

## TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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New subscriptions may begin at any time the year.

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 at 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.

## Immediate Attention Required!

We assume that you have read the "Ten Hundred and Eighty-Six" notice in the issue of three weeks ago.

Were you one of those concerned in that call?

If so, have you forwarded the payment asked for?

Some have. If you are one of them we thank you.

The great majority of them have not yet been heard from.

Are you one of them? If so, we have again to ask you to send the payment at once.

This call is urgent, and requires prompt attention.

## DO NOT NEGLECT THIS!

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, April, 12, 1893.

—PRAYING and working must go together. "You cannot work well, except you stop working sometimes to pray. You cannot pray well, unless you stop praying sometimes to work."

—THE FUND for the use of old and disabled preachers in the Methodist Episcopal Church received \$100,000 from the Methodist Book Concern of New York last year.

—PROF. DRUMMOND, so well known as the author of "The greatest thing in the world" and other books of like character, is to deliver a dozen lectures in the United States. He has just arrived.

—HOW MANY training schools for teachers are there in this Province? is the question which people are beginning to ask. Evidently all the Roman Catholic schools are recognized as such.

—IT IS STATED that a considerable number of Methodist ministers in the United States seek Congregational pastorate. Their idea is, probably, that pastorate in the Congregational body are more permanent. As a matter of fact, however, the term of service under the Methodist system is about as long as the average term in other denominations. And the itinerancy has many advantages.

—A PRIEST in St. Pie, Quebec, in the course of a temperance sermon spoke in severe terms of a tavern in the community, warned the people against it, and said the Council would only be doing its duty if it closed up the place and thereby put a stop to the scandalous things produced by it. The priest said similar things about the tavern in conversations with his people. The tavern keeper felt himself greatly injured, and sued the priest. The Court gave a verdict for the priest, and the case being appealed, the higher court confirmed the verdict holding that the priest's position as pastor of the parish required him to warn his people against the evil thing.

—JUST HOW MUCH—or rather, how little, religious toleration there is in Roman Catholic Austria is illustrated in a recent incident. A member of an evangelical church in a certain town was active in explaining in his own hired rooms the simple Gospel. With-

out any word of warning as to limiting the meetings to actual members, he was pounced upon by the highest official of the county with a fine of six dollars. He declined to pay any such unrighteous fine. After waiting awhile the Government actually attached his best chair and sewing machine. They were duly sealed and left for some time in his dwelling. Not long after the Austrian Government actually sold at public auction the chair and sewing machine to meet the fine imposed for having a few friends (not members) at a simple Bible service in private rooms.

—WHETHER the Lord's Supper can properly be administered at the evening service is the question which has excited "the church" in England lately. If administered in the evening, how can the intending communicants prepare for it by fasting? is the puzzle with which some of the dignitaries are wrestling. This is the strong (?) point made by a Right Reverend Lord Bishop: "I have known many persons who will only come fasting to the altar, resort to methods which are surely not devotional, e. g., lying in bed or smoking, to stay the growth of hunger, if they are obliged to go to a late Communion."

Just think of it. There surely can be no more evening observance of the ordinance after that.

But, seriously, the leaders of a great church ought to be able to find something more important to occupy their attention.

—IT IS FUNNY how differently readers of the same paper view it. A religious paper prints two letters received in one week, concerning the editorial management. One of the correspondents declares the paper "too dull, too religious, too lacking in selections of travel and adventure, not popular and entertaining enough." The other gravely censures the editor after this fashion:—"The semi-secular articles you are publishing are not what we had reason to expect in our young people's paper. There is a frivolity about your utterances which must distress sincere followers of Christ."

It is quite amusing. All editors, especially those of the religious press, have such experience. There are so many people who know just how to manage a paper. If it were possible to get out a paper made up according to the widely differing views of those who are sure they know how it should be done, what a sheet it would be! We would like to see it. Editors are, of course, grateful for kindly suggestions. They not infrequently profit by them; but they can hardly undertake to follow them all.

