

TERMS, NOTICES, &c.

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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 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.

Ten Hundred and Eighty-Six.

The first quarter of the year is nearly gone. Nine days of March remain.

In those nine days the INTELLIGENCER should receive payments from not less than one thousand and eighty-six persons. The books show that at least that many have not paid for 1893.

We need to hear from all these. And we ought to have a remittance from every one of them before the thirty-first day of this month.

Are you one of them? If so, kindly send your payment at once. Do it this week.

We hope to be able to announce in the first issue in April that more than ten hundred subscriptions now past due have been paid.

Send them along.

Religious Intelligencer.

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

WEDNESDAY, March, 22, 1893.

PRESIDENT CLEVELAND'S Cabinet has in it six Presbyterians. The President, too, is a Presbyterian—son of a minister.

A GOOD CONSCIENCE, says Addison, is to the soul what health is to the body. It preserves a constant ease and serenity within us and more than counterbalances all the calamities and afflictions that can possibly befall us.

SO MANY questionable methods to raise money for church purposes are resorted to in these days that people are in danger of forgetting that they owe anything to the Lord. "Honour the Lord with thy substance," is a good text. Sermons from it in all the churches are needed.

A WRITER in a secular paper has been citing the decrease in the number of infants sprinkled as a sign of the decay of religion. He, evidently, is not familiar with religious things and tendencies, else he would not so misunderstand the fact that infant baptism is decreasing.

ROMAN CATHOLICS enumerate two hundred and sixty popes. Of the whole number, twenty-six were deposed, nineteen were compelled to give up the tiara and leave Rome, sixty-four died violent deaths, eight were poisoned, one was shut up in a cage, one was strangled, one smothered to death, one died by having nails driven into his temples, and one was hanged.

CHRISTIANS are often charged with unchristian conduct. The charge is, unhappily, sometimes true. But often the charge is based upon something which is not at all unchristian, but which, displeasing the complaining party, he chooses to call unchristian. Who has not heard men called unchristian for no other reason than that they required the payment of debts due them, or because they insisted on men keeping their word in business transactions.

A CHURCH in New York—Methodist Episcopal—has amongst its members the following nationalities—English, Irish, Scotch, Welsh, Norwegian, Swedish, Danish, French, German, Spanish, Italian, Greek, Roumanian, Chinese, African, and

Hebrew. And these, all born of the same Spirit, having experience of the same pardoning grace, and rejoicing in the same blessed hope, may sing together "All hail the power of Jesus name." No other name can so unite.

"A WORD IN SEASON, how good it is," and how far reaching in its effects. Dr. Cuyler says: A sentence or two spoken to me in a little village prayer-meeting decided me to enter the Gospel ministry, when I was strongly inclined to choose the legal profession. Those few words turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance, and made souls outweigh silver and eternity outweigh time.

THE SYSTEM of tithes enforced for the support of the Established Church is so palpably unjust that the wonder is that right-thinking, self-respecting men in the church do not join heartily in the disestablishment agitation. In illustration of the injustice of the system take the fact that in one parish twelve farmers non-conformists, have had to raise \$3,000 a year to support a church which they do not attend and with whose beliefs and practices they have no sympathy.

There can be only one end to the disestablishment movement—it must triumph. The legislative campaign for disestablishment in Wales has begun. A bill has been introduced in Parliament. Mr. Asquith, who introduced the measure, said that the members of the Church of England in Wales were hardly one-fourth of the population, and yet the other three-fourths are compelled to support the Establishment, and provide for their own religious needs besides.

THE COVENANT of a Baptist Church in New York, recently published, has in it a clause by subscribing to which the person becoming a church member agrees that if he moves to another place he will take his letter of dismission and join the church where he locates. It would be well if every church member were brought under such obligation. But whether they have so agreed or not, in form, the obligations and necessities of christian life and fellowship require them to do so. There are in every community persons, members of churches in other communities, who ought to transfer their membership, but they do not. When spoken to about it they plead that they do not want to separate from "the dear old church to which they first belonged."

