

TERMINATION CES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, SEPT. 13, 1893.

—ARE YOU paying your small debts? Each one who does so, helps some other to do the same.

—BATES COLLEGE has just begun the fall term with the largest freshman class in its history. That is a good sign.

—JOSEPH COOK is soon to start on another tour around the world. He has engaged to lecture in England, Australia, Japan and India. His observation will furnish him with fresh stores of matter for his Monday lectures, on his return.

—THE TRUSTEES of Bates College (Free Baptist) have not chosen a successor to Dr. Cheney, who resigned the Presidency a few months ago. The appointment will not be made before next June. Meantime Dr. Cheney will remain in office, though he much desires to be relieved from the cares and burdens which he has borne so many years.

—A VIGOROUS temperance campaign, under the leadership of Mr. Moody, is going on in Chicago. He holds every Saturday night an old-fashioned temperance meeting, uses the pledge, and seeks by every means to reach and rescue the victims of strong drink. He has the co-operation of many pastors, and the movement is having success.

—AT A BANQUET given in honour of the jubilee of the Roman Catholic bishop of Ohio, there were no intoxicating liquors. Their absence was by the bishop's express stipulation, he having for years been an abstainer and an advocate of total abstinence. Among the Roman Catholic Archbishops and bishops in the United States there are now nine total abstainers. This fact is a sign of the times full of promise.

—NOT TO BE OUTDONE by the Baptists in Long Island City, who gave the burned-out Roman Catholics the use of their church, the Presbyterians of Harrison, N. J., offered the use of their church to a priest who had just organized a congregation and had not yet built a chapel. Other plans had been made by the priest, and the offer of the Presbyterians was declined. We are waiting to hear of the use of a Catholic Church being offered to Protestants. Has there ever been, or is there likely ever to be reciprocity in this matter?

—AT A MEETING of the Free Baptist Foreign Mission Board, held on the 18th ult., at Ocean Park, Me., five new missionaries were accepted—Rev. and Mrs. Geo. H. Hamlen and Rev. and Mrs. Herbert E. Wyman, and Miss Nile. The time of their sailing is not yet fixed. Miss Gaunce, representing the Woman's Board of this Province, will go at the same time. Miss Nile is from Nova Scotia. The work in India is just now in need of reinforcement. Dr. and Mrs. Bachelor, Rev. and Mrs. Griffin, and Miss Nellie Phillips are now at home on furlough, and Rev. Mr. Stiles and wife are on their way home, on account of the broken health of Mrs. Stiles.

—SELF HAS GOT hold of the purse-strings, and the Lord is likely to be robbed of His dues. That, says Dr. Cuyler, is the real secret of diminished contributions in our churches, and that accounts for the fact while God's church is growing richer at a rapid rate, so many grand institutions for the spread of His kingdom are often at starvation point. "The lust of the eye and the pride of life" steal in, and under smooth pretences commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God, their sin is sure sooner or later to find them out.

—THE RECENT disgraceful scene in the British House of Commons was largely due, as such things generally are, to drink. It is true that party feeling was intense, but there would have been no exhibition of it in blows and blood-shed but for rum. The statement made by Mr. W. S. Caine is the explanation of the row. He says: "It was all the liquor. If it had been at five o'clock there would have been no row at all; but a pint of wine makes a deal of noise." Perhaps not many, if any, of the members were absolutely drunk, but they were excited with liquor, and consequently reckless in their words and actions. The rowdy scene was a great disgrace; the explanation of its cause is not more creditable to those concerned. If the disorders, quarrels, scandals and crimes caused by drink were removed, how much of such things would be left? Some, of course, but they would be a small proportion of the whole.

—BISHOP SEYMOUR, of the Protestant Episcopal Church in the United States, has been making serious charges against his own branch of the church. The "alarming state of things" which he describes is intended to apply somewhat generally to the religious world, but, as he declares, especially to the Episcopal Church, of which he is one of the bishops. He says:

"On every hand men repudiate strict adherence to truth; they explain away their pledges and promises, evade their oaths by sophistry, which they call interpretation, and are thoroughly crafty and deceitful. As in the age of Constantine and his sons and successors, so now bishops, doctors, distinguished laymen, and ladies of wealth and position, without the faintest suspicion that they are victims of the prevailing epidemic, are down with the malady and marked with the plague spots. Charity, liberality, comprehensiveness, is the cry, as it was of yore; and the incentives to exertion in the mad race to break down divine metes and bounds, and remove ancient landmarks which the Lord has set up, are popularity, preferment, and the greed for money."

If what the bishop says about his church is true—and he ought to know—it is in a most lamentable condition.

Do Missions Pay?

