

TERMS NOTICES, &C

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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 INTELLIGENCER, Box 375 Fredericton N. B.

ONCE MORE.

The importance of prompt renewals from all subscribers has been urged. We do not know what more can be said. We would be understood, however, as emphasizing all that has been said on the subject.

Those who have responded to the call for renewals have our hearty thanks.

We are expecting to hear from many more. That they intend to renew we have no doubt. Will they kindly do so, without further delay?

February should bring us a large number of renewals—a much larger number than usual. If all those subscriptions are now due, and those in arrears, will at once forward the amounts due they will do the "Intelligencer" a favour that will be much appreciated.

The ministers can help greatly by again speaking to their congregations about the paper.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Feb. 22, 1893.

LUTHER said: To do so no more is the truest repentance.

PLAIN PREACHING is necessary. But scolding is not plain preaching. Preach the truth with great plainness; but be sure to do it in love. Don't scold.

A "DOUBLE-DECKER" is defined by a Scotch paper as "a man who tries to carry a rum shop on one shoulder and a Sunday-School on the other." There are such.

THE ROMAN CATHOLIC church in the United States has received from the public treasury, during the last four years, about two and a half million dollars for schools and other church purposes. And yet they want more, and will probably get it.

THE LATE HON. J. G. Blaine was the senior trustee of Bates College (Free Baptist) at Lewiston, Me. He was deeply interested in the college from its origin. It has been proposed to erect a memorial to Mr. Blaine in the form of a library building, at a cost of about \$150,000.

THE STATEMENT of the treasurer for Home Missions, which appears on the next page, should have the attention of the churches, and the needed money should be furnished without delay. Our people cannot neglect the claims of the mission work, either home or foreign, without suffering great loss.

IT HAS BEEN DECIDED by the Supreme Court of Pennsylvania that the sale of newspapers in that state on Sunday is illegal, and that being neither a work of necessity or mercy it should not be allowed. The Sunday papers say they will go on selling. Like others who are engaged in demoralizing work, they disregard and defy both human and divine laws.

"TORONTO THE GOOD" is what many people have been in the habit of calling the chief city of Ontario. The "Presbyterian" of that city, points out that the figures in the chief constable's report for 1892 scarcely justify the claim of "good." During this year within 9 of 9,000 persons were arrested for infractions of the law and 800 "drunks" were allowed to stag-

ger home as best they could without being put behind the bars. The worst remains to be told. Of the 8,991 arrests, 1,269 were boys and 101 were girls under 20 years of age. Nearly 1,400 persons under 20 were arrested in the city during the last twelve months.

It has been claimed that Toronto's liquor license system reduces drunkenness and the crimes resulting from the drink trade to a minimum, and that it is much preferable to prohibition. The figures quoted are a striking commentary on that claim.

A CHURCH of ENGLAND congregation—the St. Augustine—in Toronto has seceded and joined the Reformed Episcopal Church. The trouble was caused by the persistent ritualistic performances of the rector—a Rev. Mr. Taylor. He would not change his methods, nor would he retire and allow the people to get a rector in agreement with their views, so for conscience sake and peace sake they had to retire in a body.

DO SOMETHING.—You can if you try. Consecration to and concentration upon some good work will bring success. Phillips Brooks, so lately gone to his eternal reward, said,—it is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted Himself when he made you; but the former supposes that God made a hopeless blunder when He made you, which it is quite as impious for you to think.

THE ONLY real discouragement in the work of missions, says the "Review," is the slowness and sluggishness of the church to fall into line with the command and the leadership of our royal captain. Open doors stand before us on every hand. In the most difficult of all mission fields, India, the most abundant harvests since Pentecost have been reaped and continue to be reaped in the Tinnelly and Telugu districts. The church has numerical force and financial resource sufficient without a doubt to bear the gospel message to every soul before the century ends. The only real lack is the lack of the spirit of missions. In the Apocalypse there is a significant succession in the messages to the churches of Philadelphia and Laodicea. To Philadelphia the key-note is encouragement—"Behold, I have set before thee an open door." To Laodicea, which immediately follows, the key-note is warning—"Because thou art lukewarm, I will spew thee out of my mouth." Both these messages may be applied to the church of our day. We are Philadelphians for opportunity and Laodiceans for lukewarmness. And if the church of this generation does not arouse herself to new consecration and enter God's open doors, it is to be feared that he will cast away such a faithless church, and out of its remnant construct a more loyal people.

