

TERMS, NOTICES, &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.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MARCH 23rd, 1892.

MUCH MORE depends on the church's getting ready for revival than on getting the help of an evangelist. Try it.

A CHURCH without an atoning Christ may be a comfortable club, says Bishop Warren, but it cannot be satisfactory to either God or man.

REV. DR. PIERSON, who has for several months been occupying the pulpit of the metropolitan Tabernacle (Spurgeon's) London, will, it is said, close his service there in June, and return to America.

A BILL has been introduced in the Legislature to give "Commissioners" and "Staff-officers" in the Salvation Army in this Province the right to solemnize marriage.

THE FIRST STEPS towards the union of the Evangelical Association (German Methodists) with the Methodist Conference of Canada have been taken. A preliminary meeting of representatives of the bodies was held lately at Berlin, Ont. Another meeting is to be held next week. The union seems likely to take place before long.

SOMEbody has said,—"The world is full of people who pray with a loud voice that God will convert the heathen and then put ten cents in the plate to help Him do it."

That may be putting it too strongly, but that there are some such people cannot be denied. And there ought not to be any such.

THE ARTICLE in another column on "The Better Way" is on the right line. There needs to be more scriptural teaching concerning contributions to the Lord's cause. Christians need to be taught to "honour the Lord with their substance." Doing so, they will come to enjoy it as much as they do a praise meeting; and they will receive quite as much spiritual quickening and comfort in it.

THE LONDON missionary society had "a self-denial week," which produced immediate results much beyond the most sanguine expectations. Both rich and poor churches gathered good contributions, the whole amounting to more than ten thousand pounds.

CHRISTIAN people have no idea of what they might contribute to God's cause till they make an earnest effort. The treasures of the church would be filled to overflowing if the spirit of christian self-denial were abroad.

COMPROMISE is never strong. Be no party to it. Says Joseph Parker: Renounce all policies that God does not inspire; have nothing whatever to do with any engagement about which you cannot openly pray and hold consort with God at the cross of Christ; then your life, though not outwardly successful according to the calculation of men, will have in it a sanctuary, safe from every storm.

BISHOP BROOKS continues to shock certain people of his diocese. He subordinates the bishop to the man. He is not particularly careful about forms and dress, but is very much in earnest to do good. It hurt the extreme ritualists that he would not wear a bishop's ring. Then he wrote to the ministers of his flock on paper that did not bear the episcopal monogram. Later he added to what

they regard as "ecclesiastical ill-breeding" the serious offense of appearing in a public service without his robe. And now he has been guilty of what is worse than all—attending a "miscellaneous meeting"—and a miscellaneous meeting is a horrible place—and the spectacle of his presence there was the more horrifying because he wore a coat that was not black. Is there anything more which the reckless man can do.

IT IS SOMETIMES said that with all the christian work done in India no perceptible gains are made. The census returns reveal evidence of substantial and cheering gains. The increase of the total population during the last decade has been 10.7 per cent., of the Hindu population 10.49, and of the Mussulman population 14.44, while the increase in the Christian population has been 22.6 per cent., more than twice as great as the general increase.

PRIEST RULE is the real cause of Ireland's troubles. Lord Salisbury made a plain statement of his belief, when, in a recent speech, he said:

"The first step in concession will soon lead to others and eventually place Ireland in the hands of the priest who, in all our quarrels with Spain, America and France, invariably fought against us. What could the world think of us if we displayed such weakness. I appeal to you to make every effort to avert such a crowning calamity and disgrace."

NO SCHOOL can take the place of the school of life. The value of books, schools, and teachers, says the "Register," is that they furnish a body of knowledge and inspiration with which to meet and pass through the experiences of life; but they cannot take the place of experience itself. There are those who go through life without living; their powers have never been unfolded; they have never been made strong by the responsibilities and burdens they have had to bear. In other cases it is wonderful to see how lives that have clung to some secluded trelis are able to take deeper root, and rise strong and independent and bear good fruit when the support on which they have leaned is taken away. They were nothing but saplings to start with and it seemed as if the first gust of wind would uproot them; but they have grown strong in the very storms and trials of life.

