

TERMS NOTICES.

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

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.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, May, 10, 1893.

—How TRUE it is that "out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glistening with fire, and through their tears, have the sorrowful first seen the gates of heaven."

—THE STATEMENTS made, from time to time, about the rapid growth of the Roman Catholic Church in England and on this continent, and about the large number of converts to the Roman faith, are, without doubt, greatly exaggerated. Those who come from Romanists to Protestantism are, certainly, more numerous than those who go the other way.

—SOME CHRISTIANS are modest in what they claim for themselves, and some are not quite so modest. A Mr. Truax, who writes to the Toronto Christian Guardian, is, it is perhaps safe to say, of the latter class. This is what he says:

What I do teach, (and am ready to defend against the world, if need be), is this, namely: that a man can now live a genuine Christian life—that is, a life just as perfect, morally and spiritually, as that lived by Jesus.

—THE HIGH CHURCHMEN of Toronto, Hamilton, and some other places in Ontario have formed an organization the purpose of which is "to restore to the church service all the ritual which was practised" before the evangelical element became so influential in the body. They may succeed in their purpose, or they may not, but in either case they will probably do much harm and encourage and strengthen the Romanist tendencies already too strong.

—THE PREACHER who would grow in favour and in power with his congregation must, says a contemporary, preach better sermons, and do better work, this year than he did last. He may think this impossible, but experience should count in the ministry. Progress must mark the pulpit, as well as the pew. The church is called to higher performances, and the minister must always keep in the advance. With a progressive and live pastor the congregation is kept upon the move. He who presents the gospel successfully must be a growing man, intellectually and spiritually. Those who sit and listen to him must see and feel, year after year, that he is improving. This is the secret of a long, as well as of a successful, pastorate.

—How READY even good men are to criticize and condemn work done in another than their way; or to judge harshly those who do not approve of their plans, and readily and fully co-operate in them. There is a better—a more excellent way.

You are deeply interested in some plans and methods of church work which do not commend themselves to the judgment, or at least to the sympathy of your fellow-member. What then? Argue with him if you choose. Bring him over to your way of thinking if you can. But in case he still persists in his way of thinking and doing, do not consider it necessary to regard him as anathema. The field is wide. There is room in any church for the exercise of all the varied aptitudes and abilities of its members. There is no danger that too much will

be done in the line of conscientious Christian endeavour. Each should "covet earnestly the best gifts," and each should respect the other's convictions. It is sometimes the best and most peace-producing way, to agree to differ.

—THE GOOD NEWS from Arthur-ette should move many others to contribute to the Tobique river mission fund. The awakening of the churches in that region, and the additions to their membership make it imperative upon us to supply the field with more labour. There should be a ready and ample response to the call of Bro. Barnes for funds to provide the needed care.

The Seminary.

The following appeared in the Herald of this city last week:

A short time since the local government was asked to recognize the Union Baptist seminary at St. Martins as a training school for teachers. It is believed that the government have taken a favorable view of the matter and an announcement will be made defining the course of study, time, etc.

We do not know what authority there is for the statement. The Herald being an organ of the Local Government there is, presumably, some foundation for the announcement. The last issue of the Messenger & Visitor, organ of the Baptist denomination, made no mention of it. It, perhaps, has only learned of it, as the INTELLIGENCER has, through the secular papers.

It may turn out that the Seminary authorities have not made the request stated. If so, we shall be glad. If, however, such request has been made, and the recognition of the Seminary as a training school is really contemplated, we hope the directors will reconsider the matter and let it go no farther.

At first glance it may seem to some a good thing for the Seminary to be recognized as a training school. But there is too much involved in the scheme.

The case, briefly and plainly stated, is about this: For some time the Board of Education (which is the Local Government) has been making concessions to the Roman Catholics by recognizing certain of their schools as training schools. The fact becoming known, there is strong disapproval of it in the country. This feeling is growing stronger as the matter becomes better understood. The Board of Education now seeks to make a sort of justification of its violation of the spirit and purpose of the School Law by inducing other denominations to accept privileges which, up to this time, have been given only to Roman Catholics. The Baptist bodies of the Province cannot afford to permit themselves or their institutions to be made use of in this way. And we do not think they will do so.