It is, and must always be, profitable to obey God. The church is commissioned to go into all the world and preach the Gospel to every creature. Whether the immediate results of the work are much or little, the command remains. And it must not be disregarded nor trifled with; the one thing to "do is obey it—obey it cheerfully, steadily, in faith, with confidence that, according to the sure word of promise, the labour is not—cannot be in vain in the Lord.

Yet, occasionally, the question is asked "Do Missions Pay?" Though not so often as long ago, yet sometimes even now it is attempted to make it appear that they do not pay. And it may be that some very good people are led to doubt the wisdom of the expenditure. We send so many of our best men and women to the work, exposing them to all the dangers incident to life in stranger countries, we give so much of our money, and see so little result from all we do; perhaps, after all, it is a hopeless undertaking and might better be abandoned. It is so easy for the average man, even the average christian man, to believe what is said about the small results of christian work, especially if the persuasion that little or nothing is being done furnishes him with an excuse for feeling relieved from responsibility in the matter.

In judging any christian work much depends on the point of view. This is especially true in estimating the value of foreign mission work. There must be a wide range of vision if anything like an accurate and just judgment would be formed. It is not enough to look at a single station, or even at the district occupied by a single society. The whole field of missions needs to be viewed if one would get a correct impression of what has been and is being accomplished by the host of christian workers who occupy the outpost, and those who have pitched their tents and raised the standard of the cross in the enemy's territory.

When the whole field is viewed it is seen that not mere success as ordinarily understood, but success in the most marked degree has attended the missionary labours of this generation.

If the number of conversions alone is considered as the measure of success, much that is done by missions, which should be placed to their credit, is left out of the account. But even in the matter of conversions, it can be shown, we think, that the number is larger for the money expended than in christian lands. And when all that is accomplished by foreign missions is considered it will be seen that the results are larger than for the same expenditure of effort and money in the home field.

Even when the view is narrowed, and only a portion of the field is considered, if a careful estimate could be made of the manifold ways in which christian life and activity are touching and influencing the heathen people in and about any single station, even in the darkest and most unpromising part of the earth, it would, we believe, be seen that the work is succeeding in the truest way—the way necessary to permanency. We look for great gatherings. If they come not at once we conclude, off-hand, that there is no success, and are ready to abandon the work. We forget that much seed-sowing and other activity must precede the desired harvest.

Dr. Patton, so well known in connection with the Presbyterian mission in the New Hebrides, and to whom we had the pleasure of listening a few days ago, gave a most interesting and impressive account of early mission labours and experiences in that most unpromising field. The people were cannibals. Five of the early missionaries were cruelly murdered by the people whom they sought to bless. Many people in christian lands thought it useless to waste valuable life and money amongst a people who seemed scarcely human. But the devoted souls who had the work on their hearts persisted. Scarcely more than a quarter of a century has passed, and to-day there are 15,000 church members in the New Hebrides group; twenty of the islands are christianized, other thousands of the people eager for the gospel; and the work, which for so many years seemed like an utter failure goes grandly on. The same is true of mission work in every other part of the world. Missions are a success.

The Backslider in Heart.

The *Christian Advocate* tells the story of a business man, a member of the church, holding an office in the church, and quite active in its work, who has gradually fallen into spiritual darkness. The process was slow, perhaps almost imperceptible to himself, till a time of distress came, and he found himself without the comfort he needed. Business and social claims pressed upon him until family prayers were reduced from twice a day to once a week, and that on Sunday morning. Self-examination was given up, Bible reading reduced to little, what there was being a hasty examination for a few minutes before his Sunday School class convened. Unusually he depended upon the International Leaves and other helps. The form of secret prayer, according to his own confession, he continued with increasing omissions when hurrying for a train or returning home late at night. But praying outside of his ordinary form, or then for anything not included in the usual words, had not taken place for several years. Nevertheless, he continued to speak and pray in public with seeming fervency, and during the latter part of the meeting often became enthusiastic. At intervals for some years his conscience troubled him; at such times he intended to return to his original simplicity in Christ, but alleviated his inward unrest by the thought that he was "too busy."

And now, with special need of divine consolations, he seems left alone. As we have read this story of a backslider in heart, of which the foregoing is the substance, we have felt that there are, doubtless, many with a like sad experience. They have not committed gross sin, perhaps, but they are backsliders in heart. The advice based on this case, is so appropriate that we pass it on, with the prayer that it may be the word of awakening and help to some souls.

It is impossible for you to be restored without painful repentance, earnest, continued, long-continued supplication at the throne of grace, and the resumption of every neglected duty. Those who tell you "to begin again where you left off" are blind guides, many of which, alas! abound both in the ministry and the laity. How different the words of Jesus to a whole Church that was in this condition: "Remember therefore from whence thou art fallen, and repent, and do the first works!" To

attempt to begin where you left off implies that you think that the resumption of neglected forms is of value. "Humble yourself under the mighty hand of God, that He may exalt you in due time." He now gives you an inestimable opportunity. Your business trouble is a minor calamity compared with your unconscious spiritual insolvency. Had God demanded payment in the midst of one of your addresses in the prayer meeting, made while you were living without secret prayer or communion with Him; had he treated you as your earthly creditors have, you would have been speechless and hopeless. This is His method of extending to you a day of grace.

