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

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 INTELLIGENCE, Box 375 Fredericton N. B.

Religious Intelligence.

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

WEDNESDAY, May, 31, 1893.

—“HOW HARD it is for the man who has nothing to say to keep his seat.”

—THE DECAY in preaching in the Church of England is attributed by Prof. Blackie to the fact that the sermons are so generally of the essay type, and that they are read instead of preached to the people.

—CHARLES DUDLEY WARNER says he has traveled all over the country and “found many men who were not able to subscribe for a paper but he had not yet found a man who was not able to edit one.” They all think they can do it better. Oh that they all had a chance to try.

—PHILLIPS BROOKS preached his first sermon in a little log cabin to a few negroes. On the way home after the service he said:—“It was a failure.” True preachers often have that discouraged feeling. It is the men who can't preach, who don't have that kind of a feeling.

—GEN. BOOTH never permitted criticism, even when most violent, to discourage him. Concerning a mean attack, he once pithily remarked: “The day has gone by when the priest and the levite are content to pass by the wounded man. They must needs stop now, turn back, and punch the head of any Good Samaritan who dares to come to the rescue.”

—OF THE CONTROVERSIES that are being waged about the Bible, the “Evangelist” says, we should not fear in the least the most searching Bible criticism. It is a poor tribute to the Bible to imagine that the more we know about it the less will be our confidence in its truth, or our respect for its authority. On the contrary we welcome all investigation, believing that the more we study it the deeper will be our reverence for it and the stronger will be our faith.

—AN EVERY-DAY RELIGION—says Bushnell; one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a church and the power of the Gospel.

—LIVE FOR EACH day. Plan no great goodness for the distant future. Write on the page of to-day, to-day's part of the story of a good and useful life. Make the leaf turned over each night tell of a day well spent. So on each succeeding day will be continued the autobiography of a life, and as the days have been so will the life be.

Each day is making our life something better or something worse. Let us try and make it better.

—THE WORLD is full of moral cowards, men who are afraid to do right, to stand for principle because forsooth their name and reputation will suffer with a certain class of people. Probably more men are held back from the true and manly way by this consideration than by any other, and what does it all amount to anyway? Reputation is only transient. It rises and ebbs with the foolish ripples of public opinion. But the man

who does the right regardless of what men think or say, he makes a manly character, and character is eternal.

—IN THE CITY of Muscatine, Ia., a dastardly attempt was made recently to destroy by powder the residences of three citizens who had been prominent in the prosecution of saloon-keepers who defied the prohibitory laws of the state. It was night and the three families were wrapped in slumber when the fiends threw the bombs in at the window, and it was little less than a miracle that the good people escaped from the wrecks of their homes. Such deeds must open the eyes of those who are blind to the character of the traffic and the traffickers. It is not surprising though, for the men who can sell rum in the light of all the resultant crime and misery that it carries in its train are capable of anything.

Be Practical.

The man who would exert an influence, who would be a power in the world of his surroundings must keep abreast of the times. He must keep himself in touch with the living interests of the hour. This is true in every sphere of life and whether the man would be a power for good or for ill. Universally true, it is especially and pre-eminently true of the Christian ministry. Yet how many there are occupying Gospel pulpits, who forget this and content themselves with reading pretty essays, very nice in their place, but very much out of place in the face of the serious problems connected with making the world better and nobler; or who propound very learnedly on faraway themes, which are nothing to the practical every day man, much as they may be of interest as matters of study and research. Too many also attack imaginary and impossible evils when their attention should be directed toward evils existing all about them, perhaps in their own congregations.