When asked to contribute to the church where they reside they give little or nothing because, as they intimate, they "do not belong." Inquiry reveals the fact that they do not contribute to "the dear old church" either. Such a course is an evasion of responsibility, which, while it weakens the church, is sure to destroy the persons guilty of it.

The right thing to do is for christians to join the church where they live, and do their part faithfully to support it and make its work successful.

IN CONNECTION with the foregoing, the following incident, related in a western paper, describes an experience which moving church members sometimes have: Two families came from Europe and settled amongst strangers. The members of one family either did not bring their certificates of church membership, or neglected to use them, and because they were strangers did not attend any church, although called upon by the pastor of one Church at least. The other family inquired for a church of their own denomination, brought their children to the Sabbath-school, attended church regularly were called upon by the pastor, then by members of the congregation, presented their certificates, and soon felt at home among a people whom they found to be true friends. Adversity in the form of sickness and lack of employment came to both families, but with what different results may be imagined from the testimony of each. The mother of the church-going family said to her pastor with emphasis: "The Americans are the kindest people in the world." The father of the non-church-going family declared his deep conviction that "This is a heathen country." Comment is unnecessary.

THE RESOLUTION about Sunday closing of the Canadian department of the World's Exhibition did not pass the House is a little surprising. This is the resolution:

That in the opinion of this House, the Canadian Department of the Columbian Exhibition should be closed on Sunday, in accordance with British example at previous exhibitions, in deference to the Christian sentiment of the country, and as a recognition of the duty resting upon an avowedly Christian people, to refuse by official

act to do violence to Christian principles and to decline to lend aid or countenance to any course that will deprive official, caretaker, or laborer, of Christian liberties or privileges, or will invite or compel any class of the population to violate Divine requirements relating to the observance of the Lord's Day as a day of rest.

Such a declaration might be expected to have the hearty approval of Parliament. But it didn't. A vote on it was dodged by a motion to adjourn, which was more tricky than brave. The Commons did not in this matter represent the moral sense of the country. And it did give encouragement to the baser element, in the United States, which is clamouring for an open Sunday.

MANY OF OUR READERS have heard of Rev. Joshua Gill. He is one of the owners and editors of the *Christian Witness* of Boston. He has made frequent visits to this Province, and some to Nova Scotia, teaching the doctrines of which his paper is the journalistic exponent. His friends always seemed anxious to make it appear that he was a very prominent and influential minister of the Methodist Episcopal denomination, to which he belonged. The INTELLIGENCER knew and intimated that instead of being a chief man he was not much more than tolerated in his denomination. And now he has left it, joined a body called the Evangelical Association. The announcement of the change has not yet been made in his paper, but in a letter which he has distributed, he gives the reasons for his change of denominational relation. He says he is not less a Methodist than before, but that certain legislation has been adopted by the General Conference

"Whereby I am forbidden to preach the Gospel in any place where the Methodist pastor objects. The New England Conference has advised its members that they should not preach anywhere without first asking the consent of the resident pastor. This puts it in the power of the authorities to shut a preacher out of all Methodist pulpits, and out of all other pulpits as well. This they have done substantially in my case, and in the case of others. I prefer freedom to this kind of slavery."

All of which, briefly stated, means that he desired to go unchecked into any church and antagonize the teaching of the pastor and create schism, and because he has not been permitted to do so he poses as a martyr, and leaves his denomination. He ought to have left it long ago.

We do not know much about the denomination he has joined, but we will not be surprised to hear before very long, that he has made trouble in it.

Much Work to Do.

That the church of Christ is doing much, in this day, to ameliorate the condition of the least cared for classes will not be disputed. Readers of current religious history must be impressed by the extent of the work undertaken. Never before was there such multiplication of activities, nor such judicious adaptation and direction of energies in and by the church. It is a great time in which we live—this end of the nineteenth century, and great things are being wrought in the name of the Lord by the consecrated and wisely marshalled forces of His church. And yet there is a steadily increasing demand for more. Doing seems to clear the vision, and the more there is undertaken the more there is seen needing to be done.

