

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, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, APRIL 27th, 1892.

MORE PERSONAL work by Christians is needed. Too many are losing the sense of personal responsibility. "To every one his work," is the divine plan.

HOW IS THIS? We see it stated that the Archbishop of Canterbury has introduced a bill into the house of lords empowering church courts to dismiss from their livings clergymen convicted of drunkenness, felony and other immoralities.

It seems strange that the power to do so necessary a thing has not always existed.

GET NEARER the preacher in church is the good advice given by the "Presbyterian." Do not be afraid of him. Give him the benefit of your presence. Be where he can see you, and can feel the force of your sympathy and attention. Encourage others to move to the front. The rear of the church is a poor place to hear, and begets coldness. Fill up, then, the seats nearest the preacher.

AN IMPORTANT ingredient in human happiness is a cheerful spirit. Seek it, and cultivate it.

THERE is a place for every man; and every man ought to try to be in his place.

THERE was never a time when religious literature was more needed than now. Ministers and others interested in the religious condition of the people should earnestly endeavour to introduce religious papers and other religious reading into every home.

TWO SAFE RULES, not often enough observed, are suggested by the "Christian Advocate."

"Never say anything against a man's motives, moral character, or conduct behind his back that you have not said before his face."

If you have been betrayed into such a remark, inform him at once what you have said, that he may receive it from you, and not from another.

"Very friends" have been separated, and friends never to be composed, caused by the neglect of these rules. Yet are they not only "the wisdom that cometh down from above," but "wisdom for a man's self."

THE QUESTION of excluding the Jews from England and the United States has been discussed quite freely lately. Mr. Balfour speaking for English Conservatives says it is not yet time to exclude the poor Jews from England and he doubts whether the States will shut their doors against these victims of Christian persecution. The day of Jewish persecution should be past. A country does well to exclude criminals and perhaps paupers and to enforce quarantine against disease, but no consideration of sect or belief should have influence in a country of liberty and religious freedom.

THE GERMAN EMPEROR's attempt to rule despotically, in accordance with his pet but antique theory of the Divine right of Kings, is meeting with much opposition. The Germans are coming to believe with Carlisle that "the only Divine right to rule is the Divine right of the wisest and the best."

The following shows how the leaders of the people regard such wild ideas:

Kaiser William no doubt winced at the keen irony of Herr Richter, the Radical leader, when he used the Kaiser's own expressions in defense of an obstreperous African chief. The Reichstag was considering measures for punishing the insubordinate barbarian ruler, when Richter remarked casually that he saw no reason to interfere with the dusky ruler. "He is a sovereign in his dusky way," he considers it his divine mission to steal cattle; 'he steers his own course,' and he holds that any one who does not agree with him in Southwest Africa, 'had better shake the dust of that country off his feet.'"

"THE SAME old Devil," is what the "Christian at Work" says of irreligion in any form. And the more nearly religious its appearance the more to be feared. As an angel of light the devil is the most dangerous devil. Now a days 'he goes abroad clothed in the habit of the philosopher. He wears the star of science in his crown and the medallions of literature and art upon his breast. He looks well; but he is the same old devil. He has unctuous homilies concerning the True, the Beautiful and the Good, and he prates in dulcet tones about sweetness and light. He is at home on the platform or in the pulpit. When he finds that men do not take kindly to his atheism, pure and simple, he will admit of a dim faith in an unknowable God. But he is careful to caution men not to put any practical reliance in such a fanciful being. Indeed, the only being the philosophical devil can think of as entitled to live eternally is himself.

THE HABIT of putting on overcoats, rubbers &c. and getting ready for a speedy exit, while the doxology is being sung, is all too general. It is certainly very irreverent. The N. Y. "Inquirer" makes it the subject of some severe comments, saying: Some time ago, in this city, a pastor, by an understanding with his organist, had the music cease after a few strains of the doxology had been played. The men in the audience were thus surprised, and found in all sorts of grotesque attitudes: some were grasping for hats and canes, others were seen with one arm through the sleeve of their overcoats and the other striving to find the other sleeve. Their strange gymnastic positions were as amusing to others as they were embarrassing to themselves. Perhaps, the "Register" suggests, one corrective of the habit is to make a good deal more of the benediction and closing services. We recently attended a church in which, after the close of the sermon, the Lord's Prayer was recited and the congregation sang a responsive meditation, after which came the benediction from the pulpit with the "Amen" by the choir. The whole effect was impressive, and in marked contrast to the hasty method of closing the services too often adopted.

