

TERMS, NOTICES, &c

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Feb. 1st, 1893.

—ACCORDING to Archdeacon Farrar—and he must know whereof he speaks, the Church of England "is lapsing on every side into Romanism."

—GEN. BOOTH, of the Salvation Army, says that nine-tenths of the evil he has to fight against in the social department of his work is caused by drink.

—DO NOT FORGET the needs of the Foreign Mission work. Every church that has not already done so should be now taking steps to do its part. There ought not be any delay.

—SPEAKING of the modifications of the Westminster Confession by the Presbyterians, Sam Jones says he is "very glad the Presbyterians have passed resolutions permitting the Lord to save all who repent."

—CANON FARRAR, at a recent temperance meeting, said that several members of the present British Cabinet have expressed themselves warmly interested in the temperance reform; and, if pledges are worth anything, a multitude of Government supporters are pledged to the hilt to help the cause. The reform is surely moving forward with strength. Let every man stand true, and do his part.

—GLADSTONE says:—The older I grow, the more confirmed I am in my faith and religion." And not only so, but he added: "I have been in public life fifty-eight years, and for forty-seven years in the Cabinet of the British Government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians!"

—EVERYBODY makes mistakes. And everybody finds out, when it is too late to remedy it, that he has made a mistake. And then, having made the discovery, he worries over it, which is adding another mistake. He may and ought to learn to watch against similar mistakes in the future, but nothing is gained by fretting over what cannot be recalled. "Reaching unto those things which are before" is the "one thing" which every Christian should do, in spite of the many mistakes which, at best, he has certainly made.

—A REVIEW of the life and activities of the churches during 1892, by the "Independent," shows that there was much more religious controversy than usual. Whether it has been profitable is doubtful. Foreign missions have made encouraging advances. Revivals were not so general as in some years. Young people's societies in the churches have multiplied amazingly. Much good is already placed to their credit, and much more is expected of them.

—THE "INTELLIGENCER's" reliance for the increase of subscribers is, necessarily, largely upon ministers. They know the worth of a religious paper in the homes of the people, and that it helps them in their work, and promotes all Christian enterprises and moral reform. We have diligently endeavored to help the ministers and churches and all their interest during many years. They have it in their

power to help us now by advising prompt renewals and new subscriptions. Give us the benefit of your influence just now, brethren.

We are "workers together."

—ADDRESSING ministers, Dr. McArthur says a rigid economy in the use of time will vastly increase our opportunity and ability to do good; and a systematic division of time enables one to practice this rigid economy. There is an element of truth in the saying that the busiest man has the most leisure. He advises a careful division of the days of the week, devoting each to some particular branch of work. In the forenoons study books, in the afternoons study homes and hearts. Hard work puts a man in line with God! A lazy man must greatly try the patience of God. He has no place, at least no good place, either here or hereafter, for a lazy man. The Italian proverb says a busy man is tempted by one devil; a lazy man by ten devils. Sanctified work is a foretaste of heaven.

—NON-CHURCH-GOERS sometimes urge in excuse of their neglect of the Lord's house that sermons are uninteresting, and the services generally dull. It is true enough that there are dull preachers, but it is not true of all preachers, nor even of the majority. Besides, even a dull sermon, which sets forth the gospel, has interest for those who have desire to know the truth. All preachers are, probably, sometimes uninteresting, the dullness arising from causes not at all discreditable to them. A few preachers are, perhaps, always dull; and we do not apologize for them when we say that oftener the lack is in the hearer rather than the preacher. An English pastor, in his first sermon to a leading church, did not hit far from the mark when, protesting against the frivolous excuses of non-church goers he said,—"The fault is not so much that we are poor preachers, but that you are mighty poor stuff to preach to."