The Salvation Army has done a great work. Not only has it reached thousands of people who seemed utterly uncared for and who, certainly, seemed not to care for themselves, but it has stirred the church, in every branch, to think about and do something for the "submerged" classes. If the Army had done only this its existence is justified—it has done a great work. The "Independent," in its first issue in this year, devoted much space to a consideration of the needs of the "unreached classes." There were papers by many well known writers, each treating a branch of the subject which he was furnishing from experience or special study, or both. It would seem from what the several writers say that the field for work has, as yet, only been touched, and that there is an imperative demand for large, systematic and persistent effort to reach, win and bless the great host who are not now within the circle of religious influences.

The church is declared, and truthfully, is too much in the habit of thinking of the vicious classes as being beyond its legitimate sphere of work. We talk a great deal, it is true, about caring for the poor, and so the Church does care for the poor of a certain class. But when degradation and criminality are added to their poverty, the average church seems to think that they are not of its parish. It cares for those who come within its own sphere, the children of its members and others who voluntarily come to its services; but it is certainly not the universal practice for them to go outside of this sphere into the highways and byways to compel people to come in.

Why should the church of Christ regard any class of people as hopeless subjects of gospel work? There was a time when it was believed that the Hottentots and some others of the most degraded heathen had not sufficient intelligence, or soul capacity, to be reached by the Gospel; but experience has long ago shown the falsity of this idea, and we know that we have no warrant for believing that any living soul ever falls so low as to be beyond the reach of the saving power of the Gospel. This is indeed a part of the theoretical belief of the Church, but it does not always control the activities of the Church. It is in some sense a reproach to Christianity that it should be surrounded by large classes of population which are living in infidelity, immorality and dense religious ignorance. The Gospel may not be forced upon any individual; it must ever remain a matter of choice with every one, whether he will or will not accept of Christ. But there is no necessity that large classes of individuals should be allowed to live in a condition destitute of all religious influences. The Church has it to-day within its power to reach these classes and to save at least some of each.

The discussion we have referred to had to do chiefly with the condition of things in large centres of population. But like neglects, in a smaller way, exist in many a village and country place. The religious condition of St. John as set forth in the paper by Rev. G. A. Gates, a summary of which we published last week, is not greatly to the credit of the church. True, there might be a worse condition of things. But there might and ought to be a greatly better state of things; and there would be were the church of Christ working up to the measure of its ability. In this city and other cities and towns all over the country there is need for great increase of christian earnestness. The churches are too easily satisfied. The majority of church members never think of any christian service, except the routine observed by their churches. There never was a time when there was more imperative demand for the fullest and best christian activities. At home as well as in heathen lands there is the cry of the needy.

The Hopefulness of Christian Missions.

It is not unusual in many quarters to hear Christian missions belittled and ridiculed as neither sensible nor fruitful. Persons who have not given the subject close attention are frequently led to believe from chance instances or rumors which come to their notice that the attempt to convert the heathen is a failure, and that money spent in that way is wasted. Others point to the comparatively small results each year, and declare they do not justify so large an expenditure. To the Christian such objections seem small matters in view of the injunction to preach the Gospel to all the world and the promises of rich fruitage which gem the teachings of the Master. He judges wholly by material, outward evidences; for the price of one soul redeemed, he feels, is too great to be measured in dollars and cents. He justly feels that spiritual results belong to a different realm from that of business, and are to be tested by broader and more liberal standards.

In a materialistic age, however, Christian missions, like almost everything else, must at times submit to the sordid money test, and the surprising thing about it is that a century of their history does not present a reasonable justification even for this low standard. The first Protestant missionary society was organized barely 100 years ago. Now over 200 of them are at work in all parts of heathendom, with a force of 6,000 foreign and 20,000 native missionaries, occupying 500 separate fields and maintaining 20,000 mission stations. This great army of Christian workers ministers to 1,000,000 actual communicants, an average of fifty to every station, have 500,000 children in their Sunday schools, and gather together besides about 2,000,000 friends and adherents. The \$11,000,000 that is annually sent out from Christian lands for the advancement of the Christian religion among heathen people gives instruction to about 2,500,000 persons regularly. This is an average of less than \$5 annually for every person reached, which even the parsimonious must admit is a very small sum indeed for so important and valuable a work. Certainly no one can feel in the face of such facts that either mission work has failed or that money given for the great cause of preaching the Gospel to the heathen is thrown away.