THE DECREE of the German Emperor for the suppression of immorality is having its ideas embodied in a bill now before the Reichstag. By the proposed law the foul men who live by the evil lives of others are to be subject to imprisonment of not less than a month. The printing, publication, or circulation of immoral books is to be punishable with imprisonment up to six months, or fines to 600 marks. For six weeks the prisoners may be kept in a cell furnished only with a plank bed, on a diet of bread and water. After release the authorities may order them to be employed for a period, not exceeding two years, in a public workhouse, and the sentence may be further accompanied by deprivation of civil rights, and the placing of discharged prisoners under police surveillance.

WRITING of the sweeping charges of moral "decadence" sometimes made against the public men of the country of all shades of political belief, the "Canada Presbyterian" puts the matter sensibly and truly when it says that the facts are these:

Some bad men have always found their way into the public life of the country, and there are some shockingly bad men in public life now. There have always been good men, and there are some now, as high-minded and pure and able as ever served any country. Whether the bad are becoming worse and increasing in number is a question that can never be settled by contrasting individual men selected to suit one's purpose. One thing is clear, if the representative men as a whole are decaying morally, the people, clergy and all, are decaying with them, for the people—at least a majority of them—are always properly represented.

Living Within Salaries.

"The man who lives within his salary is rich, although the salary be small; but the man who spends more than his income, however large that income may be, is poor"—is the way Dr. McArthur, writing in the "Inquirer," states a fact which needs to be more generally understood. He writes especially concerning the minister's salary, and the importance of his keeping his expenses within the limits of his income. The majority of ministers have small salaries, and the majority keep well within those small salaries in their expenditure. But as with other men, there are cases of the expenses exceeding the income. These

are especially addressed and admonished.

Every man's necessities are largely a matter of habit. Some men will save nothing however large their income may be; their necessities, real or imaginary, increase with their increased income.

Some ministers greatly lessen their influence for good because of their failure to keep their outgo within their income. It is not difficult to think of ministers whose churches have had to raise money among the members in order to pay the bills of grocers and other tradesmen. This condition of things is very humiliating to a church; and it is equally injurious to a minister. Such a pastor destroys his own influence, injures the good name of the church and brings reproach upon the cause of Christ at large. He would be no better off were his income many times its present size. Such a man should be remonstrated with, fraternally but earnestly; indeed, there are times when such a man should be sharply rebuked. It has to be admitted that in some cases the inability of some pastors to pay debts is due to the failure of churches to pay them their salaries fully and promptly; in such cases they are more sinned against than sinning. A brother is in mind at the moment who has often caused churches deep sorrow on account of his careless habits in this respect; his name is often a by-word in the community where he lives. His sermons are robbed of their power and his exhortations to honesty and duty create a smile or provoke a sneer. These things are written not at all in unkindness but altogether in sorrow. Brethren in the ministry ought to set a good example in their industry, economy and honesty as in all other respects. From unfortunate and often blame-worthy embarrassment all pastors especially should not only pray: "Good Lord deliver us" but they should earnestly strive to avoid it. And this should be done not alone for their own comfort and good name, but for the sake of the cause with which they are connected as teachers and leaders.

Free-Thinkers.

"Free-thinkers," as they are fond of calling themselves, are a rule, the most illiberal people. They rail against the churches, against orthodoxy, against everybody and everything that does not accord with their peculiar notions. They seem oblivious to the fact that the institutions and persons for whom they express so much contempt have done and are doing the good things that bless the world, and are doing them with steadily increasing power, while they are not able to even hold decently together for any length of time. An exchange states these suggestive facts: The free-thinkers are unable to maintain any lasting organization. One of their prominent papers declares that the nearest approach to it is the National Secular Society of England. "But it now shows apathy." The Positivist societies of London are small, and are not increasing. There are local societies in France, Spain, Italy, Sweden, Austria and Germany, but they are without strength. There were three hundred auxiliary liberal leagues in the United States; but an infidel paper asks: "Where are they now?" It says the American Secular Union is used for political purposes and to supply the secretary with a salary, but "it has done nothing." There is only one free thought organization in New York City, and this would go to pieces if it were required to build a hall. Frothingham's church was a failure. Felix Adler's is kept together only by Jewish clannishness. Hugh Pentecost had to give up platform work because a thousand people contributed only six or eight dollars and some suspender buttons. Liberal churches are the most picaresque organizations known when the collection is taken up.

The Better Way

Occasionally there are reports in the INTELLIGENCER and other papers of societies, donations and the like which start the query whether the money is given for the love of the cause or of the minister receiving the proceeds, or whether the appetite opens the wallet. Which is it?

