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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.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, April, 26, 1893.

—No MAN can work to much purpose unless he has peace within. "He is our peace."

—THIS IS GOOD ADVICE: If you ever find it necessary to be dogmatic, be careful not to be bulldogmatic.

—"THE DEVIL finds some mischief still, for idle hands to do," is illustrated sometimes in churches. They have troubles because they are not busy about the Master's work. The best preventive of unpleasant differences and dissensions in a church is earnest christian work.

—THE PULPIT is sometimes charged with dullness, and not always without cause. In some cases the dullness is due to constitutional defects in the preacher, for which, perhaps, he is more to be pitied than blamed. In other cases it is the result of indolence or dissipation of energy, preventing adequate preparation. For this there is no excuse. And when, as in the case of a few, this indolence is attempted to be justified by the plea of a consecration which trusts to the divine inspirations of the moment, it becomes doubly intolerable.

—TALMAGE'S CHURCH is still in financial difficulties. They may be overcome, or they may overthrow the Church. The membership is large enough, being up amongst the thousands, but there seems a serious lack of the things necessary to strength and permanence. The Church may, the Canada Presbyterian thinks, illustrate two facts. The one is that no congregation can enjoy continued prosperity without obeying the command, "Preach the Gospel to every creature;" and the other is that crowds never give liberal collections. A steady and increasing revenue comes from steady church-going men. Many a congregation has been cruelly sold by the crowd that gathers at a church opening.

—IT IS THE FASHION of some papers to charge the disorders and crimes in the large centres to men who are out of employment because of the unjust demands of employers—men who have been made desperate by what they suffer. The Chicago Tribune defends the honest mechanic and labouring man from this charge, and declares that the trouble-makers are another class altogether: "As a matter of cold fact, ninety-nine per cent. of these fellows are drunkards, thorough soaks, and the rest of them are hard drinkers. Their lives are in large part devoted to gratifying the appetite for strong liquors and the avoidance of honest labor. The long use of intoxicants has demoralized their consciences and habits, and they can not bear to labor steadily at any occupation."

—THE ROMAN CATHOLIC Church, to which such an undue proportion of space has been allotted at the World's Fair, will, it is said, endeavour by its exhibit to make it appear that, in addition to all the other good things for which it claims credit, it has been and is unequalled in the work of education. It may succeed in deceiving superficial observers and unthinking people, but, it is suggested, there will remain, as an object lesson hard to controvert,

"the fact that in 1860 in Italy, a country absolutely under Catholic control educationally, seventeen millions out of the twenty-six millions of the people could not read or write. And in the Papal States the illiteracy and crime, as well as governmental tyranny, were a little more pronounced than anywhere else, before the new order came in with the new kingdom and the vanishing of the Pope's temporal power. Spain is another object lesson. The church which holds the masses in ignorance and superstition where it has control, and hence chance, will need to strive hard to appear as a champion of education."

—A METHODIST deacon in Wales was very ill. His life was despaired of. While he was in that critical condition, a church of England parson living near him sent him the following letter of comfort and counsel.

I hope and trust that you are continuing to get better, and that you will have the chance of coming down once again. You had better smoke a small quantity of tobacco a few times every day, and especially at night. It was perfectly wrong to leave off smoking at once as you did.

I should advise you to have Holy Communion administered to you, and your daughter and son, in your bedroom, as a preparation for another world. This is what is done by the majority of all good and the best of christians throughout the world. I am ready on my part, any time. It is only a properly-ordained minister by a Bishop can do this properly for you. All else is simply nothing more nor less than an imitation of what is right. To make full preparation for the end will not shorten your days, &c., &c.

If this parson is a fair specimen of the clergy of the Established Church in Wales it is not to be wondered at that the establishment is abhorred by the dissenters of that sturdy race.

—DR. J. L. PHILLIPS is on his way home from India, though he does not expect to arrive for two months or more. The following, written on a Postal Card, was received on the 19th inst:

"Jerusalem, Palestine, 24th March, 1893.