"Go Work."

A good many men are standing idle in the market-place, in religious as well as business matters, with the complaint that no man hireth them. We wonder what the Lord Jesus would say, if he were to appear again and walk through these long ranks of the unemployed. He would not be a disinterested spectator—for the vineyard is his own, and upon all these men he has a claim. We doubt not that in business matters he would readily lay open the course and the cure of the idleness and stagnation.

It is, however, the unemployed in spiritual things that we have in mind at this time. We think he would say to them as of old, "Go, work in my vineyard," not, "to-morrow come, and I will try and find you something to do," but now, to-day, before the sun sets, "go work." There was something for those idle hands to do, and in the great wide field to-day the same is true.

It is one thing to want position, and honor, and agreeable surroundings, as the condition of going to work, and quite another to be willing to work anywhere, to do the first and humblest labor that presents itself, rather than be idle. The Christian layman or minister with the latter spirit will find work and plenty of it; and his only difficulty will be that work will crowd upon him faster than he can attend to it.

We shall find the man who has this genuine heart to work, going right into the first prayer-meeting, no matter how small, or cold, or lifeless, and there the warmth of his love, and the earnestness of his purpose to do some thing for his Master will quicken the hearts about him, and if he remains in that place the prayer-meetings will grow in power. He will find some school district or out-lying place, where a Sunday-school and neighborhood prayer-meeting can be started,

and he will see that it is done. Work opens in every direction, and hand and heart are crowded to their utmost.

The world is everywhere full of these opportunities for Christian labor; not positions of prominence and honor, but the humble and ordinary places of which life is made up. Many a minister to-day needs to have his eyes opened to this condition of things about him; because no church calls him, and thus no work opens in just the way he wants and looks for, he steps aside and mourns that "no man hireth him." If these men will forget for a while that they are ministers and be content to be simply men, just like their fellows, and willing to lay hold of the first and humblest duty for the Master that presents itself, they will very soon wish they could be in half a dozen places at once, so great will be the work they find needing to be done.

The same is true in respect to many of the laymen and women in our churches. They think they have nothing to do, and some of them are in distress about it; when all the time in their very midst, in their own congregation and neighborhood, the fields are suffering for sowers and reapers; and the pastor is perhaps burdened night and day to know where he can send to get some help.

The seed sown in God's vineyard is prolific, bearing sometimes a "hundred fold," and the weighty, bending heads of grain touch us on every hand, as we go our way from day to day.

We shall do well to lay aside "our way" and out notions, and to so come to Jesus and look to Jesus that our hearts shall catch his spirit of work, and in the despised sinner of the city, the publican at the gate, or the solitary woman at the quiet well, no less than in the temple throng and the seaside crowd, find our work and our success.

The Unused Pound.

BY THE REV. C. F. PENNEY, D. D.

The servant who neglected to use his pound, on the return of the king, had the unused gift taken from him (Luke 19: 24). This was not an arbitrary enactment. The taking away was in strict accord with natural law. Neglect is sure to destroy. The sharp tool will by and by rust, if left unused. The bread for our nourishment, if unused, will soon change to a corrupt mass. The untended garden will be quickly over-run with weeds. The sword that is never drawn, at last holds fast to the scabbard. Just the same the learning and talents that lie idle soon begin to deteriorate.

An Easter story tells of a merchant who gave to each of two friends a sack of grain to keep till he should call for it. Years passed; at last he claimed his own again. One led him to a field of waving corn and said, "This is all yours." The other took him to the granary and pointed out to him a rotten sack full of wasted grain. So in the parable, just as the faithful servant's reward was essentially his enlarged and transformed character, so the idler's penalty is essentially a soul dwarfed and unspiritual. The soul's highest capabilities die out of disuse. The heart that refuses to love and serve Christ loses by degrees the capacity for such love and service. This is the taking away the pound. This is the soul's death. The dying and decay of its noblest faculties, its heaven-born instincts and aspirations.