When men are really in sympathy with Christ in the fullest sense, there will be need of pie-socials to get a few dollars for the mission cause, for any church work, or for the good pastor or his wife.

The purse is always reached when the heart is the Lord's. Christianity unlocks the generous impulses of the heart and gives, hoping for nothing in return. It is not the highest standard of christian life which says get up a supper, a social or something of that kind,—i. e. "give me twenty cents worth of food, twenty cents worth of worry, and ten cents worth of work and I will give twenty-five cents towards the purse for the pastor, or for

the proposed church enterprise." And then they hope the pastor will publish it in the papers commending the "generosity" of donors.

Such dear friends may love their pastor. I hope they do sincerely. But they ought to let their love express itself in self-denying service.

Another query arises in my mind: How much of the amount raised would have been raised if no social had been held?

Another still query: How many of those giving are people not touched by the Spirit of God? What fraction of the whole came from men who make no profession and no practice of Christianity?

It is a nice thing for a minister and his family to be remembered by their people. But there is a way to do this according to the highest methods of christian life. And this highest way far excels any appetite-satisfying way.

We do not mean to say that there is anything inherently wrong in socials or suppers, but they are not the best way of raising money for any christian purpose. They are make-shifts. The highest type of christianity rises superior to them, and "on the first day of the week lays in store as God hath prospered."

Every treasury in every church would be abundantly supplied, if this rule were followed. The pastor would be fully paid; the mission box would get its proportion; every good enterprise would be furnished; men would not be so poor temporally; the willing workers of every parish would be freed from much drudgery and anxiety, and could spend their energies in Gospel work. And, above all, their spiritual life would be quickened; a higher standard of spiritual life would follow; converts would be multiplied, and God would be honored.

J. E. G.

Some Current Topics

HOW THEY ARE TREATED.

In the Southern States they have laws forbidding negroes to ride in the same cars with the whites. But it is provided that the accommodations for the coloured people, though separate, shall be the same in every respect as that furnished for white travellers. But the latter part of the law is rarely, if ever, carried out, as witness the following:

The Negroes are forced to ride with their ladies, no matter how cultivated, in a dirty smoking car, where they can hear all the profane and vulgar language of a reckless crowd. Some roads which pretend to provide a separate coach or compartment for Negroes, only draw a loose curtain between the smoking compartment and the Negro compartment, which will not keep out smoke or profanity, and that drinking water or other accommodations can be reached only by going to the other end of the smoking compartment. Peaceable submission to such outrages is hardly to be expected of Negroes who respect their own wives and daughters of their own manhood.

A PREDICTION.

Emilio Castellar, the great Spanish orator, expresses the belief that fifty years from now there will not be more than one or two monarchies left in Europe. And perhaps he is more of a prophet than many may think. Says the *Guardian*:

Competent observers tell us that in Spain and Portugal there is a deep seated popular wish for the establishment of a republic. A writer in a leading English magazine recently declared that Portugal is only waiting for an opportunity to put in force a republican constitution, and says that if a revolution with that object in view were to be started, the military could not be depended upon to suppress it, so strong are the republican sympathies of the soldiers. In Spain there is a strong republican party, with leaders whose utterances are outspoken and fearless. Recent disturbances fomented by anarchists have nothing to do with republican agitation, though in a political contest the influence of these violent men might be thrown on that side. Political aspirations and tendencies are showing increased life among the masses of those Latin nations of Europe which we are accustomed to think of as ignorant and illiterate.

THE INTENSE AND RADICAL MAN.

Of the reformer, whether in affairs of state, society or church, *Zion's Herald* says:

He is always the intense and very radical man. His eye is fixed only upon the evil which is colossal to him, and he strikes at it persistently and with all his might. Such men were John the Baptist, Paul, Luther, Wesley, Wilberforce, Garrison, Lyman Beecher, and Gilbert Haven. Never were men more severely criticised or condemned than these heroic souls in their day and struggle. Their motives were impugned, and all sorts of base practices were charged to them. Even their more moderate and complaint associates were vexed because of their unsparring radicalism. Thus God uses men to work a revolution and reformation with the old, and to bring in the newer and more Christlike era. Welcome, then, the reformer; give him the largest room and liberty! Beware, if you resist and hinder, lest you be found fighting against God.