The Present the Best Time.

Very few, even of the most depraved would be willing to admit, if the question were put to them, that they are permanent travelers on the road to ruin. They might, probably would, acknowledge their habits are bad, their moral sense dull, and their manner of living, generally, iniquitous; that they drink, or swear, or lie, or steal; that they are bad-tempered, or idle, or impure; they might even admit that they are growing worse all the time. But if compelled to consider the question of their salvation, they would express the belief which they, perhaps, sincerely entertain—that somehow or other, at some time or other—how or when they do not know, nor care—things will take an upward turn with them. So many have been lulled to fatal sleep by this deceitful belief. They drift on and on, fancying that, independently of their own volition, even in spite of it, they will be turned about in their sinful career, and away from death to life. This unwarranted feeling is one of the most fatal fallacies of sin.

It is better for every man to face the fact about his own responsibility for his course, and his own part in the change from sin to salvation. Things do not, as so many seem to think, take a turn unless the individual is purposed that they should do so. And reform is sure to become harder rather than easier, as the days hurry by. There is no such thing as slipping up hill; and there is no standing still when once you have begun to go down. And yet the sole hope some entertain of escaping "the wages of sin" is the hope of slipping up hill some day.

Deliberate sinning is not followed by accidental salvation. And the sooner the sinner realizes this the better for him, the sooner he will be ready and willing to respond to the call of the Holy Spirit who graciously strives with him continuously. The divine voice says,—"Turn ye, turn ye; why will ye die?" Heed the voice. Turn now. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Rev. Wm. Kinghorn.

Rev. Wm. Kinghorn died at his home, near this city, last Friday morning. He had been in failing health for a year or more, but only for two or three months had he been prevented from engaging in the work of the ministry.

He was born in England, and was in his seventieth year. He came to this country about forty-four years ago. He lived in the United States a short time, and then came to New Brunswick. Soon after coming here he established himself at Nashwaaksis, opposite this city, and there he has had his home ever since. He was a tanner, and for many years he carried on business successfully. Several years ago, however, he relinquished the business to his son.

Before leaving England he was a preacher, having been ordained in 1848. When he came to this Province he united with the Free Baptists, and soon after became a recognized minister of the denomination.

He was a good man. In business he had a reputation for straightforward dealing, which he fully deserved. And the same honesty marked all his relations. He used great plainness of speech, both in conversation and in preaching—said what he meant, and meant what he said. He was even blunt at times—strangers might think him too much so. But those who knew him and his warm-heartedness, enjoyed rather than objected to his habit of plain and direct speech.

He loved God and His cause, and was abundant in labours. Even during the years when he had the care of a quite large business he went about much, preaching the Gospel, helping weak churches, encouraging the struggling, and doing good generally. With his means, as well as by his words, he was ready to help. He was a generous man. Nor did he publish his deeds of kindness. We are sure that many dollars of his hard-earned money went to minister help in cases where the kind acts were known only to God, to the helped and himself.

In our churches in many parts of the Province, but especially in York and Sunbury counties, he was well known and highly esteemed for his sterling character and his work's sake. During the last five years his denominational relations have not been with the Free Baptists. When he severed his connection with the body there was not, we think, a single minister or member of the Conference who did not deeply regret it, for they all loved him. And now that he has ceased from labour and entered into rest, those with whom he was so long and so worthily associated will feel their hearts swell and their eyes fill with tears. Speaking for ourselves, we will never forget the more than twenty years of close intercourse which it was our privilege to have with him. He was a good friend. His presence was always welcome.

During his illness we were privileged to visit him, and we found him, as was to be expected, strong in faith, rejoicing in the Saviour's presence and in precious hope of soon being at home with the Lord.