It is important to notice that the pound taken away from this man was not his profit, but his capital. Hence he had no further chance; the very opportunity of retrieval was gone. This looks badly enough in a business light; but now turn the figure of the whole story:

Think of a living soul in eternity with no gift whatever, with no faculty nor instrument, no capacity, nor talent for doing any good to anybody forever and forever! Even what he seemed to have been taken away from him. He has now remaining only the memory of a forsaken chance; the recollection of a lost opportunity. This is not because it happened so, it is the inevitable result of natural as well as spiritual law, and consequently there is no possible relief for it in all the dismal ages.

Voices and Echoes.

A religious newspaper is a perpetual mission.—Pope Leo.

The "infallible" Pope is right sometimes.

The woman who marries a man to reform him is a noble example of wasted effort.—Ram's Horn.

If it were only wasted effort it wouldn't be so bad. It is also the ruin of the woman's happiness and life, and the perpetuation of evil influences more baneful than can be estimated.

"Mark my words, it is generally the constituency that one does the most for that gets back on him first."—Dalton McCarty.

Ingratitude of that kind is not confined to politics. It occurs in churches. An Ontario minister's wife, a devout and always active christian woman, has laid it down as an axiom that "the more a minister does for a congregation the less he is appreciated."

If the emperor could bring his tongue under as rigid discipline as his army what a blessed thing it would be for Germany.—Plain Dealer.

The "unruly member" whether in Prince or peasant, is a great mischief-maker. What numberless heart-aches it has caused.

Canada spends about a million and a quarter yearly upon the militia force and has been spending about that sum for many years past. General Herbert's report and the discussions in parliament sufficiently show that the money has been in many cases worse than wasted.—St. John Telegraph.

The whole militia business needs thorough overhauling. The country is paying a lot of money to support the military schools, for instance, and it is not very clear to the average citizen what benefits result. That much harm is done, in some ways, seems clearer. Let the whole system be investigated.

If we call the attention of our readers to the fact that there is a scarcity of money in circulation, it is to urge them to greater efforts in behalf of our missionary enterprises. If the axe be dull, we must put to the more strength. Let us retrench at home, if need be, but do not allow our collections to relapse. If it has been delayed, let it be the better by delay, and not the worse.—Christian Standard.

There is in this a word of good counsel, which should be heeded by the Free Baptist churches and people of New Brunswick. Let the matter have immediate attention, brethren.

Church Preferment.—A valuable living for sale in the suburbs of London. Sale urgent. Prospects of early possession. Net income £900. Light work. The best Society. Practically no poor. Beautiful modern church. Apply to—London Times.

Such examples of vulgar and shameful traffic in the cure of souls are not uncommon in England. It is no wonder disestablishment feeling grows apace. It ought to.

Some Current Topics.

A MONOPOLY.

Writing from Regina to the Messenger & Visitor, Rev. J. H. King says:

If the C. P. R. is a blessing to Canada, it is also a curse, especially to the North-west, chiefly because it is a gigantic monopoly. By its monopoly of land it is secure against a competing road, consequently it has a monopoly of freight and passenger rates. The farmer, of course, feels this most keenly, and cries out like a slave beneath the driver's whip. When the fact that \$7,000,000, being the net profits shown by the last yearly returns of the C. P. R., is taken into consideration, it is quite easy to be convinced that what the landlord is to the Irish tenant the C. P. R. is to the North-west farmer. The government is the father of the C. P. R., and now as a full-grown son he has entered upon his inheritance independent of the government and every-one else. As prosperous as the North-west may be in many respects, it will never "boom" with multitudes of prosperous farmers or merchants till those now in the country are relieved from monopoly, and those who come into it are ensured against it. Here is a question for politicians and political economists to wrestle with. Upon the whole, government ownership of railways seems to be the only wise and just plan for the present age.

One resident in the North-west should, of course, be regarded as knowing very well the effects of the railroad monopoly. And yet it is difficult to understand how vast regions could be settled at all but for the railway.

TEMPERANCE IN THE NORTH-WEST.