TO PURIFY THE ELECTORATE.

The Montreal *Witness* in a recent article on the electorate thinks there is as yet no appreciable revolt against the evils which have been shown to exist in the country. It says:

What seems to be needed now is not politics but religion. The land is full of churches, and the corruption of our public life shows how far they have trained the people in matters of right and wrong. The ministers and priests may not imagine that it is their teachings that is to blame because they have no members of Parliament in their congregations, but the members of Parliament and other official representatives of the people are just those whom the people choose and are, to say the least, quite equal in morals to those who elect them. The fact is we seem to need a great deal more robust ethical teaching than we get. We need a reformer who will be able to take the young men of the land after him and swear them in as life-long opponents of all iniquity. The Christian doctrine of political life is wrapped up in these words of Mr. Ames: "No Christian young man has any call to politics unless he is willing to work solely that right may triumph. The moment that he makes personal advancement an incentive for his labour he lays himself open to temptation which cannot fail to wreck his moral life." Every word of this ought to be pondered, especially the last clause. It is concentrated truth. Our politicians, on hearing it, may well look each other in the face as men of old did and say, "Who then can be saved?" and the only answer now, as then, is that "with men this is impossible, but with God all things are possible."

Mission News and Notes.

The Established Church of Scotland calls for a steamer for use in its East African mission to assist the native missionary in traversing the one hundred miles of navigable river from Blantyre. Over seven hundred pounds out of the twelve hundred requisite have been secured.

Nine casks of missionary arrowroot have been sent to Edinburgh from Aneytum and three from Futuna. The latter is a contribution from the native Christian to help prepare native teachers and build the first church in Futuna.

The Roman Catholic mission among the Dyaks of North Borneo, has now eight stations with 600 Christians. There are fourteen priests, two brothers and nine Franciscan sisters. The sisters have two convents where they instruct the girls and small boys. One of the missionaries, the Rev. Thomas Jackson, is in this country seeking to arouse interest in the mission.

In Bombay in January next, the great decennial missionary conference of all India will be held. It will be a magnificent occasion, and the great problems before the missionaries, over which they almost quarrel sometimes, will be fully discussed, while the important decennial statistics will be eagerly waited for. The number of Protestant Christians in India has almost doubled in each of several successive decades.

Of the 288,159,672 people in India more than two-thirds are returned as Hindus, less than one-fifth as Mahometans, about one-fortieth as Buddhists, and less than one per cent.—two and a quarter millions—as Christians. From this return it would appear that Buddhism does not hold the large place in Indian life that it has been given in English literature, and that Christianity is still in the stage of the "little heaven," by no means a despondent one, in that country.

The missionaries of the North African missions speak of receiving interesting tidings from the interior of Morocco regarding the scattered missionaries in the mountain districts of the South, many of whom are encountering dangers and privations in their endeavor to spread the truth among the very fanatical Berber countrymen. One of the missionaries gives a most interesting report of a journey through South Morocco, in which he was entertained by some Mohammedans. At first, on learning who he was, they were inclined to thrust him out; but they kept him and treated him most cordially and listened very respectfully to his reading from the Scripture and his instruction.

Those who feel that Missionary burdens are heavy will do well to read the following item: One of the most surprising developments of missionary zeal and church activity of our time is that which has been manifested in the old Synod of North Carolina. It is a Synod of very stupid people, conservative in their ways and their opinions. But the reports made to the late meeting of the Synod show that Foreign Missions have taken such a strong hold upon the people that a number of churches—seventeen, it is said—have each of them undertaken to support a foreign missionary in the field, and one church is reported to have assumed the expense of an African Mission, which has at present two missionaries. This increase of interest in Foreign Missions has been accompanied by an

equal advance in the support of Missions at home. The Synod has four evangelists. One of these is superintendent of the whole work; another is financial agent to raise money for the prosecution of the work. The other evangelists explore destitute fields, and open up the way for permanent pastoral work. In addition local evangelists are to be employed for special work. The scheme seems to be a wise, and certainly is a comprehensive one.

General Religious Notes.

New York and Brooklyn have about 750 organists and 6,200 singers regularly engaged for church work.

The Salvation Army has secured a strong foothold in Buenos Ayres. It has a thriving farm colony, and is training Spanish-speaking cadets.