But dollars and cents in such a balance sheet as this from no adequate measure of Christian missions. If there be those whose minds can not

rise above the pages of the ledger, it may suffice, but it becomes pitifully weak and little when broader standards are used. Who shall tell the value to the world of the reclamation of the South Sea islands from cannibalism to Christianity? How many millions shall be set off against that to measure its worth to the world? In what manner can any proper estimate of the linguistic value of missions be obtained? In all, over 250 languages have been mastered. Many of them have been reduced to written from merely spoken language. Dictionaries have been prepared, translations of the Bible made, and a world of invaluable material collected and contributed to the science of comparative philology. In many places missionaries have opened up valuable sections to trade and commerce. In others they have collected valuable data of all kinds bearing on the study of man and the effect of climate, food, and environment upon him. Scores of instances could be given where missionaries became industrial as well as spiritual teachers, and sowed among savage nations the seeds of civilization. By what rule shall such dividends be calculated? Who is capable of reducing to sordid cash the improvement that has occurred in many African tribes, that which is notable in the natives of Terra del Fuego, or the great moral and social uplifting that is going on about the hundreds of Christian mission stations in India? Such advancement can not be measured by money value. All that can be said of it is there and proves most conclusively the wide-reaching and incomparable benefits which flow from Christian mission work.

Voices and Echoes.

If nobody has ever got mad at your preaching, shut up your Bible and quit. You are in the wrong business. —*Ram's Horn*.

And yet there are men in the pulpit who seem chiefly anxious to say only what will please. They sacrifice magnificent opportunities and a deal of truth.

The preacher who talks of making sacrifices, in order to be a minister, is not fit to preach, and the young man who starts out on the look for a big place has neither sense, nor grace enough to hold such a position, were he to get it. It is much better to be invited higher than "with shame to have to take the lower room," after a manifest lack of fitness for a more exalted place, decrees our humiliation. —*Texas Advocate*.

Amen!

The preacher had lashed and ridiculed the Church accusing it in no loving terms of sins enough to bring down upon it the wrath of Almighty God; but when he had finished his sermon he went through the form of asking for candidates for membership. —*Nashville Advocate*.

Of course no one responded to his call. And the preacher had himself to blame for it; for if the church was half as bad as he had painted it, nobody would care to join it.

It was in a Maine Church. The morning service was almost over. Choir and Congregation had joined in singing, "How firm a foundation, ye saints of the Lord," and the last notes of the great organ trembled through the gallery and nave. As the sound died away, the members of the congregation bowed their heads in reverent silence, awaiting the benediction. The spirit of the Sabbath prevailed the consecrated edifice, and there was a solemn, expectant hush. It was broken by the pastor. He said:—"There will be a chicken pie supper at the church parlors next Thursday evening, from 8 to 9 o'clock. "And now may the blessing," etc.—*Exchange*.

Often the character of announcements made from the pulpit destroy whatever good effect the service has made. And often the slipshod way of making proper announcements seriously interferes with the good that might have resulted from the hour of worship. This is a matter to which ministers may, with great advantage, give careful attention.

The Lord never depends much on the church member who can, but will not pay his honest debts. —*Ram's Horn*.

Nor does anybody else depend on him. And he brings a reproach on the church.

At a recent meeting of the corporation that now assumes control of Lower St. Mary's York Co. churchyard, a pastoral letter and edict was read from the bishop, setting forth the power of the church. Warden Blaney then moved that the sum of \$5 be levied upon all bodies belonging to the sects who wished to bury their dead in "our" ground. —*Can. Daily Sun*.

This is the burial ground where Rev. Mr. Parkinson (Episcopal) has distinguished himself by refusing ministers of other denominations—"the sects"—the privilege of burying the dead. "Let brotherly love continue."

Some Current Topics.

CARDS, DANCING &c.

Rev. Dr. J. H. Taylor, a pastor in Rome, N. Y., is moved to speak plain words about cards, dancing and the like, which are having a serious effect on the churches and on christian life generally. He says:

Church services, Sabbath and week day, are neglected to a degree that is unprecedented in the recent history of the town, and that may well alarm all who hold vital religion in real respect. In some instances stated religious services have been broken up and abandoned for no other reason than that card and dancing parties crowded them out, parents that were communicants leading their children, who were also communicants, right away from church services to the theatre, which occurred at the same hour.