—THE EMINENT and successful evangelist, Dr. Monhall, says:

"There are approximately 1,500,000,000 souls on the earth to-day. I don't believe a tenth of them are saved. We should gird ourselves for the fight, and push our battle to the gates of the wicked. It is a mischievous idea that an ordained minister is to do all the preaching. You must get down to systematic Bible study according to I. Tim. 2:15. We never grow an inch faster in grace than we do in the knowledge of the Lord Jesus Christ. You will never have any personal influence to win your companions to Christ if you go to your meeting one night and to the card party the next night. I have seen 100,000 avowed themselves Christians in the meetings with which I have labored, but I have never found an inquirer wishing one of the devotees of these pleasures to instruct him in the way of salvation."

Such facts should stir Christians to greater faithfulness and zeal in the work of winning others to Christ, and should move them to avoid those things which weaken their efficiency as Christian workers.

Inactive Christians.

Large church membership is not always, nor even often, an indication of Christian strength and efficiency. Oftener it is the very opposite. A church of fifty members, all heartily interested in the Lord's cause, and active in Christian services up to the measure of their ability and opportunity, is a better church and more efficient than a church of two or three hundred members, two thirds of whom are non-workers. The idle members in a church do more and worse than deprive themselves of blessings, their inactivity has a bad effect on those who would do something. Every non-worker in a church creates and encourages a wrong idea of the meaning of church membership, he makes an influence which generates other idlers and in various ways, he hinders the effectiveness of what is done by those who are devoted to the Lord's work. And why are so many not alive to the duties and privileges of their high calling? Either they have never understood what is involved in discipleship, or they have backslidden. In either case their condition is sad—sad in view of their own personal loss, and sad in view of the harm they do the cause of Christ. This large class should engage the earnest and prayerful attention of pastors and all concerned for the health of souls and the prosperity of the cause. The work of the Lord tarries because of them, the spiritual life of churches is low and conversions are fewer. If all who bear the name of Christ, enrolled in the membership of the churches, were truly loving Him and at work for Him what wonders would be wrought.

REVIVAL.—Deston, Iowa, is the scene of a great revival. The meetings are led by Rev. T. Mills. There have been many hundreds of conversions.

Two Notable Men.

Last week two eminent men, known all the world over, and each a master in his sphere, died—one, suddenly, in Boston, the other, after much illness, in Washington. The death of Phillips Brooks sent a thrill of surprise and pain through all the land. He was not known to be ill; he had been filling public engagements within two or three days; the picture of health and robust manliness it had not occurred to anybody that he would not live many years to do splendid work as a preacher and leader in many Christian activities. Probably he had for many years overtaxed even his almost giant powers, and, though not appearing less strong, was too weak to successfully resist disease.

A little more than a year ago he became Bishop of Massachusetts. Long before that he had won a great and good name, not only as an able and eloquent preacher but as a broad, true, brave Christian teacher and leader of men. No one ever listened to him or came in contact with him but was impressed by the manliness of the man, his superiority to mere forms, his strong convictions of truth, the depth and comprehensiveness of his Christian love, and his consuming zeal to do good to all men.

He was the largest figure in the Episcopal Church in the United States; and in his death that church has lost its most conspicuous minister, its brightest light. We wish, for the church's sake, that we might also say that he was its most representative man; that, however, cannot be said, for he was much larger and broader than his church. His elevation to the office of Bishop was strongly opposed by an influential section because he attached small importance to the "Apostolic succession" notion and the like, and because the spirit of Christian fraternity, which was so strong in him, moved him to bid God-speed to all Christian activities and to personally and practically cooperate with Christian workers of every name and no name. What he might have done to change and better the attitude of his church towards other churches had he lived can only be conjectured. We certainly would have hoped for a good deal, for his was a character which had the power to mould others.

His death has caused great sorrow, not in his own communion only, but amongst all branches of the church and amongst all men who respect and admire a pure strong character consecrated to the service of God in labours for his fellow men.

Though dead he lives and will long live in the hearts of thousands who loved him for his Christian spirit, and his works; he will live, also, in the lives of the many who have been blessed by his teaching and personal influence; and his splendid career will be always one of God's lights in the world.