THE WORST ENEMIES of the Established church in England are often some of its own ministers. Here are cases in illustration: The bells of a certain parish church were pealing for a Nonconformist marriage in the Baptist Chapel. The Vicar rushed up, and, in excited tones, compelled the ringers to stop. At another place a Nonconformist father and son were being buried together. The Vicar was asked to let the bell be tolled, but he said as there would be no service in the church, they could not have the bell tolled. Yet he did not refuse the fees. A Board of Guardians has requested a Rector, to explain why he was not present on the arrival of a pauper's body at the church, the consequence of his absence being that the body had to be left in the church all night.

Are you unbaptized? Then you are 'not in Christ—you are not a Christian.' Are any of your children unbaptized? Cruel parents! who would 'deny to your little ones your 'heritage and faith in the Lord.' Be not blind 'ed by the fanciful notions of modern error and unbelief, but 'receive with meekness the engrafted word, which is able to save your souls.' These elegant extracts occur in a 'Lent Letter' that an English rector has been good enough to have distributed from house to house in his parish. The Dissenters have not appreciated his pressing inquiries, and a crowded parishioners' meeting resolved that the letter ought not to have been circulated, and that the evils of Establishment can only be remedied by Disestablishment and Disendowment.

THE INFANT baptism theory leads to strange conclusions sometimes. The following case which came up in the West of England recently shows what the infant baptism idea, in the abstract involves.

Considerable sensation has been caused in the West of England by the action of the Bishop of Exeter in administering the rite of confirmation to thirty-eight idiots of the Western Counties Idiot Asylum, Starcross.

The Bishop has written a letter defending his action, in which he argues that persons of weak intellect ought not thereby to be debarred the privileges and comforts of religion, and citing the case of an idiot boy in Scotland, whose life and death were a remarkable testimony to the spiritual possibilities of his class. A good many different questions have got mixed up in the controversy. On the spiritual matter involved, the custom of the Early Church and of the Greek Communion has been cited, of administering confirmation to infants immediately after baptism, as evidence that intelligence is not a *sine qua non* of the rite. On the other hand the English Prayer Book expressly enjoins that none shall be confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments, and can also answer questions in the Shorter Catechism. It is not contended that the idiots just confirmed conformed to these conditions.—*Christ World.*

If the churches that believe in infant baptism stand by the premises by which they arrive at that—they must also accept the conclusion arrived at by the Bishop of Exeter.

THE REV. J. E. GOUCHER, Chairman of the Com. on Temperance of the Nova Scotia Baptists, takes pleasure in reporting that, as far as he can ascertain, not one of their churches has in use, at the Lord's table, the wine of commerce or anything fermented. Yet it is only a few years since the first steps were taken to drive out the fermented wine from the sacramental table. The growth in strength of the temperance sentiment shows as strongly in this respect as in any other.

THE INDIAN CORRESPONDENCE, though brief, will read with interest. That Miss Hooper is better will rejoice her many friends, all of whom will fervently pray for her full recovery speedily, and also that Mrs. Boyer and children may soon have their old strength.

The facts about the work are of interest. They emphasize the necessity of more concern and activity at this end of the line. It is not so surprising that missionaries sicken and die when we know that they are burdened with twice or thrice the work they should be required to undertake.

Are the people having this work in their hearts as they should? Are some hearing God's voice, and yet being disobedient to the divine call?

The Opium Curse.

The "Banner of Asia," published in Bombay, is devoted to the overthrow of the opium curse. The March number, which is before us, has two articles about the spread of the opium habit in America. They make most startling statements about the great evil. Mr. R. H. Madden, a Canadian, now doing Christian work in Bombay, but who was several years in like work in the United States says his observation convinces him that in New York the use of opium is gaining steadily. A great many foreigners use it, and many Americans also. Of the opium dens he says, there are hundreds of all classes and all nationalities who frequent these dens. Some of them are furnished very nicely in first class style. Among other things they have a nice couch upon which the smokers recline while smoking. When the victim becomes insensible the attendants quietly take up the cot with its occupant, carry him into an adjoining room and bring an empty cot in its place. In one of the worst localities there are a great number of vile, low opium dens.