What the Christian Church wants is men who will branch out into the world of human affairs, who will live among the people as citizens, taking a practical interest in every day matters. Men are wanted who will be men among men. Let them be good citizens, carrying the admonitions of the pulpit into their walk and conversation with their fellows. Evil will hide its head from the gaze of the man of God. The goodness that is displayed in his daily going to and fro will irradiate outward and cannot but have the effect of making the whole neighborhood a little better, a little nearer God. The good citizenship of the servant of God will not weaken his words, when he does his duty in denouncing from the pulpit the evils that exist about him. Don't think you are courageous in making war against something, where you are in no way affected. Ask yourself the question, “If my position, my salary, my popularity were going to be affected by this denunciation would I still be as ready to fight the good fight.” If you can conscientiously answer that affirmatively you are true to your calling. Otherwise you are not. The Gospel minister is not true to his calling if he makes not constant war on the sins that are the sins of his people. The vices that are injuring his people are the ones that particularly demand his attack.

There is too much of a tendency to pass over the popular sins, the so-called little sins. How apt is man, in his weakness to say, “What's the use of me incurring the unpopularity and perhaps the odium of the world by struggling against the inevitable? I will adapt myself to the circumstances and do the best I can.” That's just the wrong thing to do. If the world's sentiment and tone is to get truer and better, Christ's church must make the sentiment for, and give the tone to the world not the world to the church. The church must elevate the world to its own plane; the Gospel Church cannot sink to the level of the world. Whenever the church adapts itself to the public sentiment of the world its usefulness is at an end. And so the minister of God must live in practical affairs and must watch the trend of public opinion, not to be controlled thereby, but rather that he may be able the better to mould and control its tendencies and turn them from evil into paths of truth and purity.

Early Conversions.

Time was when it was not thought wise to encourage children to begin the Christian life, and become connected with the church. It was thought that boys and girls could not appreciate the privileges and duties involved in the confession of Christ, and in church membership, and that therefore, the avowal of faith by them was a mistake which might injure them and weaken the church. But a better belief now prevails. It is now well understood that the spirit of the Lord

comes to the hearts of quite young children, and the church is becoming wise to encourage and fold these lambs of Christ's flock.

This interesting incident is worth repeating. A pastor of a large and successful church had said at the close of a mid-week prayer-meeting, “Some of the officers of the church with myself will be in that room yonder, as soon as this meeting is dismissed, and any who wish to unite with this church will please meet us.” A number of persons were there. After speaking with each one, what was the pastor's surprise to find at the end of the line his own little daughter, eight years of age.

“Why, how did you come here? Why did you not go home with your mother?”

“Because,” she replied, “you said all who wanted to unite with the church should come here and give their names. I love Jesus, and I want to be his child, and I want to join his church.”

But her father put her off. He himself was not sure that it was wise to take one so young into the fold, and some of the deacons were doubtful, and so the child was sent away. But this time she showed a great deal of feeling.

“I don't know why you won't take me,” she said, “when I pray to Christ, and love him, and I want to belong to the church.” They heard her modest story which finally broke them all down, and she was received without a dissenting voice. That was more than eight years ago, and if there is a better or more consistent member in that church than this young girl, no one knows it. Her father said not many months since, that he thanked God often, that he had received her.

Mr. Spurgeon used to say that he had received hundreds of children to church membership, and that the proportion of those falling away was nothing compared with the number who professed conversion after they were grown up. Youth is the time for beginning the Christian life. The great majority of those who are Christians became so in early life. In a great meeting not long ago, Rev. B. F. Mills, the evangelist, asked all who had become Christians before they were twenty years old to rise, and nearly two thousand rose. He then asked those who had become Christians between twenty and thirty to rise, and less than two hundred rose. Then all who had become Christians between thirty and forty, and about thirty stood up. Only five arose when he asked for those converted between forty and fifty; and only two said they became Christians between fifty and sixty. After sixty there were none. “In the days of thy youth” is the time to turn to Christ with faith and love and purpose to be His. Young lives given to him are moulded and fashioned after the divine pattern, are greatly blessed and are made a great blessing to the world. It is the imperative duty of the church to seek earnestly to gather the young into Christ's fold—the place of safety.

Voices and Echoes.