James G. Blaine died, in Washington, Friday morning. For several weeks his death had been expected. For three or four years he had been in weak health, two or three times having been so low that his recovery was not expected.

It is not too much to say that he was the most brilliant man in public life in his country in his generation. In the Republican party he was the most conspicuous leader, with a personal following larger and more enthusiastic than any other man. Though he failed to reach the Presidency he had a more commanding influence in his party and in the country than any President since Lincoln. He has left no man in his party, nor in the country, who can quite fill the place he occupied. The esteem in which he was held is well expressed in the proclamation of the President:

It is my painful duty to announce to the people of the United States the death of James Gillespie Blaine, which occurred in this city to-day. For a full generation this eminent citizen has occupied a conspicuous and influential position in the nation. His devotion to the public interests, his marked ability and his exalted patriotism have won for him the gratitude and affection of his countrymen and the admiration of the world. In the varied pursuits of legislation, diplomacy and literature, his genius has added new lustre to American citizenship. As a suitable expression of the national appreciation of his great public service and of the general sorrow caused by his death, I direct that on the day of his funeral all the departments of the executive branch of the government at Washington be closed, and that on all public buildings throughout the United States the national flag shall be displayed at half-mast, and that for a period of thirty days the Department of State be draped in mourning.

In spite of such mistakes as have shown him not exempt from human weakness, his career has been an honour to his country, and his record will stand in the annals of the time as among the most brilliant and the most serviceable to his country.

Two Cases.

It is reported from Bridgewater, N. S. that during the week of prayer the Episcopal minister of the town attended all the meetings taking part in them, in testimony and prayer. He even opened his church for one of the evening meetings. This fact is mentioned because it is so rare a thing for a minister of the church of England to co-operate with the ministers of other denominations, publicly, in Christian work. In some places they do not even attend the Bible Society Meeting. We have not the name of the Bridgewater minister, but he deserves commendation for acting so much better than many of his brethren.

In marked and unpleasant contrast is the action of Rev. Mr. Parkinson at the funeral of the late J. C. Wisely at Lower St. Mary's, a short distance from this city, last Friday. Mr. Wisely was a member of the Baptist church in this city. Rev. F. D. Crawley, pastor, attended the funeral. Mr. C. conducted the service at the house, but was not permitted to officiate at the grave, Mr. Parkinson, against the wishes of the family, taking charge at the gate of the burial ground and conducting the burial service in the form prescribed by the Episcopal church. The burial ground, it is said, belongs to the church of England. What the legal merits of the case are we do not know, but about the good taste, good sense and Christian charity of the proceeding there is not much room for discussion. It is said, that many, other than members of the Episcopal church, have been interested there, and that only within a year or two—since the advent of Mr. Parkinson, has there been any interference with burials conducted by other ministers. If the minister in charge of that church has the right to interfere as in this case, self-respecting people of other denominations should hereafter avoid subjecting themselves to the impertinence which the law allows. If he has no right law to do what he has done, the fact should be made clear, and the repetition of such unseemly disregard of feelings and wishes of bereaved people be prevented. It is too bad that such things should be done in the name of religion—and at the end of the nineteenth century, too.

Voices and Echoes.

When a man leaves our side and goes to the other side he is a traitor, and we always felt that there was a subtle something wrong about him. But when a man leaves the other side and comes over to us, then he is a man of great moral courage, and we always felt that he had sterling stuff in him.

—Exchange.

So it is in politics, and so, also, in religion. It would be just as well—much better, indeed, to give the "transfers" credit for honesty, unless it is clear, beyond question, that their motives are unworthy. It is always allowable, of course, to deplore what we regard the unwisdom of their course; and they may equally regret our dullness in not seeing how much wiser they are than we.

If our legislators are wise, they will use all diligence and faithfulness in reducing our taxes and increasing our trade facilities. Our tariff has always been lower than that of the United States; let us make it as much lower as possible. —Press Witness.

The Witness has the habit of saying sensible things and giving good advice. The foregoing is an instance.