It is mentioned as a strange fact that often those who should best know the effects of the drug fall the easiest victims. Physicians worn with overwork and troubled with anxious cases easily fall into the vice of stimulating nature. It is so simple. A half grain of morphine, and the weariness is all gone—and the first step is taken. And after morphine comes cocaine, and after cocaine—well, there is not much after that.

If one could get behind the proper privacy of some of the sanitariums in and near Chicago one would find the ghosts of many a household. A list of the "fiends" of Chicago would run high and low and hit many well known names.

It is said that women seem to acquire the habit most easily. They are suffering from some of the pains that afflict femininity, and a heedless doctor suggests an injection of morphine. The pain drifts away like a cloud; here has been no relief, but there has been surcease. When the pain returns it seems so easy of healing that the temptation to repeat the injection, without a physician's order, is strong indeed. And then a hypodermic needle costs only a dollar, and morphine is cheap and troubleless to get.

After yielding to the first temptation one is a 'morphine fiend.'

The terribly demoralizing effects of the drug are illustrated in this story of a doctor about a patient. The patient had been a young and promising physician, and was well on his way to success. He was an honourable man, of fine instincts, and pure habits. He took to morphine and lied like a pirate often for no reason; he filched and forged and robbed to get his daily "dope" of fifty grains; to-day he is in a madhouse dying by inches.

"He came to me for treatment," the doctor said, "and I began to reduce his daily allowance of the drug; he assured me he was obeying orders, getting on nicely. Yet all the time he was lying to me and increasing his dose. He was mentally and morally irresponsible—morphine into an insane criminal."

The movement against this horrible evil cannot be pushed too vigorously. All Christians and moral people ought to combine against it.

A Word to Pastors.

A minister of years and experience, being asked by a younger pastor how he might educate his people to a proper interest and activity in the cause of missions, gave the following directions which may well be acted upon by ministers generally.

1. Let the pastor habitually view his own work as a part of what is done in discharge of the great commission. "Go ye into all the world," &c
2. Let him always give a conspicuous place in the chief prayer of the Lord's Day to the work carried on among the heathen.
3. Let him refer to it often in his ordinary discourses by way of illustration drawn from the records of missions.
4. Give to it every year two discourses, or at least one, setting forth the grounds, the nature, the progress or the prospects of the cause.
5. Make one prayer-meeting in each month bear specifically on this work, basing the service either on some Scripture or on God's hand in the carrying forward of the work.
6. Carefully train the people to the habit of considering their giving to the cause an act of worship.
7. Give much thought to the best method of bringing the matter once or twice a year, or oftener if circumstances be favorable, before each family and each member of the congregation. To this end enquire what has been done in the past, or what is done in neighboring churches, and have the matter carefully canvassed by the Consistory.
8. Do not be discouraged by failures or small results. No good work wholly fails. Scripture principles clearly set forth are sometimes like seed which takes a long while to germinate.
9. Never scold. Honey attracts a good deal more than vinegar. People can be drawn, they never can be driven, into the consecration of means and efforts to Christ's cause.
10. While setting forth the duty of caring for missions, prefer rather to lay the emphasis upon the privilege of being "God's fellow-workers."

"Be an example yourself in gifts, in prayer, in interest in the cause, and in sympathy with all who take part in it."

The Lottery Craze.

The Montreal Witness describes a drawing day at a "ten cent lottery" in Montreal a week or two since. The description shows what a hold the gambling craze gets of people of almost all classes. Lotteries flourish in Quebec Province more than elsewhere in the Dominion, because the Roman Catholic church there so often resorts to the lottery to raise money. This is the description of "drawing day":

