

TERMS, NOTICES, &c.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

TERMS 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.

ANOTHER BUSINESS WORD

It is now several weeks since statements of account were sent to a large number of subscribers. From some we had remittances, for which we thank them. A few others have written naming dates when they will remit. Their thoughtfulness is appreciated, and we have no doubt they will remit at the times named by them.

But from the majority we have not had a word. Why they should ignore a respectful request for payment of money due, we do not quite understand. They owe it both to themselves and to us to make some response to so reasonable a request.

There is much money due. Upon it we depend to carry on the INTELLIGENCER. We cannot get along without it. That is why we were at the labour and expense of sending statements to subscribers in arrears. We expected a general and prompt response. That expectation has been disappointed. The failure to respond to our call we must attribute to neglect rather than to intention. But the effect of that failure is quite as serious, for the time being, as if the subscribers had repudiated their obligations.

We address them in this note only because we have to do so. We must have what they owe us. We need it now. And respectfully, but very urgently, we ask them once more to remit without further delay. If any one cannot send the whole amount of his account at once, let him send part now, and the balance as soon afterwards as possible. But FROM EVERY ONE IN ARREARS WE NEED TO HAVE A REMITTANCE AT ONCE.

The golden rule is a good thing to remember just now.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JUNE 1st 1892.

—ENVY amongst ministers is unseemly as well as wicked.

—EVERY PERSON may do something towards improving his home, his church, his community, and the world by being better himself.

—SEND us plenty of church news, brethren. The people want to know what the preachers are doing, how the churches are faring, and how many are being won to Christ. Tell the good news, and stimulate others to faith and good works.

—THE ROMAN CATHOLICS have men at Washington whose business is to watch the doings of Congress in their possible effects on the Roman church to hinder what they think unfavourable to the church and to promote whatever will help the schemes of the church or bring public funds into its hands. That a good deal of influence is exercised by the church in this way there can be no doubt.

—RELIGION, in the sense, is a life of self-denial; but, as Beecher truly said, self-denial does not belong to religion as characteristic of it: it belongs to human life. The lower nature must always be denied when we are trying to rise to a higher sphere. Is it more self-denying to be a Christian than it is

to be an artist or to be an honest man, or to be a man at all? Of all joyful experiences, there are none like those which spring from true religion.

—Too often, alas! a profession of christianity does not seem to carry with it moral obligation. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."

—IN AN ADDRESS to Presbyterians, Dr. Herrick Johnson said these wise words, which may with equal propriety be addressed to christians of all denominations:

"So, while I warn you against the peril of a narrowness that would make you bigots, I warn you also against the peril of a broadness that would empty your souls of conviction and your lives of victory. The heroes of a heavenly commission know what they believe. Only get your knowledge bathed in the spirit of Christ's cross and passion, so that you will look out of His eyes at men who do not believe as you do, and then the positiveness and the definiteness of your convictions will be no bar, but a help to a wide effectiveness."

—THIS is supposed to be an age of peace, an age the tendency of which is to have international disputes settled by arbitration, and yet every "great" nation on earth is great because of the number of drilled soldiers it can put in the field in case of war, or because of the strength and efficiency of its naval armaments. A strange criterion of greatness in an age of peace! Nations are kept poor. Italy is running up a tremendous debt and the country is going behind, all that she may hold up her head as one of the great nations of Europe. A very poor sort of political economy!

This draining of the national wealth must account in a very great degree for the starvation and suffering in the great cities of Europe, and the want and woe is undoubtedly the second cause which leads to riots and explosions and socialist gatherings. It is the time the controllers of affairs began to notice these obvious facts.

—THE GENERAL CONFERENCE of the Methodist Episcopal church, just held in Omaha, resolved that there are bishops enough for the present. Some aspirants and their friends were probably disappointed, but the Conference evidently knew what was right, and did it.

The term of probation for membership in the church was changed from six months to three months.

The mission work of the body, at home and abroad, is steadily increasing.

A correspondent of one of the papers, writing from the Conference, says: "But two things made a painful impression on many persons. The old-time devotional spirit, or at least attitude, seemed to have become a thing of the past; for during one of the prayers, of the thirty-one persons on the platform, including nine bishops, not one was seen to kneel. And one of the leading prayers had been carefully prepared in writing and was deliberately read, word for word, the petitioner standing and facing the audience!"

