

TERMS ON CDS.

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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.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, SEPT. 6, 1893.

—THE EDITOR expects to be at the Fourth District Meeting, which begins on Saturday of this week at Fredericton Junction. It may furnish a convenient opportunity for some subscribers to pay subscriptions.

—A truth which is often forgotten is this—It does not suffice that a man should have a cause at heart; he must also have it more or less at head.

—THE MAN who can "do right when people are not looking has more power in prayer-meeting than the one who can talk nicely when they are listening."

—THE EPISCOPAL CHURCH in Canada will hold its first General Synod in Toronto this month. All sections of the denomination from the Atlantic and the Pacific are expected to be represented at the meeting.

—MR. MOODY thinks the outlook, religiously, for America, is very bright just now. We hope he is correct. He believes that out of the financial troubles the United States is now suffering, a wave of blessing will go over the country, if the church is now faithful to use its opportunity.

—THE TEMPERANCE forces in Ontario are beginning to make ready for the vote on prohibition in that Province. The plebiscite is to be taken in January. If the full strength of the prohibition sentiment of the Province is marshalled there can be no doubt about the result.

—THE STATEMENT that Admiral Tryon was excited by drink when he gave the fatal order which sent hundreds of men to their death, having been questioned, the *Canadian Voice* says: "We have private information which fully warrants the conclusion that Sir George Tryon was under the influence of drink when he gave the fatal order."

—A DEPUTATION waited upon Mr. Gladstone a few days ago urging their views in favour of disestablishment of the Church in Scotland. Mr. Gladstone expressed himself strongly in sympathy with their object, and said he believed that disestablishment would greatly benefit the church in that country. He was unable, however, to promise that the Government would take definite action in the matter now, but would, he said, do everything to help this movement.

—A CHRISTIAN must be a missionary. There is, says the 'Gospel in All Lands,' no option or release in this holy war, God's message to the church is not a call for volunteers, but an order to soldiers to march. The grand army of the world's evangelization is always to be on the war footing. Each Christian must go or find a substitute. "Go ye into all the world." Leave no spot unsifted; press every sod with the sandals of peace, sail every sea; ford every stream; climb every mountain; traverse every valley; brave the fierce heat of the equator; defy the circumpolar snows; let nothing stop you or turn you aside until every soul sitting in darkness and death shall have seen the great light of the world.

—CHURCHES usually, and very naturally, take great interest in a new minister, and express their interest very enthusiastically, if not always wisely. A contemporary has this word of counsel to such people: "You like your new pastor amazingly well, dear brother. You are praising him with great enthusiasm. That is just as it should be. Now two suggestions we have to make. In the first place be sure that your enthusiasm keeps up. He will need your sympathy a few years to come much more than he needs it now, and secondly, do not go to making a contrast between him and your former pastor, because after all, the man you now have is building upon the foundation of his predecessor. The dear brother who once served you was not perfect in wisdom or in grace, but give him credit for all he did, and remember if you find fault with the old pastor, there is very great reason to fear that some of these days you will be grumbling about the man who now occupies the pulpit of your church."

"Non-Residents."

In every church report the members are classified "resident" and non-residents." The non-residents are generally a considerable proportion of the whole membership. In some cases the non-residents outnumber the residents. So long as there is any movement of population—and that will, of course, always be, there will be the movement of church members. But it does not follow that the record of non-resident members must be as large as the number of removals. If the church books showed the number of transferred members, or "dismissed by letter" equal to the number of removals then the record would be satisfactory. But so long as the list of non-residents remains as it is, those who are concerned for the cause of Christ must feel that all is not well. A non-resident member is one who, having changed his place of residence, has neglected to transfer his church membership. It is not the best thing for his spiritual life to be without the responsibilities of actual, active membership in the church where he lives; it is not the best thing for the strength and effectiveness of the church to which he ought to belong; it is a weakness to the denomination of which he is, nominally, a member; and the cause of Christ at large suffers.