In a certain circuit in North Wales the lack of preaching supplies on Sundays has been more than made up by the ministrations of lady evangelists. One of the most successful and popular preachers in the Principality to-day is a Wesleyan lady who hails from the Rhondda Valley.

Two important anniversaries were recently celebrated in Paris, France, by Mr. R. W. M'All—his seventieth birthday and the twentieth anniversary of his Mission. Let it be observed that this man began a really wonderful career when he was fifty years old. There is no dead-line to a living man.

The Society of Christian Endeavour is making vigorous headway in New South Wales. A union of societies has lately been formed. It is inter-denominational in character. The Rev. Dr. Clark, the father of the movement, is engaged to visit Australia in September.

The Young Men's Christian Association of Chicago is about to erect a building on La Salle street, 52 feet by 184, and twelve stories high, containing reception and reading rooms, library, atheneum and baths. The estimated cost is \$135,000. The present membership of the Association is five thousand, and last year it assisted nearly one thousand young men to obtain positions and aided many others in various ways.

Census returns recently issued show that there are in New Zealand, 1,197 Churches and Chapels, being an increase of 134 in five years. Two hundred and forty-one school houses are used for Sabbath services, and 161 dwellings and public buildings. These various edifices have accommodation for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 church-goers, Episcopalians 37,252, Roman Catholics 30,525, Wesleyans 27,106, Salvationists 14,442. There are 450 Jews, 200 Free-thinkers, and 3,803 of no denomination at all.

Revival Notes.

The Christian church, St. John, is having special meetings, and a good interest is manifest. Ten or more have been baptized.

The Brussels St. Baptist church, St. John, is having revival meetings, and blessing is attending them.

The interest in the Baptist church, this city, continues. Rev. F. D. Crawley baptized one convert last Sabbath.

Denominational News.

FREDERICTON JUNCTION.—Rev. G. W. Foster is now holding special meetings at the Junction.

BRO. EDW. CRIPPS, a licentiate of the Sussex church, has gone to Tobique to visit the churches and labour there a while.

SUSSEX.—Notwithstanding the depletion of the membership of the F. C. Baptist church, caused by many deaths and removals, it has, thanks to an excellent pastor and the more than ordinary exertions of some of its leading members, continued to be largely attended at its regular services. Yesterday Miss Clara McKenzie, who has been a faithful teacher of the Sabbath school of this church for the past five years, was presented with a very handsome illustrated Bible by her pupils, to whom she had endeared herself by her many acts of kindness to them. Miss McKenzie will leave this week with her mother (widow of the late William Stone of Penobscot) for Brandon, Man. Mother and daughter will be followed by the best wishes of the people of Sussex.—*Cor. Daily Sun* 15th.

FROM REV. A. C. THOMPSON.—I write a few lines to let you know how we are prospering at Boundary Line. For the past two weeks I have been fighting La Grippe and continuing the meetings there. One night I was confined to the bed, and another evening I was unable to attend, but the meetings were kept up. Sunday 6th inst. I was to have baptism, but the Dr. forbade administering the ordinance, so it was postponed. Last week I was

able to have me were attended people. One Blaine, and a Corner, the m were good and were to have been but Sunday m La Grippe com been confined to the Baptism ha I think I am i hope to resumi a day or two.

March 1

FROM REV. doubt your rea ing how the Fi on. The field and the harves labourers tolli many things pl circumstances, custom, (which in a letter like discourage us i we think we through the clo God, and take Our Sabbath interesting, and are very fortun the best and people amoug ment of our S people, many in smaller sch communities. schools of this and doing nob

In the temp ing notably g partment we faithful peopl convenient sch hold tempera therefore to u for that pur Perth, where house. It is ness how drum ing the last y and most r matured men lately. You schools and o are in good v fore are we a Have we no reason to "th age?"

But what a one asks. About the but little, as year. Long by our peopl A. Sisson, li ing some car Fall. I ha This church mer, and is were added We intend there soon, additions. far their meeti along the the summer Upper Ken Bath I shall that one w and that th is usually g have no ch one had a prosperous and remov friends their house of w the old m frau is un for our Su society, and heroic sou pieces. Y of revival special m week. Of and beyon not speak H. Hartl at differen will report may say, of our loc at Californi A wide us all ove hold our than thos represent ities when are condu rooted in young an them the among th the regul justice to own wea such pla cumstan the caus this pie among o being th in our b our dury our work