Mrs. Kinghorn and their only son, Mr. Wm. Kinghorn, survive him. They have the Christian sympathy of many.

The funeral took place on Sunday, and was conducted by Rev. G. W. McDonald, who made an address at his late residence. There was a very large attendance. By his own request—for he was a lover of simplicity—there was no hearse, and there was an absence of much of the show that too often attaches to funerals.

Voices and Echoes.

But handshaking and singing hymns although a harmless amusement, do not go far toward alleviating the pangs of hunger or securing rest, by means of sleep, for the weary body.—Brooklyn Life.

But they are cheap, and that is what most delights some people. Such need to study, prayerfully—though it may cause them pain, I John, 3:17-18.

Canadian and American authorities are co-operating to keep out the cholera.—Chris. Statesman.

Couldn't the doctors of these two countries form a combine, and make the governments a generous money offer to remove the quarantine regulations, cease from all precautions, and let the cholera have the run of the continent. There would be deaths, of course; widows and orphaned children would be numerous; whole families would be swept away; and there would be much lamentation and woe. But the doctors would gather in much money, and the treasures of the two governments would be greatly enriched. Why is such an opportunity lost. Are the governments of these great countries becoming imbecile?

In Minnesota a Congregationalist society, now without a pastor, recently

had a social gathering. A chicken was raffled for the men, and a basket of flowers for the ladies. An individual paid so much for a number, and then the one who held the lucky number obtained the prize. This is nothing but gambling.—Chris. Advocate.

Other things equally reprehensible are too often done under church auspices. They demoralize all who have to do with them, whether as managers or as participants in other ways. And, more, they have a demoralizing influence in the communities where they occur. They bring the church and the Christian religion to disrepute and contempt. Churches that cannot get along without resort to such means had better die. They are unworthy existence.

A father ought to be able to pray after punishing a child; if he cannot do so, the punishment injured the child and himself.—Exchange.

If there was more praying there might be less need of punishing. Praying and punishing are, however, not at all incompatible.

"Nobody expects a cow to give three gallons of pure cream at a milking; and yet there are people who think that an editor ought to write a brilliant editorial every day, and that a preacher ought to deliver two thoughtful and eloquent sermons every week. The thing is impossible. There are limits to the productivity of even the most fecund brain. As a usual thing, any increase in the quantity of what is written or spoken implies a deterioration.—Dr. Hoss.

The writer of the foregoing is editor of a Methodist paper—the Nashville Advocate. Being both preacher and editor he knows whereof he writes. To do much work rather than good work seems to be the ambition of many. It is well to remember that quality is more important than quantity. A tersely uttered thought abides while many words are forgotten.

An Illinois Legislator has proposed a bill limiting marriage to those who are sound in body and mind, can read and write, and, in the case of the men have visible means of support for a family.

What a reduction in the number of marriages would, for a time, follow the enactment and enforcement of such a law. And how it would stimulate careful regard to the laws of health, diligent study, and habits of industry—that the laws requirements might be met.

The Missionary Children.

The children of Mrs. A. B. Boyer arrived from India on Wednesday, 3rd inst., and are now at the home of Mrs. Boyer's parents, Mr. and Mrs. J. A. Shea, Grafton, opposite Woodstock. The following letter from Rev. C. T. Phillips will be read with interest:

DEAR BRO. MCLEOD:—I went over to see Mrs. Boyer's children this afternoon. They reached Grafton yesterday. They are well, and are apparently happy and perfectly contented in their new home, with their grand-parents. Mrs. Shea went to Boston to meet them. They came out in company with Dr. Nellie Phillips, who was the only missionary in the steamer which left India, March 8th.

Pessie, the eldest, six years of age, is a stout, healthy child, and evidently regards herself as the protector in chief of Rilla, who is four. The younger, although sprightly and full of life, does not look strong. But New Brunswick air and Grafton "sure-enough milk with yellow on the top" will soon put colour into the cheeks and strength into the little limbs. The children talk English as purely as though they had not been born in India, but have a slight accent. When at play they often chatter in Oriya; but although I am a great deal bigger and older than they are, I could not understand their Oriya very well.

