

TERMS, NOTICES, &c

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, March 8, 1893.

—PREPARE for the prayer-meeting. Think about it; pray about it. Go with a warm heart, ready to do some service.

—IT IS INEXPLICABLY SAD when the crime of Christian discipleship is stained. Clean hearts, clean hands and clean robes are needed in the pulpit and in the pew.

—MR. MOODY is evidently impressed with the importance of more earnest christian work in behalf of children. He said, recently,—"I mean to do more for the children than ever before." All christian workers would do well to make similar resolve.

—IT IS THE DUTY of the church of Christ to give attention not only to the spiritual needs of men, but to consider and minister to their social and physical welfare. A loaf of bread is sometimes more needed than a religious book. Ministry to the body makes the way for ministry to the soul.

—EVEN PILGRIMAGES to the Pope are affected by the spirit of the age. They are disappointingly free from hardships; the pilgrim, instead of taking scrip and staff, and travelling barefooted, or wearing shoes filled with hard peas, and exposed to be carried off by pirates or bandits, simply buys a railway excursion ticket, and has a holiday trip.

—THERE is a very general and strong protest against the admission of Utah as a state. The religious press is almost, if not quite, a unit on the question. The objection is to the polygamy of the Mormons, which, suppressed under United States laws which govern the territory, would it is believed be revived under state laws.

—THE QUEEN'S SPEECH at the opening of the present British Parliament is the first to have used the words "direct local control" in connection with licensing the liquor traffic; and never before was the phrase "liquor traffic" used in a speech from the throne. All of which is very suggestive. The reform which aims at curtailing and eventually annihilating the destructive traffic is evidently moving forward with power.

—PROSELYTIZING efforts by the Roman Catholic Church, in England, have been increased lately. An active propaganda is being carried on, and several priests, well trained for the work, have been released from all other duties to devote themselves to entrapping the weak and unwary. And there are, doubtless, as always, many not known as priests carrying on the work in the insidious ways known only to the Papacy.

—A REV. MR. HOBSON, curate of an Episcopal Church in Vancouver, has had his license revoked by the new bishop of the diocese. The difficulty has, apparently, grown out of the low church tendencies of the curate. The bishop is "high." He claims that the communion service is not reverently administered unless the cup is rinsed after being used, and the rinsing drunk by the minister. Mr. Hobson feels that this is repugnant to his evangelical principles, and he and his congregation refused to comply with the bishop's ruling. Hence the revoking

of his license. Mr. Hobson says his is the only Evangelical church in the Pacific Province diocese. He has gone to England to bring his case before the higher authorities. He may not get much comfort.

—THOSE SUBSCRIBERS who have so promptly sent remittances in response to statements of account, have our hearty thanks. They have done us good.

Our only regret is that the number of them is not larger. The majority of those addressed have not yet been heard from. We are expecting—and needing—to hear from them at once. They will not disappoint us, we trust.

Everybody whose subscription to the INTELLIGENCER is due should attend to the payment now. This week is a good time to do it.

—MR. CHARLTON has again introduced his bill for the better observance of the Lord's Day. It may not become law, but that is not because it ought not. It certainly deserves better treatment than it has hitherto received from Parliament. Mr. Charlton does well to persevere in pushing the measure. Among other things it "forbids all Sunday work on newspapers under penalty of \$50; also forbids the loading or dispatch of railway trains or the running of trains other than through passengers or those loaded with live stock or perishable goods. It forbids Sunday canal traffic between the hours of 6 a. m. and 10 p. m."

—UNITARIANISM is not likely to flourish in Wales very soon. It is told that recently a Unitarian minister lectured at Carnarvon. At the close of his lecture he was asked a number of questions, which he was not able satisfactorily to answer. The sturdy orthodox congregation then changed the character of the meeting, and several fervent religious addresses were delivered. It was proposed, amongst other things, that the lecturer be asked to leave the town next morning, which was carrying the matter too far. The incident, however, shows that the Wales atmosphere is not particularly favourable to such growths as Unitarianism.

—THE LARGE CONTRIBUTIONS to religious purposes are not always, nor often, the most generous. The church which makes a collection of \$1,000 for a good cause may not be giving nearly as much as another church which collects only \$100. A man who subscribes \$50 may be giving less, really, than another who contributes \$1.00. He who commended the widow's two mites judges—and his judgment is not superficial, it considers motives, ability, etc. It has been well said that the liberality of a congregation or an individual should always be measured—not by the amount given, but by the amount left after the gift is made.