The writer, who is known not to be so strict in the matter of amusements as some, is simply shocked and made ashamed for the Christian name, by the extremes to which those things have been carried of late. Cards and dancing as indulged here for the last year or two, are a dry rot upon the spiritual life of our churches, and even upon simple manhood and womanhood. Night after night crowded with them, even Saturday night given preference, because Sabbaths will bring opportunity for extra sleep in the morning and the refreshment of a ride while others are in church. So the churches are deserted by those who have solemnly vowed to sustain them, and the proper officering and teaching of our Sabbath-schools made a most difficult problem.

Judging from facts that could be named of card parties so appointed by communicants as to interfere with week day services, the writer would not be at all surprised if assured that groups of church members might be found in Christian homes at the card table Sabbath afternoon and evening. That would be scarcely worse than other things that are known to be facts. An epidemic of cards and dancing, a craze seems to have struck the town, like the smallpox. It is killing our taste for reading, and sapping Christian vitality. There are young parents who are setting their little children an example which, ten chances to one, they will sorely repent at no distant day. And there are parents of mature children who are more sad, even to distress, because they find it quite impracticable to maintain their ideas of proper Christian life in the home against such a popular tide.

What Dr. Taylor says of his town is, unhappily true of many other places. Churches of many—perhaps all denominations are suffering from the same evils. Spiritual desolation is inevitable if these things continue.

LOOKING HOMEWARD.

A number of Nova Scotians in Boston and vicinity are considering a plan by which they hope to return home. The *Telegraph* has this description of the project:

Between 250 and 300 of them have banded themselves together in an association for the purpose of buying a tract of land in their native province with a view to entering upon farming and manufacturing upon an extensive scale on the co-operative plan. A capital of \$250,000 to \$300,000 will be put up, and it is said that nearly all the preliminary arrangements are completed. An act of incorporation will be applied for and no doubt readily obtained, at the coming session of the legislature, now at hand.

Attorney General Longley, of N. S., who was in Boston the other day, was asked about the enterprise and considers it a promising one, if intelligently carried out. He stated that the proposal is to buy a tract of land some 30 miles out of Halifax, where there is a first-class water power, and there enter upon manufacturing on an extensive scale, as well as farming. A large number of the Nova Scotians in Boston are skilled mechanics, and under the co operation plan they hope to realise from the venture not only profitable employment, but good returns for their capital as well.

We are glad to hear of this project, and would welcome with still greater pleasure the return of people from our own province to start some large and promising industrial venture in New Brunswick.

THE BORE.

The bore does not know that he is one. He wouldn't be one if he knew it. *Zion's Herald* says this about him:

The man with a grievance is not good company. Everybody wants to run around the corner or slip out the back door when he is seen coming. Who cares to listen a dozen times to the same old story of complaint? Sympathy gets exhausted after awhile, and annoyance becomes the predominant feeling. Besides, no man is a fair judge in his own case, and the sympathy of the listener goes out, perhaps, on reflection, quite as much in favor of the person so bitterly arraigned as in favor of the arraigned; which makes it particularly hard to hear the threadbare tale with that degree of appreciation which is expected. So, if you wish to set up for a first-class bore, get a grievance, no matter how small at first, for it will grow larger every time you tell it; then be sure to give it an airing whenever you can find half a chance. Harp upon it industriously, and you will succeed before long in making yourself thoroughly miserable, and disturbing the peace of everybody about you. It is an excellent recipe, and was never known to fail. Try it!

ANOTHER MILLION.—A few years ago Sir Donald Smith and Lord Mount Stephen gave a million dollars for the construction of the Royal Victoria Hospital, Montreal. The Hospital is just now completed, and the gentlemen whose gifts built it, have now given another million to maintain it.

The money acknowledged by Rev. Dr. J. H. Taylor, a pastor in Rome, N. Y., is moved to speak plain words about cards, dancing and the like, which are having a serious effect on the churches and on christian life generally. He says:

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