Thousands are in the same situation. He who does not commune with God is in the bonds of iniquity. He who does not love to turn aside for such communion is not a child of God. The adulation which such receive for public work, the deference with which the pastor, who never speaks to them concerning personal religion, treats their subscriptions and their social favors conferred upon himself, are anodynes, nay, more, poisons. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

Voices and Echoes.

The truth we hate the most, is the truth that hits us the hardest.—*Ram's Horn*.

And it is generally, the truth we need the most.

As to the gambling-house, we would say that it is not intrinsically immoral to keep a gambling-house. We would be slow in saying that it is sinful to keep a gambling-house.—*The Catholic Herald*.

It ought not to be possible for the paper of any church to make such a statement. And yet it is quite consistent coming from the *Catholic Herald*. The church which depends so much on lottery and raffle cannot very well say anything against any other gambling house. And there are Protestant churches which have no right to throw stones at their Catholic neighbours in this matter.

The *Northern Christian Advocate* says that "no one who does not take and read a church paper can be duly qualified to be an official member of the Methodist Episcopal church." We are inclined to think that Free Baptists would be much stronger and more useful if they would, as a matter of principle and religious duty, give much more patronage to their church papers. As the paper above quoted says: "Official members should be greatly interested in the work and progress of the denomination, its great benevolences, its educational institutions, its leading men, its great meetings. Any man or woman who is really greatly interested in the church will not willingly go without a church paper."—*Morning Star*.

The foregoing is respectfully commended to the considerations of Free Baptists in the Provinces. Read it again. Then pass it on to your non-subscribing neighbours. Talk to them about it. Ask them to subscribe. Send on the subscriptions. They need the paper. The paper needs them.

West Point discipline is severe. Three of the cadets leave the camp in Jackson Park without permission, and in civilian's dress dine at the Palmer House. An officer sees and reports them. Penalty is immediate, all of them become prisoners during the remainder of the stay in Chicago, and miss the Exposition sights, while one of them, who was a captain, is reduced to the ranks. It seems severe punishment for the offence. But West Point trains soldiers. Discipline results in obedience.—*Chicago Standard*.

It is suggested that "the churches might get some hints from the example." More discipline might make fewer members but they would be better ones. Lack of New Testament discipline is the weakness of many churches. There is altogether too much of the "go-as-you-please" manner of living tolerated.

We are in receipt of an obituary notice with an endless poem attached. Some time ago we notified our subscribers that poetry of this kind would be charged for at the rate of fifty cents per word. These rates have not been changed.—*Woodstock Press*.

Our contemporary's rates are high—practically prohibitory, we should say, as they are, doubtless, designed to be. Those whoseend the longest list of obituary verses are, generally, not very anxious to pay for their insertion. The custom of printing poetry, good or bad, in connection with death notices is a mistake, and should be abandoned by all newspapers. Many papers have adapted a rule against printing them, the INTELLIGENCER amongst them. It is quite astonishing, though, how many people forget the rule, or it will be suspended for them. Though it is several years since the rule was adopted in this office, verses frequently come attached to notices of death. However much we dislike to

disappoint anybody, especially those who are feeling the pains of bereavement, it has to be done. Please do not send them. We cannot print them.

We find reported in one of the Roman Catholic papers a special "act of fidelity and devotion" performed on the occasion of the disastrous conflagration in the World's Fair grounds in July. In the crowd about the burning structure was a young priest, the Rev. Father O'Connor, of San Francisco, and as soon as he observed that the escape of the firemen was cut off, and saw the first of the fated men take the fatal leap from the tower, Father O'Connor, though he knew neither the name nor the faith of the victim, raised his hands heavenward, and pronounced the conditional absolution of the Church. As the flames grew hotter, and one after another of the victims chose the remote possibility of escape by jumping, to the certain death that awaited them on the tower, Father O'Connor administered to each this absolution.—*N. Y. Independent*.

And it is said that "the faithful performance of his duties under these trying circumstances has proved a source of comfort to the families and friends of the brave men whose summons came in so terrible a form." Probably the priest thought he was doing an important service for the doomed men. But who, except those who have been born in and trained to such superstitious notions, believes that the priest's raising his hands heavenward and pronouncing the absolution of the church was of any value? Suppose he had not been there—would his absence have made any difference in the condition or fate of the men? The mercy of God does not depend on any man's presence, nor on any ceremonial.

Mission News and Notes.

"I cannot help feeling for the heathen." As the Quaker said, "Dost thou feel in the right place? Dost thou feel in thy pocket?"

