

## TERMS, NOTICES, &amp;c

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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 general 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. 24th, 1892.

—A MAN may be doing much who is successfully overcoming adverse influences.

—How true—how painfully true, this is of certain religionists. They will wrangle for religion, write for it, fight for it, die for it; do anything but live for it.

—It is much better, says the Pentecost, for us to suffer on account of the truth than the truth to suffer on our account.

—THERE ARE people who would do well to think a little of what Carlyle says: "The greatest of faults is to be conscious of none."

—CHURCHES, doing the Lord's work, are numerous. Rum shops, doing the devil's work, are more numerous. One church to three rum shops is the proportion in the United States. Is Canada's record any better?

—It is NOT PLEASANT to have to frequently mention the need of prompt payments. We never do so until it is absolutely necessary. If every one who has not paid will do so now, the necessity of any further reference to the business side of the work will be removed. Do it, please. Now.

—A BILL for licensing houses of prostitution in the cities and towns of the State of New York is now before the Legislature of that state. Every citizen who has any desire whatever for the morality of the state must in his heart, revolt against the iniquitous proposition.

But where the rum trade is authorized and protected, it is not difficult for a considerable class of people to regard the license of accompanying evils with complacency.

—THE FEELING for the union of religious bodies which have much in common and few differences is becoming general. The latest illustration of it is the movement towards union of the several Methodist bodies of South Australia. A meeting of representatives was recently held, at which resolutions were adopted expressing a strong conviction of the desirability of organic union. Of course there are difficulties to be surmounted, but the meeting did not consider them insurmountable. The fact that the union of the Methodists of Canada has been so satisfactory helps the Australian movement. Every intelligent and sincere movement towards the consolidation of Christian forces should have encouragement.

—CARDINAL TACHÉREAU and the bishop of the Roman Catholic Church in Province have issued a pastoral, in which the people of the church are counselled and cautioned about bribery in elections, and about the drink habit. It says drunkenness has made alarming headway in the province and presents itself in a menacing form, especially as a means of bribing voters. Drinking places are bad at all times, but at elections are nothing less than portals of hell. It deals almost entirely with this question and is regarded as the strongest denunciatory pastoral on the liquor question ever issued by the church authorities. Money bribery is also strongly denounced.

—THE LAST SERMON preached by Mr. Spurgeon, closed with these words:

My time is ended, although I had much more to say. I can only pray the Lord to give you to believe in Him. If I should never again have the pleasure of speaking for my Lord upon the face of this earth, I should like to deliver, as my last confession of faith, this testimony: That nothing but faith can save this nineteenth century; nothing but faith can save England; nothing but faith can save the present unbelieving Church, nothing but firm faith in the grand old doctrines of grace and in the ever-living and unchanging God can bring back to the Church again a full tide of prosperity, and make her to be the deliverer of the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree for His name's sake! Amen.

—THE MANAGERS of the Louisiana Lottery have announced that they will withdraw their proposition for a renewal of the charter of the Lottery by the State, and that they will wind up the business on the expiration of the present charter. The reasons given are two, (1) that the recent decision of the Supreme Court sustaining the law which forbids the transmission of lottery matter or money through the mails, has made the business so unprofitable that the company cannot afford to pay the one and a quarter millions a year to the state as they had proposed, and (2) that they have learned by the agitation that public opinion is strongly opposed to the concern, and they do not wish to carry on a business which is so generally condemned. Probably the first reason is the principal one.

It is suggested that the announcement of withdrawal is only a trick to make those opposed to the renewal of the charter less vigorous in their crusade against it. The only safe way for the enemies of the lottery is to keep up the crusade, not abating a jot in their vigilance.

## Not Too Late.

So far this year the reports of revivals have been few. For what of gracious power has been manifest in any church there should be, and we trust there is, devout thanksgiving. But we cannot help feeling that there ought to be a more general revival, indeed a revival in every part of the field. And can any one think that God would withhold His saving power if the conditions are fulfilled? Surely not. It is not because God has been partial to a few ministers and churches that they have enjoyed blessing. He is not like Isaac, who, when he had given his blessing to Jacob had none left for Esau. His tender mercies are over all; His readiness to bless and save is alike towards all. It is not true that in most cases, if not in all, where no revival has taken place some serious fault has prevented it? Examine and know.