So far on my way home. My heart has been feasting on these precious memories and sacred surroundings at Jerusalem, Jericho, Bethany and Bethlehem. An off for Italy next week, for Sabbath School Conventions at Naples, Rome and Florence. Thence on through Switzerland and France to London. Two months work in Great Britain, and then over to New York, and home by the end of June perhaps. Kind regards to dear N. B. and N. S. friends."

—THE ENLARGED CHURCH of the future was the subject of a recent paper by Rev. Dr. McArthur of New York. This extract contains truth that needs to be had in mind and pondered:

"It must be remembered that the Gospel properly preached touches every relation of life. To preach the Gospel properly, the moral elements in politics must be clearly defined, broadly discussed, and earnestly emphasized. The relations between employer and employed must also be the theme of pulpit discourse. The great principles which underlie all home relations are involved in the preaching of the Gospel. The only hope of this lost world is in the Gospel of Christ when it is properly defined, earnestly preached, and practically applied. There can be no human substitute for this divine panacea for the ills to which flesh is heir. When the Gospel is thus understood, declared, believed, and practiced, strikes will be impossible, cruelty on the part of the strong will be unknown, and faithlessness and prejudice on the part of the weak and poor toward the rich will be impossible. If the pulpit is to reach the thought of the next generation, it must exalt its standard, widen its range, simplify its creeds, and properly apply to all the relations of life the glorious doctrines of the Gospel."

## Temperance in Britain.

The temperance reform makes progress in Great Britain. Movements there which involve changes in existing institutions and customs, are slow. But when there is a step forward it is a permanent one; there is no backward movement. The agitation in favour of local option is engaging much attention now. The chief features of the bill introduced by the government are these:—When one-tenth of the electors of any of the areas hereinafter mentioned may address a requisition in writing to the authority hereinafter mentioned, requiring that authority to cause a poll of the electors to be taken on the question whether total closing shall be adopted within the area—that is to say, whether the grant or renewal of licenses for the sale of intoxicating liquors within the area shall be prohibited—thereupon, a poll shall be taken in accordance with the requisition and in the manner directed in this Act; then, if a majority of two-thirds of the persons voting on the above question resolve the question in the affirmative, then, while the resolution is in force no license shall, except as by this Act provided, be granted or renewed for the sale of in-

toxicating liquors within the area; and, when the poll has been taken within any area on the above question, a further poll upon the same question shall not be taken before the expiration of three years from the date when the resolution comes into force, or if resolved in the negative from the date of the poll.

It is also provided that a similar procedure shall be followed in securing a vote to abolish 'total closing'; and that any total closing resolution passed within two years of the passing of the Act shall not come into operation before the expiration of three years from the enactment of this law, and if passed subsequently shall not come into force before the expiration of one year from the passing of the resolution.

There are exemptions of one kind and another which make the measure less acceptable to radical temperance men than it might be; but they welcome it as a step in the right direction, and are, generally, giving it hearty support. The fact that the liquor dealers are alarmed and enraged is a good sign—a sure indication that, at least so far as it goes the proposed measure will, if it becomes law, somewhat cripple the traffic.

The local veto bill for Wales, which passed its second reading the other day by a majority of thirty-five, is a victory gained by the party of prohibition. The measure provides that any town or borough may decide by vote whether the number of licenses shall be reduced, or no licenses granted. The Welsh members, with a single exception, voted for it, showing very clearly the feeling of the people of that Principality on the question.

Whatever may be the ultimate fate of these measures, the great fact which stands out boldly is that there is a strong and growing feeling, even in conservative Britain, that the traffic so long established and so firmly entrenched, must be overthrown. The excitement and anger of the liquor men, and the tremendous, and not particularly scrupulous, war they are making upon these measures and the promoters of them, shows that they see clearly enough "the handwriting on the wall."

## Teach Them.

Do Christian parents carefully teach their children to support the Gospel? It is to be feared many neglect this duty, unwittingly, doubtless, but to the serious injury of the children and loss to the cause of Christ.