—TREMONT TEMPLE, Boston, the headquarters of so much Baptist work, will be rebuilt. It is gratifying to know that it is determined to make a radical and much needed change in the management of the temple. Heretofore the religious work has been much embarrassed, and the associations of the place, in this respect, seriously marred by the fact, that the corporation of the Temple have been accustomed to allow its use for entertainments often of a questionable character. Prayer-meetings in the vestries have been disturbed, and even prevented, in that way, and in other respects the proper uses of the place interfered with and hampered, while it has been difficult to prevent associations with it quite out of harmony with what is proper to a place of worship and the headquarters of missionary societies. The present pastor has sought earnestly to effect a change in that particular. The young people's societies and other organizations have protested. The trustees of the church, sympathizing with the pastor, have still been powerless in view of the fact that the control of the building was lodged elsewhere than in their own hands.

Dr. Lormier insists that now all this must be changed, and says that unless it is he will have to resign. He would, he said in an address in Music Hall on the Sunday after the fire, stand by the church in the hour of its peril, but the new building must not be used for other than religious purposes. At the close of his address he called upon his congregation to say if they indorsed his position and a perfect forest of hands was raised, assenting to his views.

DRIVEN OUT.—A man and his family have been driven out of a South Carolina town because his daughter taught a school for negro children. They were threatened with the destruction of their property and assassination, and they had to leave. The old spirit is not yet quite dead in the South.

## [About Young Christians.]

Not only those who are young in years, but all, whatever their years, who are just entering upon the christian life. It is cause for joy that some of the churches are receiving new members. But it is not enough that they have begun the christian life. They need to "grow in grace," and to become a real addition to the spiritual life and the activities of the churches. This is, doubtless, their own desire, and the desire and hope of the ministers and others who are concerned for the strength and prosperity of the cause.

A good deal depends on the treatment they receive from those who are older in christian profession and experience. These simple hints may be of value just now.

Do not try to square their experience by your own or by any one type. God speaks in the still small voice as well as in the earthquake and fire. Personal experiences are as various as faces.

There are those who think they cannot be sure of being started in the Christian life unless they have a terrible time getting off. If but their friends come down to see them off and they have a cry all round and the crew are bothered in casting off the lines, they are sure they have started, forgetting that the fact they are on the way is better evidence than the excitement of the start.

Because you fought with God twenty or thirty years before you surrendered and had a wonderful convulsion in your soul before you found peace, do not demand that every child trained in the nurture of a godly home must have the same mighty commotion in his emotional nature.

Do not apply tests to them that older Christians cannot bear, or expect they will be mature disciples at once. Some are children, and will need restraint, instruction, and reproof. They will not be angelic right away, any more than the old folks. Remember the Master said, "First the blade."

Be patient with them. Remember how much you needed it yourself. If they stumble, help them up, and don't fold your saintly hands and say, "I told you so."

Let it not be forgotten that their piety will not surpass or differ much from that of older Christians in the church where they are born. Feeble mothers bear feeble children, and spiritual children follow the same law. House them early. Do not keep them out to try their hopes. It is like putting a babe out into the snow-bank to see if it is tough enough to live without nursing before you care for it. Some die in the toughening. If converts do not come into the church when converted, it frequently requires a second revival to get them in.

Watch and nurse them afterwards. Do not think your duty done when they have joined the church. The complaint is too common that they are looked after and followed up till they are in the church and let alone ever after. The church makes a covenant as well as the new members, and how often are the solemn promises of watchfulness and care forgotten! Nurse them tenderly and watch over them faithfully. Do not starve them by your worldliness, indifference and inconsistencies.