When the new societies have had their run in the churches, the old-fashioned prayer-meeting will be found to have died a natural death, with nothing permanent to take its place. —Chris. Register.

There is reason to fear that this may come to pass. Whatever the church has should in its spirit, be in harmony with the prayer-meeting. Nothing can take its place and whatever interferes with it should be discouraged.

Rector Rainsford, of New York City raised a storm in the Social Party League Monday night by opposing raids on brothels, and advocating their "restriction" to a specific district. —Chris. Statesman.

No wonder there was a storm. Dr. Rainsford's proposal to run the rum business under the auspices of the church, is fittingly mated by his proposal to authorize and localize brothels. The good man evidently needs a guardian.

If a revival in your church was dependent upon your condition and effort, what would the result be? —Zion's Herald.

This is a question which every church member should ponder. The revival, as to its strength and extent does depend, instrumentally, on the spiritual conditions and activity of professed Christians. Be what you ought to be; do what God wants you to do.

I am a total abstainer; I am not a prohibitionist; I am an annihilationist! I believe in the annihilation of the infernal traffic. —Bishop Newman.

"Annihilation" is a good word in this connection. Trying to regulate the "infernal traffic" is only fooling with it. Attempted regulation gives it the opportunity and the authority to annihilate thousands of lives and homes, and the hopes of thousands upon thousands more.

Things Seen and Heard.

"Verily, verily, I say unto you, we speak that we do know, and testify that we have seen." John 3. 11. I use these words of our Lord as the text of some things I wish to say to the readers of the INTELLIGENCER. I speak only what I know and testify what I have seen. My mind has been very deeply moved, since I came to this part of the country, on the liquor question. The sight of my eyes and the hearing of my ears has affected my heart; and this morning as I was musing the fire burned, and I resolved to write with my pen, in part to relieve my mind a little, and hoping to help some one to a better life.

First I shall go away back to the year 1839, when a little boy, 9 years of age, I made a most solemn pledge to a man named Leonard, who was then, with two others, in Kingston, K. C. jail under the sentence of death for the crime of murder. My father was the jailor; the doomed men requested him to bring my mother and the children, two sisters and myself to see them before they suffered death, and he did so. Leonard, a tall fine looking man, took my little hand in his, and, with deep feeling that I shall never forget, said,—"my little lad, I have something I wish to say to you." I looked him in the face to catch what he would say; and his words burned down into my very soul. "I want you to promise me that you will never drink any rum; rum brought me to this; had I been a sober man I would not be here." From my deeply moved heart I made the promise; and, thanks be to God, I can say before Him this hour, I have faithfully kept that pledge for 53 long years. What a feeling of hate was then put in my young heart to rum and rum-sellers, and pity for their victims. And those feelings have strengthened with my years. And now as I look over this fine, fruitful part of the country, and see it cursed and blighted by this hideous destroyer, my heart is moved within me. And before I am done with this subject I may say some things that may not please; but I promise that whatsoever I write will be for the best good of all. The first thing the blessed Lord did in bringing the woman at the well to Himself was to tell her all things that ever she did. I cannot do so much, if I would, but I may remind some of some things they have done.

As I go from one part of my field to the other I have to pass those legalized dens of iniquity. That is a small thing for me, and not attended with danger; but it is not so for thousands of others. All along the boundary line and up and down this part of the river, are found these miserable, lazy, blood-thirsty fellows, destroying their fellowmen, soul and body for time and eternity. This condition of things is a great affliction to many good citizens on both sides of the line.

A few evenings ago I was at the house of a brother who was converted some time last summer. He said to me, in the presence of his wife and child, that he had sold \$675.00 worth of potatoes and spent every dollar of it for rum. The next winter he went to the woods to work, and came out in the Spring, bringing to his family \$1.75. His wife confirmed his statements. I asked her what she did in such circumstances; she replied—"I never can tell you, Mr. Barnes, how I did."