Mrs. Shea read me letters Mrs. Boyer had written the children after they had sailed, and my heart ached for the true little woman, whose children are in another hemisphere, so far from her, and her husband's grave within sight of her lonely home—as she continues at the work to which God has called her, and which she evidently loves so much.

May the prayers be many and fervent that shall go up in her behalf. And, brethren, we must pay as well as pray.

C. T. PHILLIPS.

May 4th, 1893.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. The advertising of Hood's Sarsaparilla is always within the bounds of reason, because it is true; it always appeals to the sober, common sense of thinking people, and it is always fully substantiated by endorsements, which in the financial world, would be accepted without a moment's hesitation.

Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people.

They tell the story. Hood's Sarsaparilla cures.

Sabbath School Work.

BY REV. W. CREELMAN.

PART V.

And now a word to the S. S. teacher. You occupy an honorable and useful position in the economy of the church's work. You are expected to teach and train the lambs of Christ's flock for the heavenly fold. The moulding and shaping of their everlasting destiny is in your hands. Remember that this age demands and expects a high standard of Christian character. Your scholars will be just as you model them—aiming high or low, in accordance to your guidance. All genuine feelings of piety are the effect of divine truth. The awakened mind draws healthful and refreshing draughts from this fountain of life. Let it be presented in its most endearing aspects.

Your work is one that will call forth your best energies and will occupy many hours in careful thought, and diligent investigating study. You will in all probability meet with many obstacles in the prosecution of your work and you may sometimes be discouraged and disheartened at the unsatisfactory state of the work upon which you have devoted so much time and talent. But you must remember that you are not responsible for results. It is your duty and privilege to sow—and to sow in faith, and to cultivate with care. The seed, the blade, the ear, the full corn in the ear are all God's. The harvest is His also. The husbandman waiteth for the precious fruits of the earth, which he can by no means produce. Be not discouraged O my brother "Sow beside all waters." "He that goeth forth and weeping bearing precious seed shall doubtless come again with rejoicing bearing sheaves with him."

But I rejoice to know that there is also much to cheer and encourage the teacher in his work. Dark shadows do occasionally fall athwart the pathway of every Christian worker, which have their mission and their lesson and then pass away forever, and then the pure sun-light of heaven beams forth with a brighter and more glorious radiance than ever before. These passing clouds of adverse circumstances have their appointed use. Expect to meet them; and battle with them manfully. Let onward and upward be ever the motto inscribed on your banner.

I have watched with much interest the nurseryman as he worked from day to day, and from year to year among his embryo trees. Each row and tree in the nursery had its interest and value to him, as he watched it with a practised eye and tend it with a skilful hand. Each tree needed such and such treatment to promote its growth and maintain its health—pruning here and grafting there, but all requiring careful training and cultivation to develop the sapling into the tree, before being taken up for transplanting into its future home in some distant orchard. These become to him almost as friends and things of life.

So with the teacher. But in his case he has the living trees to train and fit for the far away home in the skies. It is his privilege to watch with the satisfaction that only a teacher knows, the growth of wisdom and knowledge in each individual scholar, the unfolding and maturing of the moral and religious energies that will fit each for a life of usefulness here, and a glorious immortality in the world to come.

The teacher is also animated and encouraged from the fact that this is not his work, but the work of the Great Master. He works not alone. Millions are now employed in the same field of labor. It is an enduring and perpetual agency. It is a profitable investment of time and talent. It pays the very highest rate of interest in the market. Every draft is honored at the Bank of Heaven. There are no bad debts. Every prayer of faith, every deed of charity, every philanthropic effort, every encouraging word fitly spoken in loving sympathy to some straying one about to perish, every helping hand stretched forth to redeem the erring or the lost, every self-sacrifice made in the service of the Master will be paid in full—an hundred-fold in this present life, and in the world to come life everlasting. God has promised to honor and reward his faithful servants. Let us rest assured that if we persevere we shall eventually receive the gracious approval of the Master in "Well done good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things enter thou into the joy of thy Lord." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Only a word for the Master, Lovingly quietly said, Only a word, Let the Master heard, And some fainting hearts were fed."