What's the use of asking the Lord to save the whole world every time we get down on our knees, if we are too stingy to help keep up the church?—*Ram's Horn.*

Sure enough! And yet there is more praying than paying. The praying does not count for much—is praying only in form and name, unless there are contributions and activities corresponding. Pray, pray much, but don't forget to pay.

“Ministers are poor financiers,” is often said. They do not make finance their business, and hence should not be condemned if they do not become millionaires. We believe that ministers as a rule, show as much financial ability as any other class of men. The management of church finances is largely in the hands of the ministry, and we invite comparison with the management of other corporations or companies. Look at the low rate of current expenses and the results compared with the means at command, and parallel it in any other line, if you can.—*United Presbyterian.*

If some of the people who talk so much about the lack of business knowledge in ministers had to support and educate their families on such salaries as ministers get they would learn some new lessons in business. And, perhaps, they would have less conceit, and be slower to criticize.

He who labors for man, with no faith in God, labors to little good. He who worships God, without serving man, worships to little good; his prayers hurt him rather than help him.—*M. J. Savage.*

But the man who truly labors for his fellow men who labours with love for their uplifting and advancement labours for God. No man can love humanity with an unselfish love whose mind does not give respect to the unseen God, the maker of such a piece of work, or whose heart does not do reverence to Him, who made man after his own image.

Let us suppress this systematic agency for the temptation and ruin of men. With absolute certainty, while it remains, this traffic will powerfully resist us at every point. Our moral means have no relevancy to this part of the work. The enemy is now entrenched in a fortress as impregnable as rock to all mere influence and argumentation. The whole artillery of moral suasion glances from it as a powerless impertinence, harmless as the pattering of hail on a rock. The strong arm of the law alone can reach it. Our business now is with the traffic. We must stop this authorized trade in destructive drinks.—*H. D. Kitchell, D. D.*

Yet people are foolish enough to tell us that the best and only way to prevent a man from drinking is by persuasion. How absurd it is, when one thinks of it, to allow the devilish traffic to parade itself attractively, to recognize it as a lawful trade, and then hope to persuade men that it is bad and will ruin them. They won't believe you, oh, moral suasionist! Make it illegal. The law is the best persuader, the best educator we have, but even then you need not be idle my moral suasion friends.

The lack of prosperity in a church is generally laid at the door of a pastor. Few church members realize their relation to progress or retrocession in a church.—*Chris. Inquirer.*

Some churches seem to think, at least they act as if they thought, that the pastor is a man hired to do their work. No pastor can succeed if left to work alone. The church-members must be fellow-workers if the work of the Lord is to prosper.

The card party in the private parlor may seem but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which can not converse because it will not take the trouble to think, but to some of her guests it may be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of a game of cards, in the parlor or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in the parlor for the prize bought with five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one case has led many a young man to the other.—*Golden Rule.*

The foregoing is such a word of warning as is needed in this day.

Our India Letter.

BLIMPORE, INDIA.
Apr. 12, '93.

MY DEAR FRIENDS:—Would you like to know where we are and what we are doing, or trying to do? I have been asked to tell you something of our work and the people among whom we are living. Although I never have met you before in these columns, yet I feel acquainted with many of you. If you will take your maps of India, you may find the city of Midnapore situated some seventy miles south and west of Calcutta. Our village is still twenty miles west of Midnapore. We live among the Santals who are considered one of the aboriginal tribes of India. We call this our “Jungle Home,” for there are very heavy forests a short distance away on three sides of us, with rice fields in the clearings. Our village has a population of between three and four hundred souls, but there are as many as twenty villages within a radius of five miles. Some of these are inhabited almost entirely by different castes of Hindus, but the majority are Santals.

Our nearest white neighbors live in Midnapore which is twenty miles away. We send there regularly twice a week for our mail, bread, &c. Santal women are usually our messengers, going one day and back the next, carrying things on their heads in a light box or basket. In a case of emergency they make the round trip of forty miles in a single day. Pretty good walking is it not?