It is to be hoped that this is a hastily written verdict. We incline to think it is, for the editor of "Zion's Herald", who was present through the whole session, says, "the devotional service in the morning (of each day) has shown that the spiritual life of the Conference is at a high level."

—THE CHINESE EXCLUSION ACT, recently enacted by the U. S. Congress, does not meet the approval of the best people of the country, though it probably wins votes, which is, presumably, its design. "It would be difficult," says Zion's Herald, "to devise a bill more malignant in its provisions." It is a plain concession to the demand of the "sand-lot" agitators, and a burning disgrace to a Christian nation. By it every Chinese laborer must apply, within one year of the passage of the Act, to the nearest collector of internal revenue for a certificate of residence. He must prove on the evidence of white witnesses that he has been a laborer for years in this country. Failing in this, he is liable to imprisonment, fine, or deportation.

The President signed the Act with such unseemly haste that a protest from the General Conference of the Methodist Episcopal Church did not have time to reach him. The present law restricting immigration from China, which would seem to have been the extreme limit to which a Christian nation could go, is continued in force for another ten years. The Chinese Minister is said to be seriously considering asking for his passport and withdrawing the legation from Washington. There is a good deal of anxiety as to the effect of the new bill upon missionary work in China. The real force of the Act will not be known until a test case is made in the courts, when it would not be surprising if it should be found to be very vulnerable.

BAPTIST UNION.

The General Conference of last year adopted the following report:

1. We believe that the time has come when a more definite expression of opinion as to the advisability of Baptist Union should be given by this denomination.

2. We, therefore, recommend that each District Meeting be requested, at its next session, to vote on the question. And that the District Meetings may more correctly express the feeling of the churches, it is suggested that the churches instruct their delegates how to vote on the question.

3. We also recommend that a Circular Letter be addressed to the Churches, setting forth the question on which they are requested to give an opinion, and urging a full and clear declaration from every church.

The committee to prepare the circular letter to the churches, mentioned in section three of the report, is composed of Revs. J. S. McLeod, G. A. Hartley, C. T. Phillips, J. W. Clarke and W. Downey. They will, we presume, attend to that duty before the churches have to appoint delegates to the District Meetings.

The question of Baptist Union, which is now to come before the churches, is admittedly one of large importance, and should receive the careful and conscientious consideration of all the people concerned.

It is now five years since a joint-committee of the two bodies arranged a Basis of Union. That Basis was agreed to by the Baptist Convention of the Maritime Provinces in August, 1887. The Basis was presented to our Conference in October of the same year. For reasons that seemed sufficient to the Conference—reasons growing out of the peculiar and somewhat trying circumstances of that time, it was not then voted upon. And from year to year since, while the committee has each year made a report and kept the question alive, the determination of it has been postponed.

And when, at last Conference it was resolved that the time has come when a more definite expression of opinion as to the advisability of union should be given, it was thought better to refer the question to the churches than to have Conference vote on it. To the churches the final appeal would have to be made any way, and to them it was, therefore, concluded to send it direct.

It is, we think, very desirable that the voice of the churches be expressed fully and clearly. In order to have an intelligent expression of opinion, they should seek to understand what is involved in the proposal to unite. It has not been proposed that either body shall absorb the other; but that the two bodies come together on common ground, and henceforth be one new body. The platform of doctrines upon which it is proposed they unite is set forth in the "Basis of Union," arranged by a joint committee of the two denominations.

A sub-committee of the joint committee, consisting of Revs. C. Goodspeed, J. A. Gordon and Dr. Hopper, (Baptists), and Revs. A. Taylor, G. A. Hartley and Jos. McLeod (Free Baptists) framed the Basis, which was approved by the joint-committee. None of these brethren, of either denomination, are men who would be likely to abandon any vital doctrine, or who would be willing to patch upon appearance of union at the expense of any essential truth. They agreed upon the doctrinal statement of the Basis, as one which both denominations might accept without abandonment or compromise of principles.

