

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.

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 sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Frederickton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MAY 11th 1892.

Your Attention, Please!

While we thank those who have given attention to the statements of account recently sent out, we have to again call the attention of several hundreds to the fact that we are still waiting for remittances from them.

Why do they delay?

We need to hear from everyone—and at once.

It certainly, is not too much to ask and expect that every subscriber who has delayed payment will now make an earnest effort to pay. The money due is all needed to meet the expenses of publishing, and is needed without further delay. Let each one do his part promptly.—LUKE 6: 31.

—HE GAVE an excellent definition who said, "An anarchist is a man who can not stand other men's prosperity."

—DR. CUTLER has been prevailed upon to publish a volume of sermons. That they will be good and do good there is no doubt.

—MISS HOOPER's health continues to improve, we are glad to be able to announce. A card, dated March 30th, says:

I am daily gaining strength. This is the third day I have been able to sit up and walk about some. A crow hopped near me the first morning I was out; a home robin never seemed more lonely. It seems as if everything was made new in this coming back to life. I hope to write at more length soon. Am tried to-day. Jesus is precious, and my trust is in Him."

—THE "RAM'S HORN" has a genius for epigrams. Here is one of the latest—a good one: "The less religion there is in a church, the more oysters and ice-cream it takes to run it."

Better have the religion.

—THE GENERAL CONFERENCE of the Methodist Episcopal church of the United States is now in session in Omaha. The question as to the admission of women to membership in the Conference may receive considerable attention.

—"PRAYER MEETING SINS," as written by a contemporary, can never be committed by a large class of people, for they never attend prayer meeting. Their sin is that, notwithstanding their vows, they are never found in the place of supplication and praise.

—CHRISTIANITY is making rapid strides in the great Chinese Empire, Dr. Griffith John, writing from China, says: When I arrived in China, thirty-five years ago, there were not 500 native Christians in the whole empire connected with Protestant missions. The number of communicants reported in 1853 was only 351. In 1887 there were 13,035. It took forty-eight years to bring the net increase up to 500, while it has only taken thirty-five years to bring the 500 up to nearly 40,000.

—RECENTLY A ROMAN Catholic priest, seeing two girls enter a Chinese "joint" in Chicago, attempted to follow them in. Being refused admission, he broke in the door, snatched the proprietor's revolver from his hands, and finding the girls smoking opium, persuaded them to abandon their evil course.

That's the kind of a spirit to make evil and vice quake with fear. Men honour such bravery and disregard for opposition in any one, whether he be Catholic priest or Salvation Army soldier; that priest had a manly and noble christianity.

—WRITING of books for children, Dr. Talmage expresses the belief that they are, in the main, better than they used to be, and he adds: We need a religious literature that shall take for its model of excellence a boy that loves God and can digest his dinner in two hours after he eats it. Be not afraid to say in your account of his disease that the day before you lost him he caught two rabbits in his trap down in the meadow or soundly thrashed a street ruffian who was trying to upset a little girl's basket of cold victuals. I do not think that heaven is so near to an ill-ventilated nursery as to a good gymnasium."

—THE DECISION of the question of Sunday opening and the sale of liquors at the Chicago exhibition has been postponed till October. By some the postponement is regarded as enlarging the opportunity of the friends of the Sabbath and morality to emphasize their protest; but others think it is only a trick of the commissioners to get christian people so committed to the exhibition that they cannot withdraw. The "Telescope" expresses the latter feeling thus: "The christian people will have commenced their buildings and will have gone so far that they can not retire without great loss should the Fair be thrown open to liquor selling, and on Sunday. The postponement looks like an artful and unmanly dodge; and the christian people would but meet it properly if they were unitedly to refuse to strike a blow toward erecting a building until this all-important question is decided, and decided in favor of sobriety and the proper observance of the Christian Sabbath."