How to reduce the large list of non-residents to a minimum is a question which has long puzzled pastors and church officers—such of them, at least, as have given attention to the matter. Perhaps if there were more teaching, from the pulpits and otherwise, about the importance of transferring church membership whenever residence is changed it would have some effect. It is, we think, the plain duty of the pastor to earnestly counsel the member who is moving to another place to change his membership to the church where he is going. Is this always done?

The removal of Christians from one community to another, if they also transfer their membership from one church to another, is one of the means which God would use to strengthen the churches. Those who remove carry with them, not only their peculiar gifts but a knowledge of the plans of Christian work employed in the churches from which they go, plans which may be modified by what they see better in their new church home, or which may be adopted in the new home to the advantage of the church's work. The members may carry enlarged views to the churches to which they go, or they may find there teachings and a spirit which enlarges them. Usually both are benefited.

Do those professing Christians, whose names are on church records fifty, one hundred or a thousand miles away from their homes, and who neglect, year after year, to identify themselves with the life and activities of the churches where they live, realize how hurtful their influence is? Surely they cannot realize it, else they would, without another week's delay, put themselves right. By remaining unconnected with the church they are saying to those who know them, quite as loudly as if said in words, that church membership is a small and unimportant matter. The effect on the pastors and members of the churches, with whom they ought to be associated and actively co-operating, is very discouraging. And while the influence on others is hurtful, the effect on themselves cannot fail to be weakening. They are likely to become idlers in the Lord's service. Not having the responsibilities of membership they easily excuse themselves from regular attendance at prayer meetings, from Sabbath School work, and from support of the churches; they go from one church to another on the Sabbaths, and fall, generally,

into slipshod religious habits, and fail to have the growth in grace which comes in regular Christian association and the sharing and bearing of burdens in God's service.

In every part of the country there are those whose only present record in the churches is under the head of non-residents. To all such this Christian greeting is sent, and this counsel; at once connect yourselves with the churches of your denomination where you live. Do it for your own good, for the good of your families, for the good of the churches, for the good of the communities where you live. Do it for His sake who has saved you, and who, in saving you, called you to serve Him.

Not Genuine.

There is a type of Christianity which the "Religious Telescope" calls "American," as distinguished from the Christianity of Christ and His apostles. It is a spurious thing, having the name only, and not the spirit and deeds inculcated by our Lord.

A preacher recently said: "I read about a New York man who opens his workshop with prayer every morning, but pays his working girls only thirty-six cents a day." That man was giving an illustration of the spurious Christianity referred to. He made a show of religion in his prayers, while he denied the doctrines of Christ in grinding his employees.

Some men "profess to be Christians because it pays. They belong to church because it betters them in their business or profession—brings customers to their stores, clients to their offices, helps them in their practice as physicians, gives them standing in society, etc.

It is a kind of gilt-edged, aristocratic, affair, akin to that religion which induced men in olden times to enlarge the borders of their garments, and, for a pretense, make long prayers." An unhappy fact in connection with this counterfeit is that men who deal in it get to think it genuine, and to pride themselves in its possession. And yet it is the same kind of religion, under a different name, which prevailed in certain circles in Jerusalem during Christ's ministry, and to the votaries of which He was constrained to say, "The publicans and the harlots go into the Kingdom of God before you."

It deceives others too. Calling itself by the name of Christ, it prejudices against Him those who are not keen to discriminate between the genuine and the spurious.

Professing Christians cannot be too careful to adorn the doctrines of God by their truly Christian lives. "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven."

The Christians Daily Battle.

REV. THEODORE L. CUYLER.

A Christian life is one of constant conflict. The better the man, the hotter is the fight. If the conflict with self and sin and Satan could be settled once for all—in some decisive Gettysburg or Waterloo—then the Christian life would be heaven in advance. But the campaign is never over until the crown is won.