## The Faith of Rahab.

Just such faith be it ours to exercise in the word of God, touching the scarlet line of "the precious blood of Christ." All through the Bible it stretches, and can be so plainly seen, that he that readeth may run, and do as directed concerning it, namely, bind it by faith in the window of his heart. All who do that, confessing their sins, need fear no more in regard to their souls, than Rahab did in regard to her body, in view of the destruction of Jericho by the instrumentality of the Israelites. The word of the living God is pledged for their salvation, and that word is as immutable as His throne. "The eternal God is thy refuge, and underneath are the everlasting arms." "Because I live, ye shall live also." O blessed scarlet line, so strong to save all who bind it about them in faith, and that because in so doing, it connects them with Christ; "in whom," says the apostle, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;" and concerning whom it is written that "He is able to save them to the uttermost that come unto God by Him," and He is as willing as able, since His own word is,—"Him that cometh unto me, I will in no wise cast out."

What then are you doing with this scarlet line which God, in His great love and mercy, has let down from heaven to lift you out of the pit of sin? Yes, no matter how vile you may be; nor how far down you may have gone in sin, the cord reaches all the way, to

that you have but to let go of your sins, and take hold of this cord with faith in the testimony of God concerning it, which testimony is, that by means of it, He will save you from your sins, as well as make it your protection from deserved condemnation. "Believe on the Lord Jesus Christ and thou shalt be saved." "Thou shalt call His name Jesus, for He shall save His people from their sins." And that salvation will include deliverance "from bondage through fear of bodily death." It will not be feared as a hurtful thing. To die will be gain; and the day will come when there shall be the redemption of the body from the corruption of the grave, and its being "fashioned like unto Christ's own glorious body, according to the working whereby He is able even to subdue all things unto Himself." Thus even bodily "death shall be swallowed up in victory," "victory through the blood of the Lamb."

"And she said, According to your words so be it, and she bound the scarlet line in the window." Richmond, N. B. J. B.

## Voices and Echoes

It does not take a great man to be a Christian, but it takes all there is of him.—B. Fay Mills.

And grace can do a great deal with one who is not much of a man—if the man is willing.

Rev. John Watson, speaking in Liverpool, said there was no more unfortunate specimen of present day Christianity than the man who was unknown in his own denomination, but prominent at every other religious meeting where he could open his mouth, whose name was not on his own denomination's subscriptions lists, but constantly published in the newspapers.—Guardian.

He is the man who "loves all the denominations equally well." At least that is what he says, and think he is declaring his superiority in doing so. He never amounts to much—except as a nuisance.

A pastor of which writes that he is engaged in special meetings for the salvation of souls, and cannot do anything for missions.—National Baptist.

It is not surprising that at last account that pastor had not added any members by baptism or otherwise.

The revival that can be disturbed by a missionary sermon or a collection for missions is a revival only in name.

Clergymen are about the last people in the community, the majority of them at all events, to deal with a question that requires calm reflective business like treatment.—Hon. A. G. Blair.

That is so easy a thing to say. But is it correct? We do not think so. Take them man for man, we doubt if there is any class of men more capable of calm reflection, or able to treat questions with which they have to deal in a straight business like way. The whole matter may, however, turn on what is considered "business-like." There are widely differing views and methods of "business," and the political method is far from the best.

"Regulate the sale of liquor by locating the sale places away from the homes of the poor."—Haverhill Gazette.

This sounds well enough to those who do not think, and those who do not want to think, about the real character and the inevitable effects of the saloon. Who hasn't noticed that wherever the grog-shop is located it is sure soon to be surrounded by the homes of the poor. It is the special business of the miserable thing to make poor people and poor homes. All this talk about regulating the rum business is sheer bosh. It can't be regulated except by being annihilated.

It is better to say: "This one thing I do," than to say: "These forty things I dabble in."—Washington Gladden.

The man of one idea, though often laughed at, usually accomplishes something—if his idea be a sensible one. Concentration and concentration upon a worthy purpose do not often fail of success.

They go about continually with their ears wide open to catch every word that they can possibly construe into praise of their precious selves. Jeremy Taylor said that there are those who will ask your opinion of anything they have done on purpose to extract some word of praise if possible. What a pitiable trait of character!—Morning Star.