—EVERY FORM of vice seems to find men sufficiently interested in the dollars which it puts in their pockets, to defend it. The same arguments old and hackneyed, and many times refuted though they be are pushed again and again to the front in opposition to every attempt at reform. A man connected with the Bengal Civil Service recently read a paper to a crowded audience in London defending the opium traffic. He used practically the same arguments that are used by the rum men in Canada in defence of their traffic which is equally despicable. He was very severe upon those sentimental people who thought that conscience should have anything to do with the matter.

"A hot discussion followed the paper, in which the traffic was roughly handled, and one titled speaker insisted that nothing but the reform of the individual and the evangelization of China would cure the opium cure. This is only another form of the moral suasion plea that we find the rum men advancing when ever prohibition is mentioned. How the individual was to be reformed while the government is debauching him, was not explained; nor was the evangelization of China very imminent, since he declared that it could never be done by the present class of missionaries. It does not require much peeping between the lines to discover the motive for the defense of such a traffic. It is greed."

—AT LAST the people of Louisiana have in a very emphatic way put their veto on the big state lottery. It has been a standing reproach to the state and to the whole country that such a swindle was allowed to have the protection of the law and the standing which such protection lends. After a long time the people have come to their senses and have voted against the revenue obtained in this disgraceful way. The Journal and Messenger says:

The triumph of the Foster ticket in Louisiana is one of the most encouraging signs of the year. Foster represented the anti-lottery wing of the Democratic party, while opposed to him was the McEnery faction, the representative of the lottery. What the lottery people will next attempt cannot be foreseen, yet it is not impossible that, shut out from the United States mails and defeated in their attempt for a new charter at home, they may give up the fight and retire on the fortunes already made, when their present charter expires. Yet there may be many unexpected moves in their game; they may go to Mexico; they may get a charter in some other State; and they may find some way of remaining where they are. In any case, their sales of tickets will be reduced to a fraction of what they were. The anti-lottery people of the State deserve the highest praise for their self-sacrificing efforts in behalf of the whole country.

In this connection it may be noted that the only lotteries existing in Canada, are in Quebec, and the Government is taking steps to drive these out. Canada was not entirely outside the bounds cursed by the Louisiana lottery, and the best people here will rejoice in its overthrow.

Religion in Business.

"What has religion to do with business?" is sometime asked by men when taken to task for dealings of questionable character. Such a question indicates either ignorance of what religion is and does and requires, or wickedness, or both. And, if we may judge from their conduct, this strange and unwarrantable notion is held by some men who have nominal connection with the church of Christ, though not many, perhaps, would avow it. They act as if religion had nothing whatever to do with business; as if it were a matter of opinion or ceremony, a mere formal adherence to creed—a thing of the Sabbath and the sanctuary, which is to be confined to its own retreats, and never to be allowed to approach the scenes of worldly business and secular pursuits. They may, they seem to think, do very much as they like during the week, having the spirit and aims, and employing the methods of the world, if only they attend church on the Sabbath and contribute something of their gains—perhaps, in questionable ways and furthering evil objects. What a fatal mistake. And, unhappily, some teachers of religion, sometimes, for some reason, fail to warn these deluded people of their wrong and danger, and teach them the better way—the way of life.

It needs to be made plain to every man that religion is a permanent, all-pervading, unchanging principle, that must go with men not only into the activity but into all places. It must regulate conduct not only in the church but in the world; it must control at all times and in all relations, and give character to all the activities and influences of the life. It is not for Sabbaths, fast days, and sacramental seasons alone, but for all days and places; it dictates not only as to the observance of the Sabbath, prayer and contributions for religious purposes, but how men should buy and sell and get gain.

Religion has no exclusive time, or place, or circumstance, or sphere of action, but belongs to all times, all places, all relations and all transactions. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

The Gambling Spirit.

The Independent in a late issue, has a series of articles by well known men, on the gambling spirit of the time. Several of the various forms which the gambling spirit assumes are described and discussed by the fifteen able writers who contribute the series; and the reader can scarcely fail to be startled by the facts set forth as to the prevalence of gambling, and the sad results which are inevitable.

