded in 1778.

Mission News and Notes.

The Friendly Islands, fifty years ago, had not a native Christian. Now there are more than 30,000 church members who give annually, from their scanty store, \$15,000 for religious objects.

The Madagascar missions have colleges, industrial schools, medical schools, and high schools. The weakest congregation has its school.

Next to the Moravians the United Presbyterians of Scotland are the Missionary Church. Their 570 churches, with 185,000 members, contributed \$400,000 last year, and the gain of converts was 600 during the year.

The Society of Friends, it is reported, is beginning to plant itself in the East, particularly in Philippopolis and Constantinople, the ground for a new meeting-house having just been purchased in the first named place.

It is reported that a Catholic hierarchy will be established in Egypt, the Pope intending to name English bishops to the new Sees, on condition, however, that the British Government shall establish full and open diplomatic relations with the Holy See.

When we remember that only ten years ago the people of Uganda and Victoria Nyanza were almost unknown to the world, it is surprising to read that the missionaries recently sold in a few weeks 4,000 reading sheets printed in the native language.

Cambridge University, in five years, has sent sixty-six graduates to the Foreign Mission field. In the past year twenty-four graduates were accepted by the Church Missionary Society. This society has sent out the largest number of missionaries ever sent out in one year, eighty in all—thirty-one ministers, nineteen laymen, and thirty women.

Rev. Griffith John, of Hankow, on the Yang-tse, who has been in China thirty-six years, tells us that during that time he has seen the number of Christians in the empire increase from 500 to 40,000, and the mission with which he is connected has baptized 2,000 converts in the city of Hankow, where before his arrival not a single Christian was to be found.

Seven of the Directors of the British East African Company—all of them Scotchmen, except one—have instituted a new mission to be known as the East African Scottish Mission, and have personally subscribed the sum of \$10,000 for that purpose. The mission is intended to be evangelical, medical and industrial, and will embrace the large territory between Abyssinia and the Lower Soudan on the north, and German East Africa on the south.

A large proportion of the money expended in behalf of Moravian missions is contributed by the benevolent of Great Britain and elsewhere, who are not members of that body. Thus ever since 1818 the London Association in aid of Moravian missions has been gathering funds, and the amount collected last year amounted to \$44,330, and legacies were received amounting to \$8,100, while but \$24,000 was derived from the Brethren's congregations, etc., in Europe and the United States.

Miss Soonderbai Powar, an Indian Christian of Bombay, speaking at the great anti-opium demonstration recently held in London, related that in India with its 33,000,000 of gods, the female idol worshippers said: "Tell the English people and government, if they will stop this trade we will regard them as our gods." When missionaries go to the zenanas to preach, they are told, "Go and convert your Christian government first, and then come and tell us about Christ."

Among the subjects that arouse much interest in China is that of "foot-binding." The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been led to pray earnestly over the matter with his wife, and had decided not to bind the feet of his daughters, sprung to his feet, and laid before the company his decision. He was so earnest in his presentation of the matter, that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.

Missions are moving rapidly on the powers of darkness. The more infidels denounce them and proclaim their want of success the more they multiply their agencies for spreading the Gospel, and widen the field of their influence. Under the care of the American Board alone there are 21 Missions dispensing the Gospel to 100,000,000 people. Five hundred and thirty-eight missionaries, 2,648 native helpers, with 38,226 communicants, are numbered by this single society. It has 46,408 scholars in its schools and 100,000 patients in its hospitals. All heathendom is not doing so much to enlighten the ignorant and bring relief and comfort to the suffering as this one Missionary board. The protests and predictions of infidels amount to nothing in the face of such a record.

General Religious News.

A lad of New York has a "bare-foot mission," through which he has furnished 3,000 pairs of shoes to poor boys. The lad, Tell d'Apery, raised the money that made the purchases.

Rev. Dr. Fulton announces that he is going back to Brooklyn. The people have not rallied around him and the banner of anti-Romanism in Canada as they had in the States. He had thought that Montreal would be the best centre for him, but he now thinks Brooklyn will be the better headquarters.

There are about 3,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian Churches—in all 3,225, or more than one church for each 1,000 of the population.