The same writer has something to say of temperance in the territories. The substitution of a license system for the measure of prohibition in force for several years has served to show the advantage of seven partial prohibition, imperfectly administered. Mr. King says:

Although times are "hard," men manage to get drunk, and club houses and hotels are able to carry on their hilarious carousals. Limited prohibition in this country was bad enough, but a much better state of things by far obtained under it than under the present license system. Under the former system the Lieut.-Governor was practically the bar keeper of the Territories, inasmuch as the granting of permits to parties wishing to bring liquor into the country professedly for private use, etc., was entirely within his control. But the public sale of liquors was not sanctioned by law, and it was a rare thing for a farmer to be seen drunk. But under the present system the farmer, or any one, can get all the rum he wants; and, sad to say, there is fully eighty per cent. more drunkenness under license than there was under limited prohibition. The Royal Commission sat here some time ago and took a large batch of evidence, which ought to argue well in favor of prohibition, especially when the most prominent government official who gave evidence was so intoxicated at the time that he could not sit up in his chair.

CHURCH ATTENDANCE.

There is a too general and, it is to be feared, increasing disregard of the services of the Lord's House. The poor excuses for non-attendance, which deceive nobody, not even those who make them, are sufficiently answered by the proverb,—"Where there's a will there's a way." And Zion's Herald thinks the proverb has an excellent illustration in the example of the famous Methodist class-leader, William Carvoso:

He had a small farm on poor soil, and was working intensely hard to maintain his family and obtain, if possible, a moderate competence. His biographer says: "The pressure of farm work, especially during harvest, often made it seem expedient to omit ordinary attendance at the sanctuary; but the Lord's spiritual work stood higher in his affections than any temporal profit; and though he lived a mile from his place of worship, he was always found in it from five to seven times a week, albeit it often cost him severe effort at rapid work during the day to be at his beloved place of meeting at night."

May we not with boldness and truthfulness say that they to whom the place of meeting is as dear as it was to Carvoso, and who give their religious duties the first place, will be almost always able, by proper planning and extra self-denial, to be found in their seat at the sanctuary? It is amazing how many of the most plausible excuses are swept instantly and completely away by a revival. Those who found it before utterly impossible to be present, and would have keenly resented any suggestion that they were not sincere in their reasons for non-attendance, are seen at the church every night. But, alas! in a few weeks after the special services close, and the extra attractions are removed, their old complaints return with full vigor.

HER ANSWER.

Lady Henry Somerset, who has lately become so active and prominent in temperance work, has been charged with the inconsistency of owning and deriving profit from public houses. In a letter recently published she thus refutes the charge:

I inherited my father's estates ten years ago, and since that time have been offered considerable sums of been enabled to close eight public houses, have during that time money to extend leases before they fall in, but have always refused. I have never renewed the lease of a licensed house, nor do I ever intend to do so. All who understand the management of property are aware that until a lease falls into the hands of the ground landlord it is not his property, and he cannot deal with it in any way.

CHURCH UNION.

There has in late years been much consolidation of christian bodies whose differences are few and not very important, and the tendency is growing stronger in favour of such union of christian forces. According to the London Advertiser it would seem that Canada has a good pre-eminence among christian nations because of her achievements in church unions. It says:

In no other country, as yet, have the scattered fragments of Presbyterianism and Methodism been consolidated into greater units. The success of these movements has been marked, and the march of these two mighty denominations through our land is like the tread of two vast battalions in the "one army of the living God." Who knows but that one part of Canada's mission among the nations may be to lead the van in the great work of Christian union? A nobler mission could not be fulfilled. We wish "Godspeed" to the project for union between Presbyterians and Congregationalists which is now in its incipency and trust that the good work may go on until all existing divisions among Christians shall be healed.

There cannot be two opinions about the wisdom of the Presbyterian union and the Methodist union. Those two bodies have taken a position and exerted an influence since union that were quite impossible while there remained several sections of each. The various branches of the Baptist family will, we think, see that closer union is wiser than separation.

Union Baptist Seminary.