It is not necessary when "the Lottery," pool-selling, and the other grosser forms of gambling are under consideration, to make a close analysis of their moral qualities to prove that they are iniquitous. Everybody knows that they are immoral and pernicious. Nobody seriously contends that they are innocent diversions; nobody denies that they are pure gambling, and not even the gamblers defend them. But gambling, like drinking, is an insidious evil, and there are various states or stages of it, some of which seem quite innocent, and are therefore, the more dangerous.

We cannot quote from all the articles. That from the pen of Dr. Buckley deals mainly with gambling at church fairs etc., and from it we quote freely, in the hope of striking another and strong blow at whatever remains in the churches of the gambling spirit.

Gambling in the interest of the Church was once regarded as right, and generally practiced, not only among Roman Catholics, who in most parts of the world do not at present condemn it, but among Protestants, also.

As an indication of public sentiment a hundred years ago, facts brought to light at the recent celebration of the centennial of the Newark Academy, a highly respectable educational institution in the State of New Jersey, are valuable. The institution was established in a tavern, money to build the original building was raised by a lottery, and a slave was sold to furnish funds to hire a professor to teach dancing. Most of the persons connected with the establishment of the academy were members of Protestant churches, and verily thought they did God service.

The form of gambling employed for the benefit of churches, philanthropic schemes and the promotion of art, is always that of simple chance; the raffle of the picture, the quilt, the doll, the musical instrument or the watch, and, in the crude form, the grab-bag or the cake with the concealed ring. The element of skill is entirely absent. The principles already laid down, unless shown to be false, conclusively prove that the Church and kindred institutions in employing such a means, give

their sanction to the very worst form of gambling.

The following statements have the force of an axiom: It is as right to gamble for a living as for "the cause of God." The majority of mankind are obliged to earn a living by some form of activity; if gambling is a right form it is right to gamble for a living. It is as necessary and just for a man to earn his bread, as it is to earn money to support the institutions of religion. To assume that that which would be wicked for such a purpose is right for the cause of God, is to confound all morality. Tradition says that a monk who had vainly tried to induce a rich man to bestow his goods upon the Church, reasoned himself into the belief that it would not be sinful for him to steal large portions of the wealth which he could not induce the owner to give, and devote them to charitable and religious uses. The legend may be false; but, if true, the monk's method of reasoning was just, provided it be admitted that while gambling for a living is wrong, gambling for the Church is right.

Further, it is as right to gamble for mere amusement as for the cause of God. A certain amount of amusement is allowable, and necessary. If taken in proper kind and amount, it may be enjoyed as conscientiously as prayers are offered or hymns sung. Though on a far lower grade than the highest exercises of devotion, the serious works of philanthropy, or the conscientious provision of "things honest in the sight of all men," it is not by that fact decried. If, then, since the staking of a small sum of money greatly adds to the interest of a game of cards, gambling for diversion at a time when diversion is allowable to the Christian, is harmless if the same process may be employed by the Church to get money for itself. The amusement, together with the stimulus to cupidity and vanity leads them to give the money at that time for the chance. If not, they would pay the money then and there without the chance; and the gambling element is plainly superfluous.

Several circumstances usually attend such proceedings in the name of Christ and his Church, which intensify the evil. Young women are selected to sell the chances, which in the most persuasive manner they offer to young men, who are the most tempted to gamble of all classes. The principle is the same; the appeal to the same motives; and it is not conceivable that a young man who on Monday has been gambling for the Church will be likely on Tuesday to have any conscientious scruples against a "snug and friendly game of cards," with money staked thereon.

The practical use made of the Church's sanction confirms the foregoing. The children of Christian parents are generally well instructed concerning the evils of the practice. As they move out in society, they are soon solicited to take part in various gambling games. At first they resist; but the insidious, plausible and even fascinating argument is used, "Why, it is no worse than what they do at the church." The mother of such a young man was astonished to find that he had purchased three shares in the raffle of a gold watch which was to occur in a barroom connected with a billiard room which he occasionally visited. She was horror-struck and took him into the parlor for private conversation and prayer. He at once confessed that he had purchased the shares, and stoutly maintained that he could see no harm in doing so. "Why my son," said she, "it is gambling!" He pointed to a fine picture, valued at not much less than a thousand dollars, which hung over the piano, and said: "Mother, how did you get that picture?" It was the result of a raffle in connection with an art gallery, her share having proved the "lucky number." The young man's logic was inexorable, unless a radical difference could be seen between the raffling a watch and raffling a picture.