Another man told me he would have perished one bitter cold night, having lost his way, had not a good Samaritan found him and took him home. His friend told me that late in the night he heard what he thought was a man's voice, but could not tell from what quarter the sound came; after a time he dressed and went out in the storm to see what it was; he found an old man, with his arms around a small tree, moaning, and his horse standing by him nearly tired out; he took both home and cared for them.

Only last Sabbath morning I saw a man, apparently about 60 years old, passing the house where I stopped for the night; his head was bent down and he looked very sad. My host told me that he had been arrested Saturday evening and put in the lockup; the custom officers at Fort Fairfield found him with four bottles of rum, and took his horse, pump and robes from him. In the morning he was let go, but had to walk home to his poor little family 30 miles, with nothing. These are only a few of the things I have seen and heard.

J. N. BARNES.

Andover, V. Co.

Mission News and Notes.

—Bishop Taylor now is on his sixth visit to Africa.

—It is scarcely a quarter of a century since the first conversion in Micronesia. Now there are forty-six self-supporting churches, with over 4,300 church members.

—Dr. Paton says of the New Hebrides: "Since I entered the field, thirty-four years ago, by God's blessing on the united labors of the missionaries he has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

—A striking illustration of the "power of little," says the Missionary Herald, is seen in the statement that almost one-fourth of the receipts of the Basel Missionary Society comes from subscribers who give only a half penny a week. Nearly \$60,000 annually are received from this source.

—A missionary in China affirms that "during this very month more money will be spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to foreign missions."

—A missionary of the British and Foreign Bible Society tells of a Bible meeting in Madagascar which was attended by 1,246 persons, representing eleven churches, and coming, some in canoes and many on foot, a distance of from ten to twenty miles.

—A poor colored man in the West Indies took to one of the missionaries the sum of \$13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied: "God's work must be done, massa, and I may be dead."

—It is two years since a band of missionaries assembled in Shanghai, China, and issued a call for "1,000 men for China," to be sent within five years. It was a large draft, but it is likely to be honored. It is said that 350 of the recruits called for are already in the field.

—The Star of India says, "Reports from all parts of the North India Conference indicate that three thousand five hundred persons have been received into the Methodist Episcopal missions during the first quarter of this year. Great numbers are under instruction preparatory to membership and we judge that at the close of the year there will be eighteen thousand for the twelve months."

—The Japanese community in San Francisco and surrounding towns numbers about 2,500 and is being added to at the rate of one hundred a month. During the past six months more than four hundred have been converted. The Methodist Episcopal mission greatly needs a church home and the members are trying to raise enough money to buy a lot and build a church.

—Every Sunday morning sixty per cent of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent of the population of the Fiji Islands are communicant members of Protestant churches. But what a task is laid upon the Hawaiian Christians in connection with the 15,500 Chinese, 12,000 Portuguese, 20,000 Japanese, and several thousand Mormons among the natives, and waifs, and outcasts from all parts of the world!

—Mr. Lethaby, a Methodist local preacher of London, though not an agent of the Missionary Society, has announced his purpose to make a missionary journey across Arabia to Kerak by a new and round-about journey, and among peoples little known to Englishmen. The distance across from the Persian Gulf to Derak is about one thousand five hundred miles. The Bible Society has given Scripture portions in Arabic for distribution among the tribes which he may find on his journey.

In the ten years between 1881 and 1891 the Christians in the northwest provinces of India increased from 13,000 to 22,000, and in Bengal from 112,000 to 189,000. Sir Charles Elliott, Governor of Bengal says: "The missionaries are filling up what is deficient in the efforts of the government."—A large number of the physicians of Bombay Presidency have petitioned the British Parliament to restrict the opium traffic, and certify that the use of the drug ruins the whole man, physically, intellectually, and morally.—A native paper of Bombay asserts that the books of the Hindu religion nowhere indicate that God has any desire that man should be saved from sin and become pure and holy.—The population of India increased 29,000,000, during the last ten years, and is now 286,000,000. The province of Bengal alone has a population greater than the United States and British North America, and the Madras Presidency contains as many people as Italy and Belgium together.