Parents who themselves may be reasonably generous and disposed to give their substance to the needy and for the gospel of Christ, never teach their children this lesson; whatever is given, is given by the father, and no one else has anything to give; and the result is, when the father ceases to give, all benevolence is likely to end. Worse than this, children are trained in selfishness and worldliness, and sometimes the sad spectacle is exhibited of children living for themselves, wasting their substance, perhaps ruining their health, and sometimes quarrelling over the graves of their parents, for possession of the little that is left behind them.

Much of this evil might, probably, be prevented, if parents would train their children to be prudent and also generous, to earn money, and to save, and to take care of it, and to count themselves, young as they may be, as stewards of the Lord, who are as much bound to serve him as ever their parents were.

Children are imitative, it is easy to teach them to be kind and generous and loving, and to count all which they have, as given by the good hand of God, and to remember that they are also responsible to him for the use they make of his gifts.

Parents, take your children into your confidence; make them understand the sin of robbing God in tithes and offerings, and the importance of doing good to all as they have opportunity, especially to those who are of the household of faith. Then you may expect the blessing of God upon your children as well as upon yourself, and when advancing years shall leave you unable to bear the burdens and responsibilities of life, or when the mandate of death shall call you away from the scenes of earthly toil, your place may be filled by others, so that instead of the parents, there shall be children who shall live to bless the world and honor the memory of parents that have gone before.

## Voices and Echoes

"Would you under any circumstances vote a man or woman out of the church?" "Yes. I remember a revival of which I heard, in which there were no members added to the church, but twenty-three were put out."—Rev. B. Fay Mills.

Many would regard that a strange kind of revival; but it was good—the very thing the church needed—if it purged the church of uncleanness or

any other form of unrighteousness. The addition of many members is gratifying, and is greatly to be desired when they are truly born again. But the power and efficiency of a church are not determined by its numerical strength, but by its righteousness—its true Christliness. New Testament discipline, exercised in faithful love, may sometimes be more needed than a series of meetings.

God will not bless a man's gift unless he feels the gift. Give, Brother, till you tremble!—Oklahoma Advocate.

How many do it? Some do, but they are the poorer people much oftener than the well-to-do.

The saloon has more power in the politics of the country than all the churches, all the ministers, all the membership, all the colleges, and all the schools of the Nation combined.—N. Y. Times.

It is too true—appalling true. It is not because the patrons and friends of the saloon are more numerous than better people, but because the latter are indifferent or cowardly. If ministers and church members would take the grip with the evil thing in right earnest they could do it to death in short order. It is about time they did so.

To some people it is a cross to speak in meeting, and to others it is a cross not to speak; and my advice is that both classes take up their cross.—John B. Gough.

The advice is good. If the latter would often bear their cross, the former would get more opportunity to bear theirs, and would, perhaps, have more courage to do it.

There are people who claim that they want to go to heaven, who are careful to keep as far away as they can from a prayer meeting.—Ram's Horn.

Will they get there? is a question that may well concern such people. The aversion to prayer meetings and other devotional services indicates a lack which may prove fatal to their desires.

One of the most melancholy things in the history of morals is the readiness of Christian people who start up and howl at an evil and then sink back into criminal indifference.—Christian Inquirer.

Who that has witnessed it, being interested in moral reform, has not had heartache about it? Many a leader in a crusade against evil who has been cheered by shoutings of a host when the spasm of virtue was upon them, has soon after found himself standing almost alone, not only deserted by them in the hour of greatest need but criticized and almost crucified by them. But there is nothing for him to do but to stand fast, endure the hardness, and press the fight as best he can.

Lord Stanley will soon leave Canada for England. He has won the respect and good will of all classes.—Pres. Witness.

This is probably correct. But some University students do not quite understand why he has failed to furnish the promised medals to the University. They seem to think that even a governor-general should keep his promises—or make an explanation.

A well known Spiritualist medium, Mr. F. M. H. Myers, explaining why the spirit communications received from the most intellectual and the most ignorant people that have lived, show about the same average intelligence, says that the medium has "an indifferently perceptible which arteceda sensory specialization, and which the specialization of the nerve stimuli to which terrestrial evolution conducts us, may restrict as well as clarify!"—Advent Herald.