The gambling spirit pervades society, and the Church is too closely allied with it in various forms for its own moral weight and for the public welfare. In all its methods of raising money, it should practice the strictest honesty and avoid the very appearance of evil. If all the funds which are supposed to be needed cannot be obtained for the asking, there is a defect either in the method of presenting the subject, or in the moral tone of the congregation, or in the estimate of what should be forthcoming. Far better would it be to postpone works requiring the expenditure of money than to obtain it by means abhorrent to the moral sense, or constructively sanctioning the most harmful social and individual practices.

When the Church in its organic capacity resorts to questionable means, it becomes more than the ignorant of sin, more than its patron; it is directly the perpetrator of iniquity.

General Religious Notes.

Bishop Brooks' salary is \$6,000 less than it was when he was rector of Trinity church, Boston.

A washerwoman in Edinburgh has given \$3,000 to an Orphan Home. She had saved this money out of her earnings at the tub.

The Salvation Army publishes thirty one weekly newspapers and five monthly magazines in thirty-seven different colonies and countries, with a total annual circulation of 45,000,000 copies.

Messrs. Moody and Sankey have received a largely signed and urgent requisition from friends in Australia to come there. They say: "Never were these colonies so ripe for blessing, or Christians so really in earnest. We have had two years of much prayer all around."

It is stated that over 40,000 persons land at Joppa every year in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history.

The last stone of the Mormon Temple was laid at noon, April 6, by President Woodruff of the Mormon church in the presence of 40,000 people.

The first Extra Cent a-Day Band for home and foreign missions was formed in November, 1889, at Newton Center, Mass. There are now about one hundred Bands, with a total membership of probably 3,000.

It is reported that Mr. Moody has decided to undertake work in connection with the Columbian Exposition, and that he is to have the assistance of the Rev. John McNeill, the evangelist, who is now working in Glasgow.

At a meeting in the Metropolitan Tabernacle, April 22d, it was resolved to invite James Spurgeon to occupy the pulpit for three months, and to request Dr. Arthur Pierson to conclude his visit to America as soon as possible and preach in the Tabernacle for one year.

A Berlin dispatch says: The statistics of the growth of religious life in Germany since 1871 show that the Presbyterian, Methodist and Quaker communities have trebled in strength, and persons professing no religion have increased in number fourteenfold in the same time.

It is very difficult to give any accurate estimate of the number of followers of the main religions, but the following is supposed to be as reliable as any of the estimates: Christians, 420,000,000; Buddhists, 340,000,000; Mohammedans, 210,000,000; Brahmanists, 175,000,000; Confucianists, 90,000,000.

The Missionary Review says the indications are unmistakable that the Huguenots in France, after centuries of extreme depression, and after even sad apostasy in faith and fervor, are at length awakening to new spiritual life. This fact appears especially in the aggressive work undertaken to spread pure gospel both at home and abroad. The gospel is a powerful leaven, and when it gets firm hold of a race its influence never dies.

The English Presbyterian Church has had a successful year, as the reports to be presented to the Synod in a few days will show. There has been an increase in the membership from 65,841 in the previous year to 66,774 last year. The total income has been £235,650, against £210,376 in 1888, £234,805 in 1889, and £239,284 in 1890. In 1889 and 1890 nearly £50,000 was raised each year for temporary purposes, such as a special debt extinction effort; hence the revenue last year was well maintained. The total income for missionary purposes, has been £25,615—a satisfactory increase.

An illustration of the work accomplished by the Salvation Army in France is found in the following incident: At Lyons there are three corps mostly converted Catholics, and the woman soldier who carried the hand-bag of Mrs. Booth-Clibborn through the street to the station was the one who formerly carried the red flag of revolution at the head of riotous mobs or anarchistic demonstrations. She comes of revolutionary stock. Her grandfather was killed in a fight and her father died a convict, but her energies have been turned to the line of the saving revolution.