The sharpest fight is with self. It is the subtle deceiver who is fertile in all kinds of excuses and adroit in all manner of disguises. Often as we imagine that we have buried this enemy, lo, he is on his feet again as cunning and as pertinacious as ever. The minister needs to write upon his study wall, "Seekest thou great things for thyself? Seek them not!" When he is most thoroughly emptied of all thought about himself, and most completely filled with the Holy Spirit, he achieves the grandest results. Self is left beneath the pulpit stairs, and Christ alone is exalted.

This is the battle which our Church members have to fight every day in the week. In the shop or in the counting-room there comes a temptation to some hazardous speculation or sharp transaction that has an ugly look to the man's conscience. Self whispers, "It will pay," conscience says, "It is no better than gambling. Christ looks on and if self carries the day, the Master sees Peter's sin committed over again, and without Peter's contrition. Self has won that battle." When evening comes, the bell for prayer service rings, and self begins its fluent excuses. "I am too tired to go to-night," or "I have another engagement," or "The meetings are dull," and so self finishes an ill-spent day with a prayerless night and conscience smothered. Is that a Christian? Yes; just such an one as Peter was; he has got a disgraceful fall; and if Christ should give him up he would be a lost backslider. Days of disgraceful defeat do not mean utter destruction, or else very few Christians

would ever reach heaven. Timely repentance and reconversion saves the Peters still; the tree that was bent, but not broken off, straightens up again.

The strongest Christian is the man who has given Christ the most entire sovereignty over his affections and the most complete control in his heart. The more Christ the less room is there for self. Down by the sea-side certain mollusks may sometimes be seen sticking fast to the rocks. The reason why the mollusks cling to the rocks so tenaciously is that they are empty. If they were filled with flesh or filled with air they would drop off instantly. So when a true child of God is emptied of self, he clings, by a law of spiritual adhesion, fast and tight to the Rock of Ages. If he should be puffed up with pride, or conceit, or selfish ambition, he would sweep off the rocks by every wave of temptation. The victory that overcometh in his case is faith, for faith is simply the clinging of the soul to Jesus Christ.

Ought Christians to be discouraged because their lives are scenes of endless conflicts? Shall they give up because they have had some humiliating defeats? No, a thousand times no! There is not a faultless saint on the pages of the Bible. Paul himself laid no claim to sinless perfection. "So fight I," he exclaims, "and not as one that beateth the air." The Christian who comes off finally victorious will have many a dent in his armor and many a scar. He that through many a battle with self and many an assault of Satan, "endureth to the end, shall be saved." If there were no hard battles to be fought, we never could come off conquerors.

Voices and Echoes.

Canada has enacted a new law against lotteries, imposing heavy fines and imprisonment, which "law applies to all games of chance except church fairs." The secret of this exempting clause is that there are two large lotteries run by the Roman Catholic Church in the Dominion.—*Exchange.*

Which points to the fact that the Roman Catholic church has a deal of influence in the law-making of the country.

The will of R. G. White, disposing of \$30,000, was admitted to probate Aug. 10 in Philadelphia. Several religious, charitable, and personal bequests are made, with the provision that they shall be void if any of the beneficiaries support the pernicious "fallacy of Prohibition, or its bantling, Local Option," or "commit any act of proscription" against any person engaging in the liquor business.—*N. Y. Adv.*

Was he quite sober when he made the will? is the question some people are likely to ask.

Taking the conceit out of some men is like taking the gas out of a balloon—there is very little left.—*Rel. Telescope.*

Be careful, dear Mr. —. Pray, do be careful.

We rejoice when our ministerial brethren are honored, and are happy to make mention of the fact, but it becomes necessary to say that the announcement that—has been appointed a member of the "Advisory Council on Religious Congresses of the World's Congress Auxiliary, in connection with the World's Columbian Exposition," is not a compliment or distinction which any one should especially covet. The appointment does not require any service, and is as empty and useless an appendage as was ever bestowed. Only 750 Methodist ministers have been appointed to the position! Moral: Do not ask the papers to announce that you have been thus "honored."—*Zion's Herald.*

It seems quite as empty a distinction, though a much more reputable one, than a Ph. D. or other degree bought for \$25.00, more or less, from the bogus degree peddlers who profit by the vanity of some otherwise fairly sensible men.