The sidewalk was blocked. The low passion of cupidity blazed in hundreds of eyes. Cabs drove up and men and women looked out, and pulled out their tickets and compared them with the winning number. The clerk struggled with the tough to get first place at the window. Boys pushed through the legs of the men. Beery faces scanned the numbers with a ravenous eagerness. Well dressed young men stood out on the street in the dirt and tried to see over the heads of those on the sidewalk. And women too, craned their necks, and reeked not the prod of the tough's elbow, or the "scrooge" that ruined their bonnets. For that crowd was in a high fever. The devil of cupidity mastered it, and under his unholy domination, decency and respect were forgotten. Only ten cents, and a chance of one thousand dollars! That was why that decent-looking young man put himself upon the moral plane of the tough; that was why that well-dressed young woman, with the look that suggested decency and virtue, was content to struggle with creatures, from whose touch, but for this ten cent devil, she would shrink with horror. This lottery is, perhaps, the most dangerous of all the lotteries and sweepstakes that corrupt the people of the city. Ten cents—that appeals to the whole working population. It appeals to 'thousands of boys and girls. Workingmen regularly buy a dollar's worth of tickets out of their wages. Eleven

tickets for a dollar—that is the rate—a simulation of generosity to get the even dollar. They are sold in every cigar store and candy shop east and west. The grocers sell them. The saloons sell them. The barbers sell them, and hundreds of touts and loafers sell them on street, in factory, and in shops. Schoolboys save up their cents for them. Married women take from their house allowance to buy from \$1.00 to \$5.00 worth every month. Young girls, upon small salaries, deny themselves the modest comforts which might be theirs through patient effort in the hope of obtaining, without effort, something that will gratify the secret longing for fine clothes. The ten cent lottery has now all the character of an institution. It is illegal; but it has never been interfered with. It directly and brazenly defies the law, and no one stops it. It may be asked, Why does Chief Hughes not send a policeman to close it up, and arrest the men who are treating the law with contempt? That question goes deep into civic administration. The Recorder says any citizen can take an action against the lottery. If citizens have to enforce the law, what a foolish thing it is to pay a Chief and a large force of policemen for doing nothing. The principle of this lottery is the same as the principle of them all. Sweepstakes is euphemism for lottery. The sweepstakes get the merchants and clerks. The ten cent lottery gets the mass of the people, who, expecting fortune every fortnight, are constantly kept in a state of unholy fever and passion, and find the round of daily work intolerably dull and distasteful. Every lottery in Montreal could be suppressed if the police authorities would enforce the city by-laws.

India Correspondence.

DEAR DR. McLEOD:—Influenza has been at work even here. Miss Hooper has been very ill with it since Monday. She was at one time seriously ill, but since yesterday there has been a decided change for the better. She wished me to write and tell you of her illness and to say that next week she hopes to write herself.

My little ones and self are fairly well. Little Rilla still has malarial fever occasionally but not of a severe type.

My work is prospering considering there is but one head and one pair of hands to do three people's work. I wish I could write in words of fire, so every Free Baptist in N. B., could read it. Help is needed at once. I cannot think that God is withholding or not doing His part. Some one is refusing to hear the call.

My seven girls' schools and Bible women are one person's work; the Boys' orphanage is another's and Dannie Besu, the work at Ujarda and Singla, the A. C. F.'s, six Hindoo Sunday Schools, with all the other cares that fall to a missionary, are work for another.

Perhaps it is not fair to write this to you, when I know you are doing your best. There are more bright things than sorrowful to write of. The Singla work, which had no support voted from home, has been more than provided for by gifts sent to me from people in America whom I never saw or heard of. All the workers are hopeful and there is no serious falling away among them. The boys are obedient and helpful and show signs of increasing spirituality.

We had a good Y. Meeting, of which I hope to write later.

Yours sincerely,
CLARA I. BOYER.

Balalore, Mar. 8th, '92.

On the 21st March, Mrs. Boyer wrote as follows:

"Miss Hooper did not improve as we hoped, so she went to Calcutta hoping the change would benefit her. Mrs. Coombs accompanied her. She is now in the Eden Hospital for women, where she has every care and the attendance of a large staff of physicians. The last news was that she could sleep better but was troubled with severe nervousness. Myself and two little ones have been down with influenza. We have had coughs yet and are weak, but are mending."

On the 23rd March Miss Hooper was enough better to write herself. The following is her communication:

EDEN HOSPITAL CALCUTTA.

DEAR PASTOR:—I am much better. Have the best of care; comforts and luxuries, even roses and strawberries are brought by friends. La Grippe seized me in back of the neck, head and eyes painful, with spasms now and then, but growing less. The assurance of getting well abides. Jesus abides with me. The 116th and 103rd Psalms are very precious. Cannot write much. God bless you all.

Three Easters.