After that, who can have any excuse for not understanding why a communication from the "spirit" of Ralph Waldo Emerson and one from a Digger Indian are equal in intelligence—or lack of intelligence. The explanation is so clear—as clear as mud.

A United States brewing company's circular, entitled "Untold Secrets," contains the boast that the company put upon the market last year more than a million barrels of beer.—Chris. Standard.

Unwittingly the Brewers hit upon a most appropriate and suggestive title for their circular. As the "Standard" remarks—only the great day that shall bring every secret thing into judgment can reveal the "secrets" of that year's work—the hunger, tears and dreads of wives and children; the disease and death; the thievery, robberies and murders. Verily, these are "Untold Secrets;" secrets which hide; which untold lies try to cover up.

HAWAII.—The United States flag does not float over the government buildings at Honolulu, and the U. S. troops have been withdrawn. What the provisional government will do, now that they have not the backing of United States guns, remains to be seen.

## Sabbath School Work.

BY REV. W. CREELMAN.

## PART IV.

The S. S. teacher, walking in the footsteps of the Master, will be often found in prayer for his class. Each member of the class will be an object of special interest and care. The salvation of each soul will be of as much concern as if it depended solely on his own efforts, consequently he is ever expectant for satisfactory evidence that each has given his heart to the Lord.

He prepares the lessons for the day, asking the guidance of the Holy Spirit; and how much assistance is needed every experienced teacher knows full well. In fact prayer is the motive power of all our S. S. machinery. It is what steam is to the steam-engine—its life power.

S. S. work, as a freely bestowed labor, is in harmony and keeping with the example of the Master. It is a living sacrifice, freely bestowed for the benefit of the dear lambs of the flock.

In the social and friendly relations of our blessed Lord, when on earth, there was a marked difference in his style of treatment from even the best and wisest of men. Let us take this one view by way of contrast. Elisha, the prophet, when visited by the Shunammite woman on the occasion of the death of her only child, did not arise and go with her, but sent his servant with his staff to lay it upon the inanimate form of the child, that he might, by that instrumentality, be restored to life. The mother's affections chilled at the cool procedure of the man of God, from whom she expected so much, and she positively refused to leave Carmel until the prophet arose and came where her dead son was. Also in the case of Naaman the leper, who came in all the pomp of Syrian regal grandeur and stood before the door,

The prophet merely sent a messenger to say: "Go wash seven times in Jordan" and a cure will be effected. He, too, was disappointed, and gave expression to his feelings: "Behold I thought he will surely come out to me, and stand and call on the name of the Lord his God and strike his hand over the place and recover the leper." It is not my province to question, or find fault with the action of Elisha. His motives were no doubt honest and probably wise, but in neither case was he understood, consequently his apparent coldness and indifference had their legitimate results.

Jesus, on the other hand, had a sympathy for the suffering and sad, and he shewed it plainly in his manner of dealing with them—he treated them tenderly, lovingly. If a leper was to be healed he put forth his hand and touched him, and said: "I will be thou clean." If Peter's mother was sick of a fever, he took her by the hand and lifted her up, and immediately the fever left her. If the blind reported to him he touched their eyes, saying,—"according to your faith be it unto you."

In all these cases, you perceive a personal work on the part of Christ—an actual contact with the object seeking relief; there is no second party, no proxy. At the same time we do not find Jesus doing that which his disciples could do equally well. The servants could fill up the waterpots with water, but he alone could cause the dimpled smile to play across his surface.

The S. S. work, to some extent, resembles the prophet's spirit rather than that of our blessed Lord. There is too much apparent, if not real, coldness. We teach and treat our pupils at arm's length, instead of taking them in the arms of love as Jesus did. A cool, dignified reserve is often established and maintained between the teacher and scholar, which widens and deepens as the work advances, and, as is often the necessary result, the teacher's influence over his pupil, and he eventually leaves his class disgusted, it may be, with such a religious spirit, saying in the words of Naaman in his disappointment: "Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean?—And many young men and maidens are lost to our S. schools from sheer want of sympathy and confidence in the manner our schools are conducted.