It will be a great pity, and the cause of greater losses in many ways than can be estimated if this harvest season of the churches is allowed to pass without an earnest effort at ingathering. "Why stand ye here idle?"

The "Christian Advocate" sends out a rallying call to the ministers and churches it represents and reaches. Ours need it. We commend it to them.

It is not too late now. If sickness and other things hindered during the early part of the winter, let not the pastors quit the field, but call the people together again, and see what God will do.

It is to be feared that some pastors do not desire a revival. In that case it is not to be expected ordinarily. But even then, if a few sincere souls whose hearts are burdened on account of the spiritual condition of the community should meet together for prayer and plead with God for His blessing, clouds of mercy would gather and showers of grace fall, notwithstanding the pastor's indifference.

It sometimes happens that when the pastor earnestly desires a revival the church does not sympathize with him. This is to be regretted, but his duty is plain. Earnest prayer, plain, strong, affectionate appeals, personal conversation out of an overflowing soul, will conquer. The pastor has God with him, and may well be confident.

Too often, however, both preachers and people fall into an erroneous notion concerning the relation of human agency to a revival of religion. There is an old doctrine that God is the Author of revivals in such a sense as to preclude the agency of man; that when His time comes He will send the Spirit and revive His work, and all men can do will not forward the good cause one hour. It has been supposed by some that for ministers to hold meetings with a view to promote a revival is an unwarranted interference with the affairs of the Almighty meriting the severest censure.

Hence, where a meeting has been

held and prayer offered for a revival without avail, the brethren have comforted themselves with the remark: "It is not the Lord's time. When He is ready He will revive His own work." This is a sorry means of comfort. It is an invention of Satan. Instead of throwing the blame on God after this fashion, minister and people should inquire among themselves with humiliation and tears for the hindering cause.

A revival is the work of God, but it is the work of God as the harvest is His work. It is not His alone. So far as His part is concerned, "all things are now ready." There is no occasion for an hour's delay. But the Church must do something or the sheaves will not be gathered.

Call the people together. Do not be discouraged if only a few come. Say not: "There is no sign of a revival," if the unconverted fail to respond to the call. It is far better that the meeting should be small at first. Many a fire has been smothered by heaping on too much fuel at the start. While the blaze is feeble it were better to keep the water-logged lumber away. When the fire is well kindled, the lukewarm the back-slidden, and the unconverted will come without persuasion. The first thing to be done is to kindle the fire. This will be accomplished most rapidly in small meetings. If the pastor can only find two or three souls that sympathize with him, let him meet with them, and while they pray and commune together the revival will begin.

The time is short. The winter, with its long evenings so favorable to special services, will soon be over. Then will come the excitement of other interests to divert the minds of the people from special revival work. There are multitudes in imminent peril in the congregations of ministers who read this paper. No amount of time and effort is too much to give for the salvation of one soul. It would be well to put every thing else aside for the present and make one more earnest effort to secure a genuine and mighty revival. If all other church work should stop awhile for this there would be no loss, but great gain. Let the effort be made at once. The case is urgent. Let it be made with entire reliance on the Holy Spirit. Let all the forces of the church be summoned. Call on the old people and the young, the men and women, the official members and all members, to put on the whole armor of God and fall into their places. Let the effort be made confidently. Think not of failure. With God in the work there can be no failure. Doubt is an element of weakness. Those who undertake the Lord's work with much assurance are sure of victory.

## The Outlook in India.

Dr. J. L. Phillips, writing in the "Independent," tells of the outlook in India. While it is cheering, in that there are so many open doors and such evident preparedness for the gospel message and power, there is heart pain because there is not a reader and fuller advantage taken of the blessed opportunities by the church of Christ. The facts about what God is doing ought to make every Christian heart throb with joy; the facts about opportunities for larger working together with God ought to spur Christians to more consecrated effort and offering. Dr. Phillips says: This whole foreign field—Asia, Africa and Oceania—is now illustrating as never before in all history the point and power of the Gospel of Jesus Christ. And our dear India, "slow old India," as she is called, is beginning to rouse herself from the sleep of centuries, and respond gratefully and eagerly to the tender and talismanic touch of a faith that renovates and refreshes society everywhere, because it regenerates the individual man.