Messrs. Moody and Sankey have concluded their Scottish Mission with meetings in the Free Church Assembly Hall in Edinburgh, which were crowded to overflowing. Mr. Moody announced that he had addressed meetings in ninety-nine towns, and that there were not one in which he had not come across the fruits of his past work. The attendance at all the meetings has been very large, and it has been stated that at a moderate calculation between two and three thousand people have been present daily at the services during the four and a half months they have continued. One

direct result of the campaign has been to give an impetus to the establishment of institutes for the training of Christian workers and evangelists for unsectarian work in Scotland. Mr. Moody left Edinburgh for Paris, where he will remain a short time and then return to England for a short summer campaign in towns not visited during his former tours. Mr. Sankey was to remain in Scotland for a few days and then, after a short rest, rejoin Mr. Moody in England.

Among the different missionary efforts in London is one known as the Navy Mission Society, founded for work among labourers on railways, canals, docks, reservoirs, etc. Formerly they were utterly neglected and formed the lowest class of the community. As a result of the efforts put forth among them since the formation of the society in 1878, the whole condition of this class of people has been raised. Thousands of lives have been reformed; the huts have been made comfortable, the children taught and all the conditions of life have been improved. This has been brought about chiefly through the labors of Mr. William Taylor, called the Navy Evangelist, who was himself a laborer and afterwards became famous as an Evangelist in England, Scotland, Ireland and Wales. His chief thought was for his former associates, and the Navy Mission owes its origin and development chiefly to his efforts.

India Letter

DEAR BRO. McLEOD:—We are in the midst of a glorious revival here. Mr. Hallam with our good Bro. Suchie of Midnapore have been preaching the truth with great power for nearly a fortnight. There was a special break last night when sins were confessed and enemies reconciled. So many good things have come together. Dannie is just in from Ujarda and says another man there with a family of six is awaiting baptism. He brought me five strings of sacred beads which they had taken from their necks, as a proof of their sincerity. Dannie handing them to me said, "Here are riches for you."

Dannie, of his own accord, has offered to take his family and live permanently in Ujarda. It is away from civilization among poor, uneducated people and is a sacrifice from a worldly standpoint; but Dannie says he believes the Lord has work for him there till the end of his days and he will not let worldly interests intervene. Praise the Lord for strength given to Dannie.

The work at Singa three miles distant is also very encouraging. This is my faith work. No money was appropriated at home for it but the Lord is supporting it liberally.

Some of my own dear boys are coming to the Saviour.

We have quite recovered from the grip now. Miss Hooper is better and expects to return to Balasore soon.

With christain love,

C. I. BOYER.

Balasore, April 4th, '92.

Revival Notes.

—Cambridge, N. Y., has in late weeks been the scene of a revival of much power. Union meetings were held, and all the churches shared in the blessing. The number of conversions is large.

—Union revival meetings in Portland, Oregon, led by Rev. B. F. Mills, have been greatly blessed. The city never before had such a religious awakening, affecting every class of people. One day 300 firms closed their business, and the day was devoted to christian work. The converts are numbered by hundreds.

—Six churches in Hornellsville, N. Y. united in special work, with blessed results. One hundred and eighty-five professed conversion.

—The far reaching effects of a genuine revival can never be estimated. It is encouraging, though, that sometimes some of the secondary fruits are recorded. Not long ago there was a revival in the Ohio University. Of the effects beyond the bounds of the College, these facts are given. One young man, who received a great spiritual uplift, and decided to enter the Christian ministry, preached his first sermon at his home during the spring vacation. His father, who had not been in church for forty years, attended the services and requested prayers; also an uncle of the young man, who had been a saloon keeper for many years, came to the altar and was converted. In another case a young lady returned to her home during vacation, and led her father and mother and one brother to the altar, and later into the Church. In still another case a young lady during the vacation led her mother and sister to Christ. Young men from the university went to assist pastors in revival services during the spring vacation.