St. Stephen's Roman Catholic church of Boston, has announced a charity ball in its own interests, and on the first page of the circular sent out are forty-eight liquor advertisements.—*Exchange.*

Many people will be ready to say severe things about the Roman Catholic church for such alliance with the devil in his work of destruction. Go on. But do not forget that the Catholic is not the only church which joins hands with the devil by giving countenance and comfort to the rum trade. How about your own church? Is its pulpit preserving "a discreet silence" about the traffic and those responsible for it, lest the treasury may be interfered with? Is your church doing its part in the fight against the monstrous iniquity? Do not criticize others too freely, till after you have taken a look at yourself.

COUNTERFEITS.—A counterfeit of the Canadian 25-cent piece is in circulation. It is made of aluminum and is a good imitation. Though lighter in weight than the silver quarter, it may easily be mistaken for a good coin.

The Seminary.

Ever since my visit to the N. B. Seminary I have had a stronger interest in our school than ever before. I returned home with the conviction that I ought to do all in my power to help it; and with that feeling I write this letter, in the hope that some one hesitating about the wisdom of going may be led to a decision by my convictions regarding the school.

I was impressed with two things during my visit there—(1) the home feeling, and (2) the spiritual interest in the school.

I attended the closing prayer-meeting of the term, held in the chapel Sabbath evening, after service in the church. I shall not soon forget that prayer and testimony meeting. There was a large number of testimonies; a number told that they had entered the Seminary without any interest in religious things, but had there found Jesus the Christ as their Saviour; others told how their Christian life had been helpful; and the testimonies of all were to the effect that they had been strengthened and developed spiritually by the Christian influence of the school. I shall long remember that impressive scene when Dr. deBlois made his address to the graduating class. The earnest-faced teacher and his impressive words, and the eager, hopeful faces of the young men is a scene I still have to recall.

It was my pleasure, in the absence of the donor (Bro. McLeod), to present to the Seminary a beautiful portrait of the late Rev. Ezekiel McLeod, the founder of the INTELLIGENCER and the pioneer advocate of educational work in the Free Baptist denomination. I think I could have spoken better, and to more purpose, if I had been talking to more Free Baptist students. I hope that many of our young men and women will look into that pictured face during the next year, for I know that as they look upon it they will remember that long before the cornerstone of the beautiful Seminary was laid, the lives and work of such men as he laid the foundation of that and other institutions that shall never die.

C. T. PHILLIPS.

St. Martins Seminary.

The Seminary will re-open on the 13th of September for another year of work. The prospects are encouraging in every way, and the attendance of students will, it is expected, be very large.

The musical department will be under the direction of Fraulein Elsbeth Meyer, of Berlin, a German lady of broad culture and brilliant attainments. Fr. Meyer was for years a pupil of Herr Scharwenka, whose fame is world-wide. He speaks in the highest terms of her musical ability. After completing her musical studies under his care she engaged in the profession of music in the city of Berlin. She has also given concerts throughout Sweden and Germany, and has everywhere met with unqualified commendation. It is only by a special arrangement that Fr. Meyer has been induced to come to this country, but her coming will be an event of no small importance.

The Department of Elocution will still be in charge of Professor Robinson, but he will be assisted in his work this year by Miss Belle Joy Butterfield, a graduate of the Boston School of Expression. The courses of study in this department will be broader and more complete than in any similar school in the provinces.

AUSTEN K. DEBLOIS.

Mission News and Notes.

There are 200,000 people in Africa who never saw a Bible, or heard a whisper of the Gospel tidings. But they see plenty of rum.

Famine prevails in northern Africa, especially in Algeria, where 50,000 persons are dependent upon charity. The people of Pondoland, a British possession, are also suffering.

Afghanistan has 6,000,000 of population no missionary, India one missionary to 275,000 Persia one to 300,000, Thibet one to 2,000,000 if 40,000 missionaries were sent to India there would still be only one to every 50,000.