The work at the Seminary is progressing favorably. Since the Christmas vacation a few new students have been added to our numbers. The desire for improving opportunities of study is general; and we are also pleased to state that there has been a deep interest manifested in spiritual things. Many have come out and decided for Christ.

So far we have had no serious sickness in the school, and we trust that no misfortune of this kind may visit us.

The lecture course, which was instituted this year has so far proved a success. These intellectual treats are looked forward to with a great deal of interest. The lecture given Feb. 2nd, by Dr. Silas Alward on John Bright drew a large audience and was much enjoyed. The lecturer traced the career of the great Quaker statesman, dwelling at length on the memorable struggle for the repeal of the Corn Laws, and gave a graphic description of a scene in the British House of

Commons, in which Bright was the central figure. He quoted many choice passages from his speeches, which showed, not only Bright's statesman-like grasp of affairs, but also the beauty and richness of our "simple Saxon speech." Dr. Alward is always a pleasing speaker, and, as a lecturer is especially entertaining.

St. Martins, Feb. 17, 1893.

Mission News and Notes.

The Moravian Missionary Society was composed of about six hundred laborers and artisans, yet in the short space of eight or nine years, beginning in 1732, they had sent missionaries to Greenland, the West Indies, the Indians of North America, the negroes of South Carolina, to Lapland, Tartary, Guinea, South Africa, and Ceylon.

There are two hundred Christians in Uganda in connection with the church Missionary Society, and about 2,000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of one hundred copies from England was attended with the wildest joy.

The North Africa Mission has opened work in Lower Egypt by sending thither recently five missionaries, of whom two are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about forty towns with from 7,000 to 40,000 inhabitants, and 500 with from 2,000 to 7,000.

What a record has been made in the New Hebrides! Within 34 years a race of blood thirsty cannibals civilized and 14,000 of them have become Christians. Twenty of the islands now have missionary instruction, and good specimens of Christians are turned out there. Dr. Paton says that every convert becomes a missionary and helps to tell others of Jesus and His salvation. Surely such a record should stimulate to increased liberality and draw forth larger gifts to F. M. Fund.

Letters from the Missionaries who were driven from Ponape and have established themselves on the Island of Mokil, represent them as comfortable and prosperous. No details are given with regard to Ponape, but there seems to be nothing hopeful from that island. The new vessel the "Hiram Bingham," for use in the Gilbert Islands, has started on its work, but the money to pay for it has not yet been entirely contributed. With regard to the annexation of the Gilbert Islands no further definite news seems to have been received.

Dr. Pierson says: "For a body of over 40,000,000 Protestant believers with a total wealth of not less than \$20,000,000,000, to give of that vast sum less than 12,000,000 annually for foreign missions, or less than one sixteenth hundredth part, or one sixteenth of one per cent, is parsimony and penuriousness for which there can be no apology or extenuation. We shall never have an adequate supply of laborers, nor shall we ever adequately support the laborers if they were on the field until our giving is reconstructed from the very base."

Missions to the heathen were not undertaken by the Wesleys until 1786, when Dr. Coke, destined for Nova Scotia, was providentially driven by a storm to the British West Indies, where a mission to the slaves was immediately begun at Antigua. "During his (Dr. Coke's) life it was not deemed necessary to organize a missionary society among the Wesleys, for he embodied that great interest in his own person." He crossed the Atlantic eighteen times in prosecution of the work of Methodist missions.

Robert Morrison went to China in 1807 and died after twenty-seven years of labor, in 1834. At his death there were only four converts and four Protestant missionaries in the whole empire. Now we find Morrison's converts replaced by a host numbering 35,000 church members, who last year gave \$44,000 for the spread of the Gospel in their own land. "Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim[or China]" (Isa. 49: 12).

It is related of Hannibal that, when he had led his men to one of the higher ridges of the Alps, they began to murmur, and requested that they should be reconducted to their native country. Standing on an eminence and waving his hand the intrepid Carthaginian general directed their attention to the plains of Pedimont below. "Behold," said he, "these fruitful vineyards and luxuriant fields. A few more struggles and they are all your own." These were inspiring words, and they had the desired effect. May they not be applied to the subject of missions, and say, Behold, from the mount of promise, the nations of