The Manipur massacre of last March, like every other untoward event providentially permitted, will promote the progress of Christianity. Poor Commissioner Quinton's blundering will be overruled for Gospel ends, and that little native State, now that the chief offenders are justly punished, will be open as never before to Christian effort. Whether England annexes or protect it, all the same; for the railway will soon be pushed through Assam, the direct line connecting Bengal and Burma. When in Burma last April I travelled nearly four hundred miles by railway north from Rangoon to Thebaw's old fort at Mandalay. The extension of this line through Northern Burma and Assam to the present terminus of our East Bengal railway will bring all those frontier tribes, Manipuris, Garos, Nagas, Shans, etc., into close connection with Calcutta, thus insuring safe transit for commerce and mails, and otherwise opening the way for the preacher and the schoolmaster to the very borders of Tibet and into the snow-clad Himalayan settlements.

Open doors on every side. Our fathers prayed in America and Europe and here, and their prayer is heard. Doors long shut against us, barred and

bolted by singularly tenacious superstitions, now stand wide open and inviting entrance. India never presented such a vantage ground to the advancing army of the Cross. All India is ready for such a forward movement, I believe, as this era of modern missions has never seen; but, alas, at this supreme crisis, when General Grant would wire every divisional officer, as once he did Sheridan, "Push things!" and our High Commander by his Word, his providence, and his wonder-working power, that sweeps all obstacles before it, bids his soldiers move on to larger conquests, we are hearing from home such disheartening messages as these: "No money!" "Treasury empty!" "Board in debt!" and "You must retrench!" How strange and how sad! India ready, but America halting. Heathendom inviting, but Christendom declining the invitation.

No missionary society working in India can afford to retrench at such a time as this. Enlargement and enthusiasm are the words for this day of opulent opportunity. In several lines of effort the Church of Christ should "push things" now in India. One is work for children and youth. Schools of all sorts, emphatically primary schools for Christian and pagan pupils and above all Sunday-schools for all classes, should be improved and increased all over this land. Since reaching India the last day of November, I've traveled ten thousand miles from the Punjab to Madras and from the Arabian Sea to Burma; and everywhere I find open doors for reaching and teaching the children. Childhood here as elsewhere is intelligent, eager, inviting; and it is very hard for a true missionary to turn away from its piteous plea for help. We must not; for the home churches cannot but see our advantage and stand by us. All India is crying out for teachers, and the Bible was never so welcome as now. Sunday-school work is calling out the finest Christian co-operation we've ever seen among workers of all creeds and churches. Our interdenominational S. S. Unions are a growing power and blessing.

Another line of effort that should be strengthened at once is that relating directly to the training of native helpers. Our Bible schools in Bengali, Hindi, Oriya, Urdu, Marathi, Tamil, Telugu and other languages should be strengthened without delay. The Word of God in the vernacular must be preached and taught to millions more in each of these trunk languages of India, not to speak of the many dialects and the weird tongues of our hill tribes and jungles. There are too few such Bible schools in India for training men and women who are to become the preachers, pastors, evangelists, teachers, translators, the religious instructors and guides of these multitudes of their countrymen. The consensus of missionary opinion here is decidedly in favor of training our men on the ground and not breaking their home environment by sending them to America or Great Britain for an education. But for a work so important and so promising we need more men of the right stamp from home. I am looking forward confidently to the day when the interests of missionary economy will be subserved by planting union Bible Schools for missions employing the same language.