The Basis is published in The Year Book of 1890. It should be read in every church and by every member of a church before a vote is taken on the question of union. And when a vote is taken it should be, not as to whether Free Baptists are willing to join the Baptist denomination, or willing to have the Baptists join us, but can we adopt the Basis of Union, and are we willing to be at one with whoever can adopt it.

The INTELLIGENCER's views on the question are, we assume, well known to all its readers. In the early days of the agitation we said: "If the union of the Baptists and Free Baptists is of God we hope to see it consummated; if it will not promote the spread of His truth and the glory of His name, we hope every attempt to bring it about may be frustrated. So far we have believed, and yet believe, that God is leading both bodies to it. Every one interested should pray for Divine guidance in the matter, and be willing to follow, whether He leads in the way of our preconceptions or otherwise. 'Thy will be done.'"

We have seen no reason to change our views. We hold them today, not less strongly now more strongly, and with neither more nor less qualifications.

The question, as it comes before the churches, should be considered, not from the merely local point of view, but from the point of view of what is better for the cause of God, what will give the greater strength and make

more effective our work as christians. Nor should it be considered in the light of what was—the differences, misunderstandings and frictions of the past, but in the light of the better things which now exist—the mutual good understanding and practical unity of to-day.

In order to know what the feeling of the churches on this question really is, it will be necessary that a record be made of the actual vote in each church, for and against the Basis. Such record ought to be included in the report of the church to the District Meeting. And each District Meeting should also make a record of the vote, for and against, taken by it. Only by carefulness of record can it be known what the real feeling of the churches is.

The Bible Tone.

BY REV. DR. PENNEY

When a person speaks, there is not only the thing he says, but the tone in which he says it. There is a dry and flippant tone which withers the sincerity out of the kindest words; and there is a full-hearted tone which will fill the most common words with a melting magic.

Do we ever think that there is not only a Bible truth, but a Bible tone? Not only Christ's Word, but Christ's way of speaking it? But how shall we find it out? Christ's voice is heard no longer. We can no longer note his aspect or his accents. But it does not matter. Both are recorded.

"The Word dwelt among us full of grace and truth." The Word was grace and truth. What Jesus spoke was truth, the way he spoke was gracious,—so gracious that all men marvelled hearing the gracious words which proceeded out of his mouth. Christ's tone was gracious. He spoke the truth, but he spoke the truth *in love*. Addressing the throng, and opening his great commission on the Galilean mountain, that love took the form of a holy sincerity, and solemnly enjoining was the "authority" in which his earnestness poured along. Gazing over doomed Jerusalem, that love gushed forth in tears, and tender was the compassion which sobbed the reluctant farewell. And, even when moved with indignation at hypocrisy and hardness of heart, there was love enough to make his anger awful; that absence of bitterness when goodness frowns on guilt—the wrath of the Lamb. The key-note of the Scriptures is love, and the truth of Jesus is all spoken in a divinely gracious tone.

There is something more than doctrine in the word of Christ. A theologian may analyze the Christian doctrine; may tell how many truths and tenets the Bible contains, and combine them all. He may put the sound words together and make a system of them; but that system, however orthodox, so long as it abides alone is not the word of Christ. It needs Christ's own mind, his loving heart and benign spirit, to reproduce it as it is in Jesus. It needs the evangelic truth and the evangelic tone to go together. They are essential to one another, and it is a Gospel only when they are combined. It is only when the "sayings of the book" and the "spirit" of its author are blended in one that we have the very word of Christ; that word which he would recognize as his own, and in which those who know him would see him alive again.

We should never confound any system of truth or synopsis of Scripture with Christ's own word. That paper full of acid may contain the essence of the apple, but no one will accept a dry powder in the place of the sleek and fragrant fruit which he has often gathered from the tree. The dry abstract of theology may contain the clarified essence, the crystallized evaporation of Bible truth; but in its shape it is no more the truth as it is in Jesus than malic acid is the apple on the tree. The true solvent of Christ's doctrine is Christ's spirit; and then you have Christ's word when you have Christ's meaning—the Saviour's speech filled with the Saviour's spirit; holy truth uttered in a heavenly tone.

They Call It "Christian Work."