"Only a look of remembrance, Sorrowful, gentle and deep, Only a look, Yet the strong man shook, And went alone to weep."

"Only an act of devotion, Willingly, joyfully done, Surely 'twas nought, So the proud world thought, But souls for Christ were won."

"Only an hour with the children, Pleasantly, cheerfully given, Yet seed was sown, In that hour alone, Which brought forth fruit from heaven"

"ONLY—but Jesus is looking, Constantly, tenderly down, To earth, and sees, Those who strive to please, And their love He loves to crown."

Mission News and Notes.

The Hindu population of India is about 190,000,000, and the Mohammedan not far from 60,000,000.

The missions of the American Baptists in India are the Barman, the Karen, the Assam, the Arakan, and the Telugu.

The Baptists have raised \$765,000, in their efforts to raise \$1,000,000 this centennial year of Baptist missions.

A heathen man said to a missionary: "There must be something in your religion to make you come all the way out here to tell us about it; I wouldn't go so far to tell anybody about mine."

The people of the Samoan Islands have not only supported the churches and ministers in their own islands, but last year they sent \$9,000 to London to help send the Gospel to other lands.

In the single province of Behar there are 30,000,000 people untouched by missionary effort; and if 40,000 missionaries were to be sent to India there would still be only one to every 50,000.

There are 1,360 Christian congregations in Madagascar, and these are the fruits of the Bible. The Roman Catholics began missionary work there in 1616, but not a trace is left of their labours because they did not give the people the Word of God.

The four great barriers to Christianity in India have been the opposition of the East India Company; the hostility of 250,000,000 of natives; the two powerful religions, Buddhism and the caste system, which could not fit itself easily into the religion of Jesus Christ, in which men are taught to be brothers.

As late as 1852, the East India Company granted to the natives \$3,750,000 for temples, idols and priests. Many of the governors, however, have been friendly and helpful to the missionaries. They have been the best statesmen and the best soldiers of the times, and have been much respected by the natives. Men like John Lawrence, Henry Havelock and Henry Lawrence will be long remembered.

In 1812 Adoniram Judson and several other missionaries sailed from America for Calcutta. They were not allowed to land, however, but word was begun in Burmah, Bombay and Ceylon, which has gone on ever since. Judson toiled in Burmah thirty-seven years. There are now thirty thousand Christians there, the greater part of them being Karens. They have been beaten, chained, sold as slaves, and put to death, but have stood firm in their faith.

The Lone Star Mission is the name given to the Baptist mission among the Telugus, in India. For thirty years it was a forlorn hope. Now it is the largest single mission in the world. Dr. Clough went there when the world was about to be abandoned, and, by his good management and kindness during a time of famine, he made great progress with the people, and won many converts. As many as three thousand natives have been baptized, in this mission in a single day.

General Religious News

The British Sunday-School Union reports 6,661 schools, with 152,977 teachers and 1,531,432 scholars.

Rev. Wm. Lawrence, of Cambridge, was, on Thursday, elected Bishop of Massachusetts, succeeding the late Bishop Brooke.

Rev. John MacNeill, and Rev. James Robertson of Glasgow, are to take part in Moody's evangelistic campaign at Chicago this summer.

The religious divisions in Ireland are clearly shown in an official return. In Ulster, 744,869 Catholics, and 874,945 non-Catholics; in the rest of Ireland, 2,802,448 Catholics, and 282,488 Non-Catholics.

—A new "Lights" has been started by Trego County, who number twelve in number, that any minister, thus far, has power which will be given to Christ's church.

—In reply to the Tabernacle from July, as follows: "The following: 'N' ourselves to selves; but of

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