And what unhappy mortals they must be. For they are sure to be disappointed often. And sometimes they must hear things the very opposite of what they are desiring and expecting to hear. But it serves them right.

There are men who would be willing to go on a mission to China, yet who let their wives carry in all the stove-wood.—Rom's Horn.

They are the fellows who would like to do what they regard a great thing, and are sure they were designed by Heaven to fill a large place, but who prove their unfitness for a large responsibility by their neglect of the little duties that are at their doors.

"He that is faithful in that which is least is faithful also, in much."

A good old lady attended a Christian Endeavor meeting; which was held before the regular evening service. She was much impressed by the young people's earnestness, and especially with their singing. She said: "O, I do love to hear 'em sing. They sing with such venom."—N. Y. Observer.

Upon which the "Inquirer" remarks that "the mistake of the old lady is pardonable because so many serve God with the spirit of Satan. Listen to a good brother who is slashing the members of the church for their faults, worrying and reproving others with all the venom of the wicked one himself. Sometimes a person who has a grudge puts venom into his prayer. Sometimes a man in preaching a farewell sermon to his people puts venom into that. We do not remember of having heard anyone sing with venom, but we have heard men preach and pray with venom."

## General Religious News.

—There are 1,323 Methodist local preachers in London.

—The Salvationist "Self-Denial Week" in Australia realized over \$35,000.

—Bibles, if nothing else, will be free at the Chicago Fair, at least to the extent of two hundred and fifty thousand copies.

—A Roman Catholic who was a Jew by birth, has been appointed one of the Austrian archbishops. His yearly revenue is \$800,000 with all the pomp and parade of a secular prince.

—The arrangements for Mr. Moody's meetings in Chicago during the Fair have been completed. Preparations have been made to hold meetings in every part of the city each night beginning with May 1st.

—In order to provide for non-church goers during the last nine years the Presbyterian Church built nine new churches in Belfast, costing £60,000 and spent £20,000 additional on school houses.

—The Protestant Church in Madrid had another disappointment. The opening, which had been announced to take place March 10th, was prohibited by the Civil Governor at the last moment, although permission was supposed to have been given previously. The action of the Governor produced great indignation among the Protestants and advanced Liberals.

—It is said that if the United States were supplied with ministers in the same proportion that the heathen world is with missionaries, there would be altogether about two hundred and seventy-five, about two-thirds as many as there are now in Boston alone.

—The Primitive Methodists of England are this year celebrating their missionary jubilee. The celebration has taken the practical form of a Jubilee Fund, which, it is hoped, will amount to £50,000. This sum will be used for the extension of mission work at home or abroad, the formation of a chapel loan fund, the extension of the college, and the increase of the superannuation fund.

—The following is given as the number of the Stundists in Russia. In the province of Kiev there are about 75,000; in Kherson, 35,000; Taurida, 5,000; Bessarabia, 15,000; Ekaterinoslav, 8,500; Kharkoff, 6,000; Poltava, 5,000; Kursk, 2,500; Podolia, 3,000; and scattered through other provinces about 7,000. The total number is, therefore, over 160,000. Of these about 30,000 are Baptists, the remainder resembling Presbyterians and Independents in their church organization.

—A general synod of the Protestant Church in Ireland has been held. There is more of Protestantism in Ireland than most people realize. There are over 150,000 Episcopalians, about a half-million of Presbyterians, and about 100,000 of all others. Wesleyans have about 30,000. Unitarians have about 40 congregations and less than 10,000 adherents. The Independents and Baptists have about 2,000 each. Since 1861 the proportion of Roman Catholics has diminished one per cent.; that of Protestants, Episcopalians, and Presbyterians has slightly increased. The reduced number of Roman Catholics is in a great measure accounted for by emigration. Professor Fisher, of Yale Seminary, says that "Ireland, one of the last of the countries to become fully subject to the Holy See, has been equaled by none in its devotion to the Roman Church."