In 1861 when a band of Jesuit missionaries landed at Tamatave, Madagascar, there was not a native Catholic in the entire district. Now there are over 100,000, with numerous churches, schools, hospitals, etc., well equipped.

It is stated that more than one-half of the ordained Wesleyan Missionaries now on missions fields, are natives, and more than one-half of the entire cost of the work, is met by gifts and contributions on the mission field.

Of the 790 colporters is the employ of the British and Foreign Bible Society, 30 are at work in Italy. Dur-

ing the year 1892 these workers disposed of 7,132 entire Bibles, 15,322 New Testaments and 140,103 other portions of the Bible, a total of 162,637 volumes. Besides these the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

In four months the missionaries of the American Sunday-School Union in the northwestern district organized and reorganized 454 Sunday-schools in new settlements or neglected communities, and enrolled 1,846 teachers and 13,353 scholars in them. Aid was also given to 1,504 other schools, where 8,018 teachers were employed in instructing 72,123 scholars. In addition to this work 2,470 meetings were held, 18,906 visits to families made, 954 Bibles and Testaments distributed, together with religious reading valued at \$1,746.

Canon Farrar said to the English people: "We are indebted more to William Carey and the thirteen pounds, two shillings and six pence, which was the first sum subscribed for him, than we are to all the heroism and cunning of Clive, and to all the genius and rapacity of Warren Hastings." He has also said: "The strongest and most fruitful impulse to mission work came neither from bishops nor from churchmen, but from a Baptist and a cobbler. His name was William Carey."

During the past year the Waldensian Mission congregations in Italy received additions of 220 adults and 653 catechumens. The total number of communicants is 4,737, who contributed for church purposes a total of 79,186 lire, of which some 20,672 lire were for the central treasury for the salaries of pastors, teachers and evangelists. On an average each adult member of the Waldensian churches contributed 16 lire, 70 centimes. The Waldensians have recently opened a new place of worship in Rome on the Via Merulana. During the week there is a gratis medical mission held in this hall for one hour a day.

General Religious News.

Seven Lutheran missionaries, using five different languages, are at work in Utah.

San Francisco Methodist Chinese missions has had over 400 conversions since it was started.

Lady Queensbury has joined the Salvation Army, and under the name of "Sister Caroline" is one of the most devoted of General Booth's soldiers.

—The Vatican, the magnificent 4,000 roomed "prison" of the Pope, shelters at present 1,027 persons, who all belong to the papal household. Of these 118 constitute the Swiss Guard and 85 are papal police. The majority of these are scions of Catholic noble families.

—During the past year the Waldensian Church in Italy, together with the Evangelical Italian Church, have received into fellowship 866 persons; the English Wesleyan and American Methodist Episcopal Churches showed a net gain of 207 members, and the Baptist of 165. Adding the other different Evangelical Churches the entire number, it is estimated, may be set down as 2,000. In addition to this there are probably about 12,000 young people under distinctively evangelical training.

—Considerable excitement was created in Westminster Abbey recently when a Friend took his seat and retained his hat on his head. The officials asked him to remove it, but he refused. After a while the verger, a cleric, a police constable and others came to him repeating the request. On his refusal they asked him why he was unwilling to remove his hat. He replied, "Because it is not right." Then they said he should leave. This he refused to do. At last they forcibly ejected him from the building.

—The Presbyterian Church of Canada is remarkable for its home missionary work. The work is carried on in two sections: the Eastern, including the Maritime Provinces, and the Western, which embraces the remainder of the Dominion. In the Eastern section there are 53 missions, with 188 stations, receiving \$8083 aid, and 54 congregations receiving \$7320 to supplement the salaries of pastors. In the Western section there are 342 missions, with 900 stations, receiving \$44,722 aid, and 160 congregations augmented to the amount of \$24,124; a total of 395 missions, in which there are 1078 stations and 214 congregations, to which the appropriations are \$84,249. In this department, twelve years ago, there was but one minister; now there are three Presbyteries. Of the whole population 28 1/2 per cent. is Presbyterian.