We hear a great deal in these days about church work and church workers, but some appear to have a very imperfect notion of what real church work is. A correspondent of the *Western Recorder* calls attention to the fact that many church members think they are working for Jesus when they are merely gratifying their own caprices, eating oysters and ice-cream at so much a plate. It cannot be denied that in some places those who spend the most time getting up suppers and entertainments are considered the greatest workers. The money question occupies more thought in church life than it deserves. It is by no means an unimportant element, but when we spend all our time and toil paying interest on church debts, and raising the preacher's

salary and Missionary collections, we are neglecting weightier matters. Those who devote their thought and time and effort to the cultivation of the spiritual life of the church do most for church finances. All these things shall be added when the kingdom of God and His righteousness are established in the hearts of the people. To seek for a religious revival in order to improve the financial condition of the church would be to seek in vain; but to seek it first, knowing well that financial prosperity will follow, is both wise and right. Real church work is that which builds Christian character and improves spiritual life, and on this foundation it is easy to build outward prosperity.

Home Mission Notice.

I hereby give notice that I have sent a Circular Letter to as many of the Free Baptist churches in this Province as it was possible to do, with the imperfect way we have of getting the correct addresses of the several churches. The Circular has gone to the ministers, who are pastors, and where a church has no pastor, we have mailed the letter to the Clerk, if we knew his address, if not to some member of the church in the immediate vicinity. If any pastors or churches without pastors have been missed, we would be pleased to have their addresses and we will gladly send them a circular.

We ask in our Master's name and for the sake of His cause that there may come to the treasury of the Home Mission Executive this year a generous response, so that we may better carry on this very important enterprise of the christian church.

B. H. NOBLES,
Cor. Sec. for H. Missions.

Mission News and Notes.

Dr. Geo. F. Pentecost, the evangelist, who has been engaged in evangelistic work in India the past two years, is now in England, where he is engaged to preach several Sundays.

Protestant Christians of Japan number over 30,000, organized into about 200 churches, with 138 ordained Japanese ministers, and nearly 500 Japanese evangelists and workers, and with nearly 400 men training in theological schools.

Bishop Taylor, Methodist Bishop of Africa, now in New York, says: "About four-fifths of the negroes who have gone to Liberia from the United States would be glad to get back here again. I am disposed to look upon all schemes contemplating the colonization of American negroes in Africa as utopian dreams."

A missionary's trial.—A missionary in a letter writes the following, which exhibits something of the inner life of these brethren. He says: "The other day I received a photograph of a young lady, which I presume was intended for my second daughter, but which I never should have recognized as the picture of any one belonging to me. Eight years ago I left in America two little girls' again. Eight years of their childhood is lost to me. For two years I have been entirely alone, my wife as well as children being at home."—*New York Observer*.

Some of the fruits of the great revival which occurred in the Congo mission of the American Baptist Missionary Union a few years ago, are evident in the fact that 30,000 carriers are taken from that very region for transport work into the interior. The influence of these men will probably be marked in the opening up of the country.

A large meeting of Baptist young people was held last week in Brooklyn, to lay plans for the raising of \$150,000 as the share of the young people's societies in the Centenary Fund in memory of Baptist missions. It was said that there are 7,000 Baptist Sunday-schools, with 740,000 pupils, and it is proposed to raise the \$150,000 by subscriptions of from five cents to one dollar. The work of collecting will begin the first Sunday in June.

In Japan three Bible Societies—the National of Scotland, the British and Foreign, and the American—have for two years been working together under the guidance of a local representative committee, which reported the issue in 1891 of 2,561 Bibles, 16,337 Testaments, and 38,556 portions of Scripture, including 1,100 copies given to sufferers from the earthquake of last summer. The strong anti-foreign feeling among the Japanese is beginning to subside.

A mission has been carried on in the north of Corsica by Miss Brown and companions, who have been visiting some of the mountain villages. Not a few have received their message. Young men, converted through their instrumentality, are devoting themselves to evangelization. Meetings were held in a *café*, the keeper of which seemed deeply impressed with the truth. When

one of the ladies showed him a temperance pledge, he signed it, with his comrades. But how was he now to keep the *café*? He expressed himself ready to do the will of God, and when some chocolate had been made, he said he would sell that.