Better Men.

In one of Prof. Drummonds recent booklets he emphasizes, in his effective way, the fact that Christ's mission is to the individual. It is idle, he says, to talk of Christ as a social reformer if by that is meant that His first concern was to improve the organization of society or to provide the world with better laws. These were among His objects, but His first was to provide the world with better men.

If every workshop held a workman like Him who worked in the carpenter's shop at Nazareth, the labour problem and all other workmen's problems would soon be solved. If every street had a home or two like Mary's home in Bethany, the domestic life of the city would be transformed in three generations. External reforms—education, civilization, public schemes and public charities—have each their part to play. Any experiment that can benefit by one hair-breadth any single human life is a thousand times worth trying. There is no effort in any single one of these directions but must, as Christianity advances, be pressed by Christian men to ever further and fuller issues. But those whose hands have tried the most and whose eyes have seen the furthest have come back to regard first the deeper evangel of individual lives, and the philanthropy of quiet ways, and the slow work of leavening men one by one with the spirit of Jesus Christ.

—ILLITERATE VOTERS.—The number of illiterate voters in Ireland is still very great. In contested elections in Ireland in the year ending June, 1892, there were 22,942 votes cast. Of these there were 2,132 unable to read or write. In Scotland during the same time the votes numbered 13,464, of whom 64 were unable to read or write. In England 138,728 voted; 1,996 were illiterate. The difference against Ireland is immense.

A Stirring Address.

Rev. Dr. Henson, Baptist, of Chicago, delivered a thrilling address a few days ago, which all Christians may read with much profit. It is a trumpet call to more downright earnestness in practical Christian work. It is high time the church was more thoroughly aroused from its deadly complacency.

The occasion of Dr. Henson's speech was the introduction of a Salvation Army Captain, Miss Blanche Cox, to an audience in the First Baptist Church, Chicago. Miss Cox is an English lady, member of a prominent family, who has devoted herself to Christian work in the Army. There was a large attendance at the meeting, and great interest was manifested. And this is what Dr. Henson said in his introductory talk:

It is with very great satisfaction that I welcome these dear friends who come to us to-night, and with very great satisfaction do I welcome this great congregation who have come to be profited by these services.

I believe that God raises up men and women and organizations and institutions to meet emergencies. When, in England, the church was ready to rot, God raised up Whitfield and the Wesleys. When Scotland was dead, God raised up Chalmers, whose voice rang out like a trumpet. God raised up John Knox; God raised up Martin Luther; God raised up Robert Ray; God raised up Carey; when he wanted a new era inaugurated in missionary labor. And I believe profoundly that God has raised up the Salvation Army to do a work that was not being done, a work to which the church—grown rich and great, as men count riches and greatness, was too indifferent. With excessive culture, and overmuch refinement, it has grown so dainty that it scarcely ventured to touch with tongs the poor wretches that were reeking in the filth of the gutter, thus illustrating that saying in the Song of Solomon. "I have washed my feet, and how shall I defile them?" Dainty, dainty, too dainty to walk in rough ways or touch repulsive things, the church has grown effeminate by reason of its prosperity, and God has called men and women to band themselves together in a new form of evangelistic effort.

There are some who are not pleased with what they call a disregard of the proprieties in the work of the Salvation Army. I confess to you I have very little respect for a good many things that they call the proprieties. I suspect that heaven regards a great deal that is going on in our fashionable churches as impropriety, though they beguiled and seem to be refined and cultured, I honestly believe that many of our churches are dying of propriety. "Are you all united in your church, now?" somebody asked of a minister. "Oh yes," said he, "we are all frozen solid." (Laughter.) This rigid and compacted condition prevails in a great many organizations that call themselves churches. We have, I say, come to be effeminate and delicate and dainty and fashionable and proper. God help us. We have been losing the conception of the church as a church militant. We have seemed to think that we have reached the period of the church triumphant, when we have nothing to do but just sit and congratulate ourselves over the goodness of our estate; and we have been persuading people that if they come into the church, they will not have anything much to do, nor much to sacrifice, nor much to suffer. We would sing them into the church with such refrain as—"Nothing, either great or small, remains for me to do." And they would keep on singing that and doing that.