One more line of effort that should be pushed vigorously now is that for the English-speaking natives. The language of the conqueror is spreading rapidly, and in cities and some country stations there are hundreds of educated Hindus and Mohammedans who prefer being addressed in English. I find men in some of our missions, particularly in cities, who undertake to learn no vernacular, but devote their whole time to special effort for the English-speaking class. There is sure to be a loud call for more workers of this class in some parts of India and much of their strength should be expended on the preparation of pure Christian literature for these English readers. In this we must heed the Apostolic injunction to overcome evil with good, for the vilest stuff from Europe is already here.

## One Year's Work.

Gen. Booth's plan for the relief of London's "submerged tenth" has had one year of trial. And according to the report much has been done. A strong believer in the plan, Dr. Albert Shaw, contributes an article for the Forum for February concerning the result of a year's work. Gen. Booth's scheme embraced a City Colony, a Farm Colony, and a Farm over the Sea. Of these, the first and second have been to some extent put in operation: the third has not yet been established. Shelters, prisoners' homes, and farms, dormitories, and food-depots, have been established, accommodating 4,580 human beings at one time. More than 2,900,000 meals have been supplied by the food-depots.

Nearly 100,000 breakfasts, at a farthing each, have been served to poor children. Between three and four hundred thousand nights' lodgings have been furnished. About 400,000 persons can now be sheltered over night. Employment has been found for 4,000 men by the Labor Bureau at London. More than 445,000 visits to families in the slums were made during the year by the alum officers: and 11,000 sick persons were cared for by them, these alum officers being chiefly women. Whatever defects we may find in the work of the Salvation Army, the results of the first year's work are remarkable. It is doubtful if ever a missionary enterprise of such magnitude was so quickly equipped with means and organized. We must wait for a number of years to see its permanent effect in enlightening "Darkest England."

## The Election Law.

Election trials have been numerous this year. A large number of menbers have been unseated. The election law was, doubtless, intended to do good; but whether it has done much good is a question in many minds. It certainly has not had the effect of preventing bribery, nor does it adequately punish it. The "Canada Presbyterian" thinks it ought to be possible to amend the law so that it will be much more effective, and asks: "Why not strike from the voters' list the name of every man found accepting a bribe? If instead of voiding the election on the first proven charge, all the charges were gone into and every bribed elector disfranchised for life or a long period of years, the constituency would be purified in at least a distinctive way. It might be urged that the judges have no time to investigate all charges. True, no doubt, but the appointment of an election judge or judges, whose duty it would be to try all election cases, would be a good thing. This would relieve the judges of much arduous work and keep them from contact with party politics. Two or three general elections followed by the usual number of protests and a general disfranchisement of bribed voters would clear up matters wonderfully. It has been urged that the present law is as fair for one party as for the other. A sufficient reply is that laws are not made for parties. Laws are made for the good of the body politic, and it is not for the good of the body politic that men who take bribes should escape and candidates who wish to conduct their elections fairly should be severely punished. Canada needs the services of the best men of all parties. How can the people expect their services under the present gross law—a law that punishes the innocent and allows the guilty to escape?"

## About Creeds.

I meet a man who tells me that the Bible is his creed. That is supposed to be a final answer. But really what does it amount to without some explanation? I want to know what he believes the Bible teaches upon a certain point. I want to know in what connection he finds such teaching. I want to know who said it and under what circumstances it was said. Then it begins to become apparent that such a wholesale answer will not serve. It does not dispense with the necessity of thinking. Truth is contained in the Bible as gold is contained in the mine. You must dig for it. It is not asserted and labeled. It must be worked out by him who reads. The gold is there. The truth must be blasted from the everlasting hills as stones from the mountain-side. Out of the temporary you must hew the eternal; out of the narrative you must dig the principle which underlies it, and that lasts for all time. From prophet and psalmist and teacher must you wrest the word that speaks to your own experience and is fitted to guide your own footsteps.—Dr. Shuttler.

## Mission News and Notes.

The four gospels have been translated into Uzbek, the language of 2,250,000 people in Central Asia and published by the British and Foreign Bible Society.

Five hundred missions, 20,000 mission stations, 40,000 missionaries, 500,000 Sunday-school scholars, 1,000,000 native communicants, 2,000,000 native adherents these approximately tell the story of Protestant mission work in heathen countries.