We have here first, a native church with a membership of 186, and a Sabbath School numbering sometimes over 200. There is also a training school with fifty-two pupils, the primary department of which contains 78 boys and girls. The chapel and boys' school house were built by native contribution. The walls of these houses and those occupied by the natives generally are made of layers of mud well dried in the sun. The frame of the roofs is made of split al trees which are very straight, and then covered with rice straw tied on row after row very much as shingles are nailed on at home. Next we have a boys' orphanage, containing twelve who have their homes with us permanently and two who are boarders during term time. Another orphanage for girls has seventeen occupants including boarders. These children have come to see us from various directions, some of them utterly destitute, covered with itch and vermin. A number of the girls have left us for homes of their own, which form cen-

ters of Christian influence. In connection with our day school we have an industrial department in which every child is expected to have something to do. The boys are taught sewing, weaving, carpentering, basket and rope making. The girls learn to sew and spin. Our church has a native pastor named Pellaram. I would like you to become acquainted with our workers, but I will not give you too many Santal names to remember at first. Besides the pastor we have three lay preachers and four women who visit the neighboring villages, reading and explaining the Bible, and singing our Christian hymns. While the pastor preaches to the grown up people in the chapel, Sabbath morning, the restless little ones, heathen and Christian, numbering from eighty to ninety, gather in the school room, where they have a pleasant service for an hour looking at Bible pictures, hearing their stories, and learning hymns and Scripture texts. If there chances to be an abundance of fruit in the garden, each child receives a share as he or she leaves the room. When the Sal or some other tree is in blossom as at the present time, some one perhaps will bring a whole arm full of flowers with them. The girls load their heads with them while the boys who are not fortunate enough to have a buttonhole, hang a spray over each ear, so we are all decorated for the service. The Santals are excessively fond of flowers.

Since our return in October, we have revived our Christian Endeavor Society, which now numbers forty-four, and have started Bible training classes for both boys and girls. There I think I have told you enough for the first letter. I would not have you think for a moment that these people are saints, who never sin after they are once brought into the church. We find them very low and degraded, but the Almighty Arm is slowly, but surely lifting them. It is a delightful privilege we enjoy of being co-workers with God, and you my friends may have a share in it as well. But goodbye for the present.

Yours in the work,
J. P. BURKHOLDER.

EXTRACTS FROM PRIVATE LETTERS.

“I quite agree with you that it is facts about the work that our people need. We cannot expect them to take much interest in matters of which they know little or nothing. If it is possible I will try and send you a letter for the INTELLIGENCE each month if you think they will be acceptable. How do you think it would do for you to suggest through the paper that friends wishing to know more about the work send questions for me to answer. They could send them to you on a postal card and you could condense them and send them to me.

Dear old Dr. Bachelor and his wife have said their last good bye to us and gone home. Quite a number of our missionaries have gone home within the past few months. And we hear of no new ones coming soon. The Browns we passed on the sea. The Griffins left early in Feb. Dr. Bachelor, the latter part of the month and my sister Miss Nellie Phillips sailed with Mrs. Boyer's two little ones last month. Mrs. Stiles' health has been very poor for several months, so they have just gone to Darjeeling to spend a short time on the mountains. We greatly need their help and it is hard to understand why they must be kept from the work.

Now that Miss Hooper has gone home and Mrs. Boyer is the only missionary the N. B. Society supports could they not send us a man with his wife. We need them very much. Mrs. Boyer seems peculiarly well adapted for the work in which she is. She now has charge of a boys' orphanage where he has to be mother to forty boys. She fills the place well.

We have been very glad to be back in our work. The field is broader and brighter than ever before. Since our return thirty-seven have been baptized and received into this and our branch churches. O! it is such a delight to work for the Master. All glory to His great name. On him we continually depend for success.

J. P. B.

Mission News and Notes.

There are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work there in 1616, but not a trace is now left of their labors. Protestant missionaries gave the people the Bible; the Catholics gave them their opinions about the Bible.