What an exhibition of glad universal joyousness seems to spring afresh into life with the rising of each new Easter sun. Although we still linger, with tender, touching recollection, near the garden, the cross, and the tomb, yet the day seems to bring with it such a happy sentiment of new-born gladness and fervent thanksgiving, as we remember that "He is not here but is risen; why seek ye the living among

the dead?" and to the timid seeking souls "Fear not, for I know that ye seek Jesus which was crucified."

The season is very generally observed throughout New England, and the people make a specialty of decorating the churches in the most appropriate manner. The floral arches and pyramids, the vine clothed pillars supporting the gentle Easter lilies, all seem to join in the voice of song bringing out the true resurrection feeling that is within the heart. And such glad choruses of children's voices. It is not unusual to see fifty or more children seated on the platform singing Hosannas. All is in keeping with the sentiment of the day.

Do I hear some one saying, "It is all a Popish custom." We will grant it in part, at least. But do not take from me the precious feeling of thankfulness that fills my heart this seventeenth day of April, as I remember that, in the dear home land, in my own church home, one, of many prayers, who "hath been bound, to these many years," today is "loosed from his infirmity."

Last Easter 1891, the service I attended was something new to me. There was in the F. B. church a union baptismal service. It was a pleasant sight to see a Methodist brother step down into the water with our F. B. minister and bury with Christ in baptism one of his believing children.

Then we had such a pleasant social meeting. I think formalism did not come, or, if it did, it met a cold reception, and retired to more congenial quarters. We sang the old hymns, "Happy Day," "Nearer my God to Thee," etc. We sang Coronation too, and it had the old time ring. What wonder if we did sing the very same stanzas right over again and again? Why I almost thought I heard the voice of good deacon Albert Cook of Yarmouth, in the ringing out of those soul-filling words, "Hail Him who saves you by His grace, and crown Him Lord of all." I believe I could enjoy it all the more for that. A voice from the home-land even in imagination always brings good cheer.

Now I must tell you how jealous I was a year ago last Easter, for the bright April sunshine which I felt sure was even then kissing the hills and bathing the valleys of my own Nova Scotia. I was at a large gathering listening to London's celebrated traveller and lecturer, Mrs. O. Chant. She talked well and I enjoyed her, but you can imagine my amazement when she said, "Your floral decorations come to me in strong contrast to what I saw this week in my journey through from the East, for I have just come from far away Nova Scotia, where the brown bear still roams the forest; unmolested, where the cataract flows over the ice rimmed rocks, and the earth looks brown and cold." I wondered what sudden transportation had taken place which had brought N. S. into the Frigid Zone. Public men and women of note sometimes make very ridiculous mistakes. However, some American women give more truthful compliments. I took up a paper of wide circulation, in which Miss Francis Willard, in a long article, described her tour through N. S., speaking of it as one of the most beautiful places she ever visited. She could hardly have spoken of it and the people in higher terms. It pleased me much.

R. AMELIA PORTER.

Lewiston, Me.

General Religious News.

It is estimated that there are nearly 500,000 Roman Catholics in Chicago.

Spurgeon, it is estimated, received into his church between 15,000 and 20,000 members and founded over fifty chapels in various parts of London.

The Baptists of Cape Tormentine are about erecting a fine church edifice, and the Port Elgin Baptists have already broken ground and are getting material on the spot for a similar structure.

Probably the oldest clergymen in continuous services in one pulpit in the United States is the Rev. Dr. Furness of Philadelphia. This venerable gentleman is about to celebrate his 90th birthday, and he is in the sixty-eighth year of his ministry in Philadelphia.

The growth of religious dissent in Russia is something marvelous. There seems to be a general breaking away from the established religion; and the clergy of the Greek Church backed by the authority of the czar, are utterly unable to check the movement. It is estimated that fully one third of the population are dissenters, the Standists alone numbering 2,000,000.

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 handbag of Mrs. Booth-Clibborn through the street to the station was one who formerly carried the red flag of

revolution or anarchism comes of grandfather's her father's energies have of the savior.

The "An" which is just berahip of the last year reported as 140,058 in the total 558,019 the previous year, 215,579.

But each Massachusetts \$1,640,534. The number during the deceased, other deno ment of t raies has \$2,259,340 property 723; the including have risen 526, and from \$11,

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