I believe the church is an army. Its leader is a Captain, he is the Captain of Salvation, and every man, woman and child that joins the church signs a muster-roll, puts on the uniform, enlists for the war, and in it there is no discharge. "Sure I must fight if I would; reign; increase my courage, Lord."

I rejoice, I repeat, in the mustering of this mighty host that call themselves the Salvation Army. And I rejoice in the increasing breadth and heartiness of recognition of their work on the part of Christian people of all the denominations, the Church of England, Protestant non-conformist churches, the church in America, these that worship in magnificent establishments, and missions planted in the slums. All classes of Christians are beginning to realize the necessity of this work, and are waking up to its importance, and therefore I rejoice in the presence with us to-night of these who have been so greatly blessed of God in doing this long neglected work. I rejoice especially to welcome to this place Captain Blanche H. Cox, whose name has come to be a household word among Christian people the world over. I have great happiness in introducing her to this congregation, and may the Lord bless her, and bless you in listening to her.

Voices and Echoes.

Bishop Brooks has gone to heaven, said a Boston lady to her little five-year old daughter. "O, mamma," replied the little girl, "how happy the angels must be."—*Exchange.*

Many fine things have been said of the highly honoured and much mourned preacher, but nothing better than that.

What was the sin which doomed Dives to such awful agony? He was no monster of vice. On the contrary, he seems to have lived respectably. It was selfishness that blasted his moral being and finally damned him. He sinned the sin of inhumanity. God gave him the means and opportunity to help a poor brother; but he

refused the helping hand, and thought only of his own comfort.—*Nashville Advocate.*

This same sin is more general than is thought. Men who would shudder at the thought of profanity, dishonesty, Sabbath-breaking, drunkenness, licentiousness and the like, and who are altogether reputable and well-meaning, are unwittingly we must believe, guilty of the very selfishness which condemned "the rich man." It will be well for us all to read often the story of Christ's conversation with the lawyer, and hear Him say to each of us, "Go, thou and do likewise."

Some Methodist churches have departed from the usages of Methodism in order to accommodate a few highly cultivated and fashionable people whose tastes inclined toward the Episcopal communion, and by so doing they have educated more people for the Protestant Episcopal denomination than they have saved to Methodism.—*Christian Advocate.*

It is a serious mistake when church or minister departs from the doctrines and methods peculiar to the denomination in the endeavour to catch a few people who are fonder of religious forms than of religious life. The mistake is made by other than Methodist ministers and churches. Even Free Baptists, in some places, have been guilty of the folly. Don't do it brethren. There is nothing to be gained; and much is sure to be lost. To walk in "the old paths," to cherish and cultivate the old spirit, and be true to the old doctrines—is the wise and God-honouring way.

If the sermon has helped you, do not be afraid that it will spoil the preacher to tell him so. Nothing so helps a man to do better as the assurance that he has done well.—*The Presbyterian.*

The minister does not want flattery. Flattery is offensive to sensible men. But it does help an honest worker to know that he has not laboured in vain.

John Wesley, in one of his sermons, says: "I never knew that remark to fail, 'He that loves to dispute does not love God.' Follow peace with all men, without which you cannot effectually follow holiness. Meddle not with them that love contention." The union of peace with holiness in the often quoted Hebrew text above referred to, has a somewhat sad significance in view of the quarrelsomeness chronically exhibited by very many who claim to be much holier than their brethren. They call it, we suppose, contending earnestly for the faith, and may be credited with good intentions; but they certainly do not let their gentleness be known unto all men, nor manifest that sweet reasonableness which even worldly philosophy always praises and sometimes shows. Since they are so fond of eulogizing Wesley, we take pleasure in commending unto them his words about contentiousness and disputation. A greater than Wesley has said: "The Lord's servant must not strive, but be gentle towards all, forbearing, in meekness correcting them that oppose themselves."—*Zion's Herald.*

Let Christians ponder the truth so well stated. The offenders, the majority of them, at least, cannot, we think, realize how grievously they err, and how seriously they discount the very truth they seek to teach.