The Bible has been translated into 187 of the leading languages, which are spoken by about 600,000,000 people. Adding to these figures those of the minor tongues, it is a fair estimate that the Bible is now accessible to fully 1,000,000,000 souls; i. e., to fully two-thirds of all mankind.

The American Baptist Yearbook, just issued, furnishes the following statistics; Baptized during the year, 166,222; a total membership, 3,383,160—a gain of 113,354; ordained ministers, 24,798; churches, 36,793; associations, 1,458.

The American Home Missionary Society has had the most successful year since its organization, sixty-seven years ago. Its total receipts from all sources, up to April 1, were \$739,841.39. This sum is \$77,052.11 in excess of the receipts of the preceding year, and frees the society from debt.

Bishop Malladieu, after learning from the minister in the North India Conference that about 35,000 inquirers were waiting for baptism in that Conference alone, he said: “When I see this great work I feel bewildered. I want to sit down and think it over. I believe that in fifty years we shall have fifty millions of Methodists. Let us push on as if India belonged to us.

A lively discussion has been going on in New York about the missions which Christians are carrying on there among the Jews, who now number 250,000. Influential rabbis attack them, as being both an impertinence and an imposture, declaring that honestly converted Jews do not exist, but are only pretenders. Christians, on the other hand, regard these attacks as a sign of sensitiveness to successful inroads upon Judaism.

Opposition to missionary work in Japan appears to be taking on a violent aspect. Near Oosakis the children at a Catholic mission orphanage, accompanied by three teachers, were returning to the orphanage on the afternoon of April 23, when a party of nine Japanese men charged the procession. One of the ruffians seized one of the sisters by the throat, and after nearly strangling her, threw her down and kicked her savagely about the body, and when she attempted to rise again caught her by the neck, severely choking her, afterwards wrenching off her headpiece and tearing it to pieces. Fortunately the police arrived in time to prevent further mischief, and five of the ringleaders were arrested. The children were also badly bruised. Another case was that of a native Christian teacher in the employ of the American mission at Jentsum, who was laid hold of by the roughs and given a severe beating.

USE SKODA'S DISCOVERY
The Great Blood and Nerve
Remedy.

Run Traffic Notes.

A DRUNKARD AT FOUR.—Among the recent cases at the Thirtieth Street, New York, police station, was that of a four-year-old boy, who was found by an agent of Mr. Gerry's Society quite drunk. It also transpired in the investigation that he had “acquired a habit of going on sprees.” The police also found the mother drunk and arrested her. Alas! for a home with such a mother!

THE GOTTENBURG SYSTEM.—Reginald Mortimer, in the London *Temperance Chronicle*, writing of the results of the Gottenburg system, says, “The Gottenburg system came into operation in 1866. In that year, the population being 47,332, there were 1,424 convictions for drunkenness, or 30 per 1,000. Since then the rate has increased steadily, till, in 1891, to 104,251 persons there were 4,624 convictions, or 44.3 per 1,000.” This would seem to be progressing backwards.

DOESN'T IT?—How often it is said, “The Saloon doesn't compel anybody to drink unless he has a mind to. This is a free country.” Just so! And if you should dig a hole twenty feet deep in the public highway, you wouldn't compel any one to fall in. When the wrecker, in the old times, on the Cornwall cliffs or along the Jersey coast, hung out false lights, he didn't compel the mariner to strike on the rocks or on the bar. The man who sells diseased meat doesn't compel any one to buy it. The man who sells clothes infected with the plague or with yellow fever, does not compel any one to buy them or wear them.

WHAT THE MONEY WOULD DO.—A writer in the N. Y. Observer says: Gather up all the money that the working classes have spent for rum during the last thirty years, and I will build for every man a house, and lay out for him a garden, and secure him policy of life insurance so that the present home may be well maintained after he is dead. The most persistent, the most overpowering enemy of the working classes is intoxicating liquor.

CALLS HIM A FOOL.—An English physician, not a total abstainer, says that the man that drinks at any time except at his meals, is a fool. An-

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