—For twenty years Dr. McAll has carried on with wonderful fervor,

energy, skill and success the work of evangelization in France, and at length finds the management of its details too exhausting for his strength, and so feels constrained to transfer a part of the burden to other shoulders, and from henceforth will pass the greater portion of his time in comparative rest in London. Put, of course, while he lives, and to the utmost of his ability, brain, heart and hand will be busied seeking the best things for France.

## Mission News and Notes.

Rev. R. H. Walker, recently from Uganda, states that there is "a tremendous thirst for the Holy Scriptures among the people."

It is worth knowing that over two hundred African converts in Uganda and the regions about have suffered death rather than give up their faith in Christ.

A copy of the Hindi Bible in North India can be bought for one rupee—say 35 cents of our money. A New Testament is to be sold for two annas—that is about 4½ cents.

Nine cases of missionary arrowroot have been sent to Edinburgh this year from Aneityum, and three from Fortuna. The latter is a contribution from the native Christians to help prepare native teachers and to build the first church in Fortuna.

A worthy missionary to New Zealand was in the habit of dispensing blankets among the Maoris who attended his meetings. Noticing that one native came too frequently for these comfortable blankets, he mentioned the fact. "No more blankets!" responded the Maori. "Well, then, no more hallelujah!" And he departed, not to return.

The Baptist Missionary Union supports over 440 missionaries, about 2,100 native helpers, and nearly 1,200 churches; while the society of the West sustains 45 unmarried women, 200 native workers, mostly Bible women, and 30 schools for the education of the children and the training of Bible women.

The leading societies of Canada contributed for home and foreign missions in 1891, \$360,632. This would not pay Canada's liquor bill for four days. The whole of Christendom contributed for missions last year, \$11,250,000. This would only pay our Dominion's liquor bill for three months and a half; a country young and comparatively poor.

Rev. J. O. Peck, D. D., corresponding secretary of the Missionary Society of the Methodist Episcopal Church, in an article on "The Triumph of Missions," lately published in the Golden Rule, referring to India, said: "Finally, in India, our missions are crowned with such phenomenal triumphs as were never reported in any one year from any other mission on earth. A great work of increasing power has been progressing three years, which culminated, in 1891, in the conversion from idolatry of nineteen thousand heathen souls. All these were brought into our church. But, more amazing still, besides those nineteen thousand that were baptized, there were twenty-five thousand more convinced of the truth of Christianity, ready to break from heathenism and avow themselves the disciples of Christ—pleading for teachers to instruct them, praying for baptism. Yet those inquiring souls were driven back because we had not the money to furnish them teachers and pastors. Yet thirty to fifty dollars a year would pay the entire salary of a faithful native teacher or pastor, who would shepherd these sheep in the wilderness. We must pray less or give more."

## Revivals.

—About 1,500 persons have already joined the different churches in Wilmington, Del., as a result of the meetings held by Messrs. Moody and Sankey.

—Evangelistic meetings in the County Down, Ireland, have been greatly blessed. Many young men have become christians.

—Evangelist Thos. Harrison is conducting a series of revival meetings in Talmage's church, Brooklyn.

—In various parts of Wales evangelistic work is being done with marked results.

—Rev. Dr. Sawyer reports that the revival at Wolfville resulted in great good. There was a large number of conversions. More than fifty were baptized, among them a number of students at the Academy and College.

CONVENTION.—The Prohibitionists of Ontario have decided to hold a convention in Toronto, Aug. 22-23. All temperance societies and churches will be fully represented.

BURMESE JAILS.—Frank G. Carpenter writes, in the Independent, of jails in Burma. His picture may be somewhat coloured, or it may be sober truth. But even making allowance for some possible exaggeration, it is an unpleasant story. His article is printed on the first page.

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PROHIBITIO hibitionists in the Legislatu of a plebiscit House. It is ment intends viding for the

The follow introduced: 1. On, from May, 1894, n licenses shall extended wit tario.

2. This Act as part of th