Rev. Dr. Bruce, missionary of the Church Missionary Society at Julfa, Ispahan, Persia, writes that during the past year there have been more signs than ever before that God is opening a door for the Gospel. English influences and the opening up of the country by various merchant companies, have had much to do with it, and the improvement in the Armenian Christian community has told upon the Moslem, whose influence has been greatly broken. Where-as until lately Mohammedan boys were not allowed to attend the mission school, now about thirty of them are regular in their attendance. He speaks also of a most remarkable work being carried on by a missionary of the Jews' Society in Ispahan, who has a small school of forty-five boys and a grand opening for his work. The great need at present in the mission work there is a medical missionary to enter the doors that are opening on every hand.

The *New York Independent*, in a recent issue, contains some statistical work which brings out in orderly statements the results of missions to the heathen, as they have been gathered from the latest returns accessible. It forms a great array of arguments, in the form of figures, for the hearty and enlarged support of foreign missions by all the Churches. The *Independent* sums up the results and adds: "The Churches can see what a splendid constituency has been created in the dark lands of savagery and in the not less difficult lands of heathen civilization. At more than 10,000 stations, 6,300 missionaries and nearly 12,000 native preachers are presenting the same word of life to the most diverse congregations, and over 600,000 communicants go to make a body of Christians won from the various forms of false religion to the one true spiritual faith, of whom the Church at home may take lessons in consecration and courage."

A report from the Livingstonia Mission, just at hand, states that a territory as large as the whole of Scotland is now opened by this mission for Christian work. In answer to the appeal of Dr. Livingstone, the Free Church of Scotland founded this mission in 1875, the year after the death of the missionary explorer. So that in sixteen years this great work has been done. This is the mission to which Professor Henry Drummond gives such unstinted praise in his "Tropical Africa." The missionaries have just completed the reduction to writing of seven languages into which they have translated the whole or portions of the New Testament. They have prepared school books and established schools. They have founded a number of churches. Healing, printing, teaching, industrial and agricultural work, all are made to converge in evangelistic effort. The Dutch Reformed Church missionaries now work conjointly with those of the Livingstonia Mission. Thirty-six chiefs have distinctly offered to build a house for and to feed a European missionary residing with them. Thirty-six missionaries can be provided for with scarcely any expense when once they reach Africa. In each of these thirty-six villages there are people who can read and write, who have been taught at the Church Missionary Society's stations.

General Religious Notes.

A Young Men's Christian Association has been started in Jerusalem. One branch of it is intended to reach Anglo-Hebrews, and another works among the Arabic-speaking young men.

The population of Chicago is 1,090,948. In that city the church membership is only a little over nine per cent of the population, and the Sunday-school attendance is less than eight per cent of the population.

In answer to inquiries regarding the United Society of Christian Endeavor Pres. Frances E. Clark says that numerically the societies are growing faster than ever before. An average of over 100 are formed every week, while the latest report showed 155 in one week. There are now over 19,000 societies, with considerably over 1,100,000 members. The growth, too, is remarkably uniform in all parts of the country.

There are 151,614 Roman Catholic Negroes in the United States, the largest number of whom, 80,000, are in the diocese of New Orleans, and the next largest, 35,000, in that of Baltimore. They have 27 churches for their exclusive use, and 33 priests; and there are 100 schools for colored children, attended by 6,160 pupils, with 8 orphan asylums, 1 founding asylum and 1 hospital. During 1890, 4,558 colored children and 590 adults received Catholic baptism.

It is reported that Mr. McNamara shows no signs of being in St. Andrews. He is part with a audience, and is the praise during.

A new grange built at a cost of the north "Pecce."

In the village has been a Dublin erection of Ireland, etc. There in the "ou"

Another been speaking was called a man who was intoxicated over the clergyman that the mission self, to his city, and to point upon of hope for unbounded course, they had a general oration on the m seems that the gospel maxim to

Den Rev. J. at home three weeks is good.

Rev. J. I am getting at Caverly. The inter-Last Sunday bell settled at South day.

REPORT forms for reports to Districts they will

St. Jo

FROM 19th inst. Maine, ment, After ho persons Baptist bere, w persons to be baptism it eight or distance were, I am to second others w the church miled from Craig, a wife, ha the Lin previous ligious s vival s Fort F "Pravi Bath

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