The prohibitionists of Manitoba thought that they had accomplished something when they induced the provincial government to take a popular vote for and against prohibition. The vote was overwhelmingly in favor of a prohibitory law. But the government has taken no action and the promoters of the plebiscite are trying to find out what the vote was good for.—*The Sun.*

They have accomplished something. They have ascertained that the people of the Province are strongly in favour of the prohibition of the rum trade. The Legislature has voted by a large majority to memorialize the Dominion Government as to the power of the Local Legislature to exact prohibition, and, if it has not that power already, to give it the power. If the Government of the Province fails to act in accordance with the expressed will of the people it will be their duty to wipe out the Government, which they will, probably, proceed to do at the first opportunity. The Prohibition sentiment of the country has been fooled with often, but the days of fooling with it are about past.

Some Current Topics.

CLERICAL SCANDALS.

Of the scandals which have been so much the topic of conversation and newspaper reports lately, the *Presbyterian Witness* says:

We regret to see so many scandals; but it is best for all interests that there should be no suppression of facts. If a minister of the Gospel has proved himself recreant to his high calling, let the truth be known. * * * Never did public opinion, and the christian conscience demand from ministers of the gospel a loftier standard of morality. It ought so to be. Ministers must be in all respects examples to the flock; and when they cease to be so by all means let them step down and out. * * * It is not to be said then for a moment that the churches are unfaithful in their discipline. Tolerated vice or immorality of any sort is infinitely more dan-

gerous within a church than any "heresy," and should be more carefully guarded against.

And the *Wesleyan*, referring to the unfounded rumours which at such times become current, says:

An excited community needs to guard against exaggerated statements, suspicions and fears that tend to hurried action. The good name of a minister should not be held at the mercy of any or every retailer of scandal. On the other hand, it is in the interest of all concerned that alleged offences should be subjected to searching and impartial investigation. All will rejoice when it shall have been found that an accused minister of Christ passes unscathed the ordeal of investigation; and nothing sadder can be chronicled in connection with any clerical scandal than that Christ has been wounded in the house of his friends.

THE CREDIT SYSTEM.

Who that has done any business has not suffered from the credit system? It has sent many a man to financial ruin, and is the constant embarrassment of many who manage by great effort to avoid actual insolvency. A cash system is altogether preferable to both purchaser and seller, and in most businesses could be more easily adopted and carried out than is supposed. The *Daily Telegraph*, treating this subject, says:

It is not always the poor man that is the slowest to pay, but frequently those who are wealthy and who could pay their bills on presentation, decline to do so and give the dealers a great deal of trouble—apparently for no other purpose than to be able to hold on to their money as long as possible. If every one bought for cash, whether as a merchant or a purchaser, the advantages would be very great. Men would not get into deep water in business affairs without knowing it as they do under the prevailing system. The merchant would be able to sell cheaper and the purchaser would, of course, buy to greater advantage. The people would not be tempted as they are now on account of the easiness of the credit to buy things which they really do not require, and which they find difficult to pay for when the bills are presented.

The cash system whether applied to merchants or to other lines, including newspapers, is the right one and the one which we think will, in the future, be adopted almost universally. It has been already adopted by some merchants with great advantage to themselves, and no doubt their example will incline others to follow their practice.

A PLEBISCITE.

Many people want a chance to express by a direct vote, their feeling in favour of the prohibition of the liquor traffic. They desire, they say; to meet and refute the oft-repeated charge of the opponents of prohibition that there is no strong feeling in the country favourable to it. Others, quite as ardent prohibitionists, can see no good in a plebiscite; nothing is to be gained by it, they say. The *Montreal Witness* says:

The question, then, from a prohibitionist's point of view, would seem to be one rather of expediency than of principle, to wit, which method would most quickly bring about a well established prohibitory law. The prospect is, that by the method of plebiscite, the law would be sooner carried, and that once it was carried, Parliamentary candidates would at least pretend to be favorable to prohibition, but would support it with half a heart; while, on the other hand, by the method of waiting till we could force a Government to bring in a prohibitory bill we should have, along with the law, a Government committed to the enforcement of the bill, which would presumably give it such a good honest start as might save it from the fate of the Scott Act in Ontario. There is much to be said in favor of both these methods, and we see nothing but good to be gained by discussing it dispassionately, although to introduce feeling and asperity into such a discussion as between one temperance reformer and another would be treason against the good cause that all have alike at heart.

STRIKING A BALANCE.

It is now being said that Jay Gould, whom the papers so bodily attacked after he was dead, that he was more charitable than was known—that he did many benevolent things privately. This is gratifying, if true. But it suggests to a contemporary this question:

Can we balance a series of charitable acts against a life of thoroughgoing greed and relentless destruction of other men's fortunes, and call the account anything like square? Besides, the man by such acts may have been trying to compromise with his outraged conscience.