## Open-Air Work.

The convention, held in Brooklyn, N. Y., on the 17th inst., to consider the matter of open-air christian work and to organize for carrying it on more extensively and systematically, was, evidently a success. The following report of it has been sent to us:

The number present exceeded expectations, crowding the hall and compelling many to stand. Rev. L. Caley, rector of the Church of the Nativity in Philadelphia led the devotional meeting. Rev. R. A. Torrey, super-

intendent of Moody's Bible Institute in Chicago, presided. Rev. E. H. Byington stated the origin and object of the meeting. The aim is to organize an association which shall bring in touch all the open air workers of America, including those using tents and Gospel wagons, that each may be stimulated and guided by the others' experiences; and that united they may show the value of the work and persuade others to adopt it.

A constitution was adopted. Article III is "The aim of the Open Air workers' Association of America shall be attained (a) by the publication of an annual report which shall contain the members names, extracts from the reports of their open air work and other suitable information: (b) by securing the circulation of open air literature: (c) by inaugurating conferences of open air workers and conventions to arouse public interests (d) by inducing the press, the pulpit, theological seminaries and religious conferences to give more careful consideration to open air work (e) by organizing branches and in such other ways as opportunity suggests. Article IV is, The membership shall consist of men and women who have accepted the Lord Jesus Christ as a personal Saviour and are engaged or interested in presenting Him as such in the open air. Article V. There shall be three classes of members, 1st, Active, those actively engaged in open air work and contributing annually \$1 to the association: 2nd, Associate, those interested in the work and contributing annually \$2. 3rd, Sustaining, those of either contributing annually \$5 or more. About 75 of those present at once applied for membership. Secretary Frank H. Marston reported letters received from 32 different states, from some a great many, and from the Canadian provinces. These represented every prominent denomination and many forms of Christian activity. The writers desired to identify themselves with the movement. At the convention itself workers were present from Mass., Conn., New York, New Jersey, Penn., Ohio and Illinois.

Rev. John C. Collins of New Haven illustrated his address on Gospel wagons, carriages and push carts with pictures. Mr. Shevira told of audiences of many thousands about his Gospel wagon on Rockaway Beach. Rev. A. C. Dixon who began open air preaching at Mr. Spurgeon's request on the steps of the London Tabernacle made a stirring address. Dr. Stone of the Asbury M. E. church in New York stood on a soap box at his first open air meeting in New York. He had done it before often when in India. Evangelist Tifford of London England narrated his experiences and urged careful preparation. Mr. Torrey said he never had attended a meeting where there were so many evangelists and aggressive Christian workers. Others spoke, including some women. Much enthusiasm was manifested. All felt the organization would fill a deeply felt want. Officers will be elected at a meeting soon to be held.

All applications for membership should be sent to Frank H. Marston, 21 Water St. Brooklyn, N. Y.

It is evident the organization will be large and influential, for there are evidently very many open air workers scattered through the country and all seem to welcome the organization.

## Mission News and Notes.

The United States spent almost as much for ostrich plumes last year as it spent for foreign missions.

A Brahman recently said to a Christian. "If you Christians were as good as your Book you would in five years conquer India for Christ." No wonder if the Chinese, when they see us forcing opium upon them, and the Africans, when they see us deluging them with rum, do not want the religion of the men who do this.

Dr. Clough, the veteran missionary of the American Baptist Telugu Mission, Ongole, has just returned to India after a sojourn in America, where he was privileged to recount the wonderful story of his work among the Telugus. "The history of the Lone Star Mission, as it was called in its early and dark days, is certainly one of the real romances of modern Christianity. After more than thirty years of patient, prayerful, tearful sowing, the reaping time came, and the harvest was a thousand fold." Dr. Clough visited America partly to recruit his health, which, thank God, has been granted, and partly to raise a fund of £10,000 for the endowment of his college at Ongole. He has succeeded in this project, besides securing nineteen missionaries. In the college at Ongole there are one hundred Christian students. We wish Dr. Clough long life and prosperity and further success in his missionary career, which has already been so very fruitful of results.

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