When missionaries first went to Uganda, sixteen years ago, there was no written language. Now ten thousand of the population are able to read their language.

When Carey landed in India, Protestant Christianity was represented by a feeble and languishing mission in the south of the country, having a few thousand converts and Carey himself had to remove to Danish territory. Sixty years later the Protestant Indian Christians numbered nearly a hundred thousand. Now they are considerably over half a million.

A poor Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had seen it. He then told of a poor man at Ningpo, who had once been a confirmed opium smoker and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered; he gave up the opium, and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the Gospel, but I have seen it."

The *Quarterly Reporter* of the German Baptist Mission shows that there are now sixty-seven Baptist Churches in Russia, with a total membership of 16,443. "The cruel persecution is," it states, "continually increasing in intensity and extent, and just before going to press they learnt that pastor S. Lehmann and three other of their missionaries had also been banished. Delegates of our persecuted Russian brethren have, at a recent meeting, resolved to ask for the prayers of all Baptists throughout the world, and we are confident that this request need only be made known to our Churches in this country, to meet with a general hearty response."

The missionary in Siam has constantly to meet the danger of leprosy in its most loathsome form. There is practically no quarantine placed upon the lepers except in the matter of dwellings, and they are permitted to go about the streets begging for food. There are consequently hundreds of ways in which the disease is spread, and the authorities do nothing to prevent it. The money which is given as alms to the lepers finds its way into everybody's hands, and the coppers of the realm are leprous coppers. This is only one of the disheartening and dangerous evils which our missionaries must encounter, yet they say repeatedly it is forgotten in their great love for their work.

IRISH WOMEN.—A petition has been presented the Queen signed by 103,000 Irish women praying Her Majesty to avert from them the calamity of Home Rule which they declare will be most disastrous to them.—These signatures are from the South and West of Ireland. A similar petition is coming in from the women of Ulster.

General Religious News

—A large Salvation Temple is to be built at Winnipeg, Manitoba.

—The number of "declared Wesleyans" in the British army and navy is nearly 20,000, an increase of nearly 500 during the past year.

—Of the 700 colporteurs in the employ of the British and Foreign Bible Society, thirty are at work in Italy. During 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. Beside these, the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

—Berlin is not the only great Protestant capital in Europe that sorely needs new churches. In Christiania, in Norway, there is an average population of 13,000 for each church, and in Copenhagen an average of 26,000; or including the suburbs of Fredericksborg, even of 28,000. Should Copenhagen be supplied with churches only as well as Christiania is, the number of parishes would have to be increased from thirteen to twenty-eight.

The nine largest "Congregational" churches of Boston, equipped with the pulpit ability of the very highest rank, brought into the fold of Christ last year less than two and one-half per cent. of their entire membership. Excluding Phillips church and Berkeley Temple, which are more especially "people's churches," the per cent. of increase was less than one and one-fourth per cent. How long will it take for the world to be converted at this rate?

—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.

Things Religious in the Province.

—Rev. Mr. Martell, who resigned the pastorate of the Fairville church, has, at the unanimous request of the church, withdrawn the resignation and will remain.

—The Seventh-day Adventists have taken down their St. John tent, and are now holding meetings in a Hall. They are, at least, persistent.

—A new Presbyterian church at Kincardine, V. Co., was dedicated on Sunday, 3rd inst. Rev. Geo. Bruce, St. John, conducted the dedicatory services, which were of an interesting character. The new church is free of debt.

—Fort Massey Presbyterian church, Halifax, of which Dr. Burns was so long the honoured pastor, has been pastorless since his retirement. The church recently called Rev. A. Gardiner of Brampton, Ont., and he has accepted the call.

—The annual meeting of the Disciples, which was held at Lord's Cove, Deer Island, is reported a meeting of much interest. The reports of the several branches of the denomination's work show health and growth.

—A Missionary Conference for the diocese of Nova Scotia is to be held in Yarmouth in October. Several bishops are expected to be present. The aim of the conference is to give an impetus to mission work in the diocese.

—Rev. A. W. Main, evangelist, assisted by Miss McCullough of Truro, has been holding a series of meetings in South Maitland, N. S., which have been much blessed to the people.

—The Salvation Army has begun the erection of a new barracks in Halifax. The corner-stone was laid last Tuesday by Premier Fielding.

—A window has been placed in the mission church of St. John the Baptist, St. John, in memory of the late Bishop Medley. The name of the donor of the window is not given.

—Rev. J. A. Gordon was formally inducted as pastor of the Main St. Baptist church, St. John, last Thursday evening. Rev. Messrs. Ingraham, Halse, Gates, Manning, Barker and Martell participated in the services.

—A most interesting address on mission work in the New Hebrides was given by Rev. Dr. Patton in the