THE MAN WANTED.

The *Christian Inquirer* hits the nail on the head in this paragraph:

The man who can bring things to pass is both the man wanted and the man feared. He is wanted by those with whom he is in accord, and feared by those whom he opposes. The good man who accomplishes nothing is little prized, and the evil man who is alike ineffective as is little cared for. This age is not peculiar in this respect. It was the effectiveness of the home-putting of the truth which drew the people out into the wilderness to attend on John the Baptist's preaching. It was when they heard what great things Jesus did, that the people from Jeru-

salem, Idumea, and beyond Jordan, and from about Tyre and Sidon, a great multitude, came unto Him. Effectiveness is the great element in attractiveness.

Scholarship and eloquence are desirable, and they are nowhere needed more than in the pulpit, but if there be not something else—the indwelling and dominating Spirit—to give them effectiveness, they are a delusion and a snare.

A HARD PULL.

Efforts to bring sinners into the kingdom while the church has only "a name to live," being spiritually dead, are largely in vain. The *Standard* (Phil.) well says:

It is a pitiable sight to see a minister of the everlasting Gospel pulling away night after night, and week after week, in special services, and making little or no headway. We have looked upon such scenes until our heart has ached. There he stands pleading with sinners to come to Jesus, but they do not come, in fact there are but few there anyhow. There he stands, pleading, almost agonizing and surrounded by a lot of dead members. Dear mistaken man—if he would take his Bible and read: "Judgment must first begin at the house of God." Clear away the rubbish, bury the dead; do you not smell the putrefaction, make haste, bury the dead; then will sinners come bounding to the altar, and leaping into the kingdom. Make haste! Take the shovel, and bury the dead out of sight, so that the Lord, and the people, too, may see a sacrifice on the altar, with a sweet smelling savor.

Mission News and Notes.

Native converts in Japan last year gave \$27,000 to missions.

A century ago Tahiti was in gross darkness and superstition. Now they send 160 evangelists to other benighted tribes.

It is but a hundred years since Carey commenced his career as a foreign missionary, and since that day zeal for evangelizing the heathen has spread throughout Protestant Christendom with unexampled thoroughness.

"Figures do not tell everything," says a writer in the *Missionary Herald*, "but they do tell this: that the Chinese Christians in America give more than American Christians." The figures to which he refers are these: With a membership of 161 in the various churches of California, the Chinese have raised, during the past year, \$6,290.40 for benevolences, or \$39.07 for each member.

The London Missionary Society has adapted the Salvation Army's idea of a self-denial week. The first experiment was made from January 22d to 29th. The churches in connection with the society were supplied with envelopes, in which the members placed the funds saved individually and sent them to the society. The amount needed is \$125,000, with which, if obtained, the society will send out a hundred more missionaries.

The chief interest of the year past in the Siam Presbyterian Mission, says Rev. Chalmers Martin, lies in the activity of the press and the wide circulation given to the Scriptures by the American Bible Society. Type in the Laos characters was cast in 1890, and will soon be in use. The Siam-Lao edition of Matthew is in use in the interim. More than ten thousand portions of the Scriptures were sold during the past year.

China, with her countless millions, is an elephant among the nations. She is entering more and more into international relations. She is a swarming hive of emigrants that might easily overrun the world. Unless Christianized she will be a menace to Christendom. The religious world, Protestant and Catholic, is coming to realize its opportunities and responsibilities in this matter, and a mighty missionary work is already being accomplished. That it is taking effect is shown by the alarm and hostility displayed by the worst elements of her heathen population.

Burmah is the home of many different races and tribes. The American Baptist Mission Press there handles the books in ten or a dozen different languages. The Karens show the greatest zeal in preaching the Gospel to their own race. The Sgau Karens at Pansin and Honzada have resolved at their last annual gatherings to carry the Gospel to every heathen Karen village in their districts. As far as they are concerned, the great condition antecedent to Christ's coming will be soon fulfilled.

THE LEGISLATURE.—The N. B. Legislature meets Thursday. We will, usual, furnish our readers with a summary report of proceedings.

A PROFESSORSHIP.—Ex-President Harrison has accepted a professorship in the Stanford University, California. He will lecture on constitutional law