The American Bible Society has decided to make an exhibit at the World's Fair in Chicago in 1893 similar in many respects to that at Philadelphia in 1876, when specimens of Bibles were shown in over 200 different languages. It is proposed, also, to provide for the sale of Scriptures and for their free distribution to foreign visitors. The necessary expense will be provided for outside of the regular funds of the Society, and considerable sums have already been given for the purpose.

It is stated that there are more priests, monks and nuns in Jerusalem, in proportion to the population, than in any other city in the world. They belong to every nation of Europe and many of Asia, and are of every creed, form of worship and of dress. The Roman Catholic nuns attract a great deal of attention, and receive the re-

spect of all classes by their modest deportment and the general service that they render to all; but there are also quite a number of Protestant sisters, earnest, devoted Christian women from England and Germany, engaged on every hand in doing good.

There are more than 12,000 Baptists in Russia, and several thousands of them are in the district affected by the terrible famine. Many of them are doubtless suffering. Contributions for their relief are being received in the United States. The money will be sent to the Baptist Mission Committee in Russia, for use among the famine sufferers.

The statement of the Archbishop of Canterbury at the recent Church Congress that nine-tenths of the population of Ireland are Roman Catholics of the most immovable type, has called forth the counter-statement that the Protestants in Ireland constitute fully one-third of the population and that so far from the Catholics being "immovable" the mission societies at work among them have been blessed with a remarkable measure of success.

The Congregationalists had at the end of last year 4,652 places of worship in England and Wales, with seating accommodations for 1,666,867 persons, and they had 2,747 ordained ministers. In 1,137 of their churches in Wales and 36 in England the services are conducted in the Welsh language. These churches have a membership of 130,112 and a Sunday school enrollment of 131,418. There are 234 Congregational churches in Scotland and Ireland, and 721 in the Colonies, making the total in the Empire of 5,607. They have 417 students in theological schools, besides 300 native students for the ministry in ten institutions in different heathen lands. They have 263 churches and 180 missions in London.

Moody and Sankey have invaded Ross-shire, Scotland. It is a region full of precious historic memories. Martyrs have there lived, and there suffered for their faith. There also we found, at a later date, a remarkable class of persons called "The Men of the North." They have generally been Calvinists of the severest type, and very determined in their opposition to all error. They could detect the favour of Arminianism in a remote corner of a sermon. Godly men they were, austere in life, but pure in morals, and much wedded to old and simple forms in church worship. The going of Moody and Sankey into such communities must have been like the introduction of a stream of heated water among the ice-fields. Mr. Sankey sang a hymn, and while their hearts were touched they questioned how far the "Ninety and Nine" was suitable for Christian Worship. Mr. Moody preached, and though he is only a layman, they listened with increasing interest. All through Ross-shire, and especially in the larger towns, there was an evident awakening to thoughtful and earnest considerations of the things which pertain to the interest of the soul.

A Correspondent of the London *Christian World* recently made the statement that there is "a body of 10,000 steadfast and enlightened Protestant Christians" in the Caucasian Provinces of Russia. He writes about the Armenians, and has evidently had a near view of the country and people. That there is a large number of Armenian Protestants—not 10,000 however—the result of a progressive Evangelical effort, is a matter of deep interest. The attitude of the Government toward "sects" in that part of the Empire has been favorable to the growth and development of the work. In many instances Protestants have been vindicated and protected in their right of public worship and their persecutors punished by appeal to Russian courts. A change, however, in the attitude of the administration is painfully apparent in some portions of the district, where the "sects" are forbidden to hold meetings for public worship. During the past year four men have been exiled from Tiflis and vicinity for the sake of the Gospel. A few months ago the police entered a room where some brethren were gathered together for prayer. The names of three men—a Russian, a German and an Armenian—were taken and they were summarily exiled the next day. Many others are in danger of the same process.

At WASHINGTON.—Sir John Thompson and Hons. G. E. Foster and M. B. Bowell went to Washington last week to confer with the U. S. authorities on the trade question, and possibly some other matters.

STANLEY says that since he left Africa it has been so divided between the powers that one could not now hunt an elephant without getting per-

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