Dr. Morrison lived and labored for twenty-six years of arduous toil and sank into his grave leaving Chi a closed, and with only a few missionaries gathered at Malacca and other parts of the Straits settlement just waiting for it to open. Now there are over forty societies working there with nearly six hundred men missionaries, four hundred wives of missionaries, and over three hundred unmar-

ried women missionaries actually at work in China itself—a total of thirteen hundred.

A copy of the New Testament in the Motu language of New Guinea—the first New Testament in the language of Her Majesty's latest subjects—was placed in the Queen's hands at Christmas by the Duke of Connaught, at the request of the committee of the Bible Society, conveyed through the editorial superintendent. The version was begun by Rev. J. Chalmers more than ten years ago, and has been completed by Rev. W. G. Lawes. The Port Moresby dialect, in which the version is made, is in the mother tongue of about 5,000 natives, but it is the best known of the various languages along the coast, and the missionaries have resolved to make it the literary language for the entire east of the island from Possession eastward.

A writer in The Canadian Baptist, speaking of work among the Indians of the Province of British Columbia, of whom there are about 35,000, says that:

"It may be thought by some that because these people are in Canada, the darkness cannot be so intense as that which is prevalent in more distant lands. But let me state that it is total, and the Devil's angels in the form of seamen and traders, whom he has let loose along this coast, make the condition much worse than it would otherwise be. For through contamination with these, diseases not hitherto prevalent among the Indians have taken hold of them, and the death rate is now very great."

A native Japanese Christian periodical recently told the story of the first Protestant Christian in Japan. This was one Murata, a military retainer of the lord of Saga, in the southern island of Kiushiu. In 1860 he went to Nagasaki by order of his chief, and one evening, as he was crossing the harbour in a boat, he picked up a book that was floating about in the water. The writing ran from side to side, upon "like the crawling of crabs," and upon sending it to one of the Dutch then settled at Nagasaki, he learned that it was the Christian Bible, then a proscribed book. Curiosity spurred him on, and had one of his assistants learn the language of the book and translate it for him sentence by sentence. His study was continued in secret, with a few friends, after his return home. When a difficult passage was found a messenger was sent to Dr. Verbeck, a well-known missionary then in Nagasaki, for its interpretation. Murata was afterwards baptized, and his name now stands first on the roll of Protestant Christians in Japan.

The twentieth anniversary of the McAll Mission in France was celebrated a short time since simultaneously with the seventieth anniversary of the birth of Mr. McAll. At the anniversary meeting about 1,500 persons were present, mostly workingmen, who there was a large sprinkling of Americans and English. In speaking of the effects of the work the chairman said that the prefect of the police had told Mr. McAll that drunkenness had diminished in every district where a branch of the mission existed, and that the moral condition of the people was shown to have improved. At the present time there are 23 rooms in Paris, for Bible teaching, 18 in the suburbs and 92 in the provinces. Children's classes are attended by 8,000 children. A penny subscription was opened among the pupils for a testimonial to Mr. McAll on the occasion, and with the proceeds a handsome bronze clock was bought and presented by Pastor Theodore Monod. An album with 5,600 names was also presented. Telegrams of congratulation were read from a number of places.

## General Religious Notes.

Massachusetts has over 400 circles of King's Daughters.

There is no doubt that the English Baptist Centenary Fund will reach £100,000, toward which a large proportion is announced. Some handsome gifts have been recently made by leading Baptists of Lancashire.

Says Archdeacon Farrar: "Of the five great divisions of the modern world, Christianity is now dominant in three; is widening in the fourth, Asia; and in Africa has effected an important lodgment." With every rising sun and closing day, His kingdom is coming, and the pleasure of the Lord is prospering in His hand.

It is said that four Methodist churches in New York are likely to consolidate. St. Paul, St. Luke's, St. John's and the Forty-third Street Church. It is understood that, if this consolidation is effected, a large edifice is to be built for the united congregations between Fortieth and Fiftieth streets on Broadway. Consolidation may be a wise move, but if the doubling up process is repeated every few years, one would like to know how many Protestant churches will be found in New York, say fifty years hence.

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