

TERMS/NOTICES.

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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 25th, 1894.

How long since you showed your interest in the conversion of the heathen by a contribution to the mission fund? Have you done anything this year? Your contribution is needed.

No class of christian workers are more in need of encouragement than Sunday School teachers. Their work makes large demands on their patience, tact and devotion. Dr. Cuyler talks to them in another column, and says, as always, wise and helpful things.

The annual Methodist Episcopal Conferences in the United States have been considering and voting on the question of granting laymen equal representation with the ministers in the general conference. The ministers are the only members voting on the question, and so far the votes are quite strongly against giving the laity equal rights.

The Bishops of the Protestant Episcopal church in the United States were recently asked by the "Independent" their views on an exchange of pulpits with other denominations. The most of them answered, all agreeing that they could not recognize any man as a preacher who has not been ordained by the bishops, themselves or some of their class. In their view no ministers are genuine who have not passed through their hands. Poor men!

For several years an effort has been made to get the United States Congress to appoint a commission to investigate the liquor traffic, but the distillers and brewers of the country have had enough political influence to prevent it. They are even stronger in the States than in Canada. Now the *Century Magazine* proposes to make an investigation on its own account, and publish the results. It is a promising sign of the times that one of the great magazines of the country undertakes such a work. The light is being thrown on the traffic, and, little by little, the people are coming to see its enormity.

A donation of \$150.00, raised at a firemen's entertainment, was offered to the Moncton Presbyterian church. The church, having lost its house of worship by fire a short time ago, is, of course, in need of money. But the donation was declined, because the entertainment at which it was raised included dancing. The course of the church will have the commendation of all who admire consistency. It will be a good thing when churches everywhere refuse to accept money raised by unchristian or questionable methods.

Verse or stanza, which should it be? The use of stanza is growing, being affected by a certain class of ministers. Referring to some discussion as to which of the words a minister should use in announcing a hymn, Prof. Brown, of John Hopkins University, says: "In strict accuracy a verse is a single line of poetry, while a recurring design or pattern of several lines is a stanza or strophe. But the usage of verse in this sense has been so long established that it may be considered classical; and to change it would strike us as frivolous and pedantic. If I were to hear a minis-

ter tell the congregation to sing two stanzas of such a hymn, I should suspect his scholarship."

Mr. Moody said recently that he was often tempted to give up preaching to the unconverted and devote himself exclusively, for a while, to the instruction and awakening of professing christians to a sense of their duty and privilege. There is much need of an awakened church. "The quickened faith and activity of the apostles and their companions on the Day of Pentecost was as important a result of the revival as the conversion of the three thousand. To wake the church up is as important as to add new members to it. That is what a revival means, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame."

Referring to the disgusting trial which has been occupying attention in Washington for several weeks, and which resulted in showing the abominably rotten character of a Kentucky Congressman, Breckenridge, Zion's Herald suggests,—"A christian cannot approve suicide, but one may respect that spark of honor in Judas which made him capable of remorse. If this Breckenridge—for the sake of the honored name he has disgraced—as well as for the only service he can now do his country—would only resign his seat in Congress; if he would only go into the wilderness and hide himself, men might forget and women might pity him.

Reports from Russia say the air there is full of ugly rumours of Nihilists and other plots against the Czar and society. No notice is taken of these rumours in the Russian Press—a Russian editor dare not even hint at such things, unless he wants to have his journal interdicted, and to see the inside of a prison. From Warsaw news comes of dissatisfaction among the students there. A rumour of numerous arrests among the students of the University of Odessa is also afloat. The late illness of the Czar, ascribed to an attack of influenza, is now stated to have had a very different and a terribly sinister origin. One correspondent states that it is rumoured that a number of the Czar's guests, who were at supper with him the evening before he became ill, died within the next few days. What truth there may be in all this we cannot say, but there is evidence that internal affairs in Russia are far from being in a satisfactory condition.

The Gospel of Love.

The effectiveness of preaching depends much on the spirit and manner of the preacher. The gospel is a message of good-will, of divine love, of saving grace. It should be delivered in the spirit of love, the desire and purpose to help being so apparent that even the dullest and most prejudiced could not doubt the intention. Scolding is a poor method of persuading men to do anything; it is particularly a poor method of persuading men to be christians. And yet some preachers, unwittingly we are sure, fall into the habit, weakening their influence over their people, and making their labours, otherwise earnest and faithful, of little or no good.

We do not mean to say that the preacher must be always speaking smooth words. There are times when sharp reproof and indignant rebuke are necessary—times, even, when to speak softly would be unfaithfulness. But, as a rule, in preaching the Gospel, the reverse is the case. Men are lost, and need succour; they are astray or misled, and need to be pointed to the right way; they are weary and disconsolate, and need sympathy.

The Gospel is a joyful message, the glad-tidings of help and pardon for all; and hard, angry, bitter words are unfitted to convey such gracious message. On the contrary, the preacher should, as an ambassador of Christ, plead with men to be "reconciled to God."

The harsh, censorious spirit in delivering the Gospel message is poor policy, too. Most men can be persuaded where they cannot be driven. An appeal to men's good sense and to their better natures will reach them and influence them to better things, far more quickly than threats. Most men resent threats and beratings, and are only made more stubborn by them. Only a few can steel themselves against the message of help which is addressed to them, in gentleness and love. Love is the great persuasive. The message of the divine love, delivered in the spirit of love, will be welcomed by many, and be a blessing to them, who can never be moved to right doing by scoldings. Preach the Gospel.

The C. P. R.—The Canadian Pacific Railway earnings decreased \$84,000 last week compared with the corresponding week last year. The week before the decrease was \$48,000.

Famine in Asiatic Turkey.

A two years' drought, and the consequent almost total failure of crops, has brought on a severe famine in the great Turkish Asiatic Province of Erzeroum, on the Black Sea. Rev. F. W. Macallum, Missionary of the American Board of Missions at Erzeroum, sends a distressing account of the suffering through starvation, and appeals for English help. Prices for all necessities of life are three to ten times higher than in ordinary years. The Turkish Government might have done much by active measures taken in time, but the efforts made were feeble, dilatory, and inadequate. In Erzeroum city alone, out of a population of 50,000, 15,000 are absolutely destitute of food. Of these, 10,000 are Turks, and 5,000 Christians. At least 5,000 more are in direst need. Half-a-pound of flour a head per day is all the relief given. No work is to be had, and the sufferers have parted with nearly everything saleable to get food. The country districts are in a still worse state. In every village the same story of hunger and general poverty is told. A full quarter of the inhabitants of these villages are on the verge of starvation, while of the remainder only a very small proportion have plenty, the majority being able to exist only by the most pinching economy. The distress everywhere most rapidly increases. Many children, especially the newly born have perished of hunger and cold. They have nothing to sow in their fields when the spring comes. It is no exaggeration to say that 40,000 people are without bread, and dependent on charity for their life. The situation would have been much worse if hundreds of people had not emigrated to Russia, hoping to find relief there. Hundreds of people are nearly naked.

A Confab With Sunday School Teachers.

BY REV. THEODORE L. CUYLER.

Among our readers there are hundreds of Sunday school teachers. A veteran pastor may be allowed to have a friendly chat, through these columns, with you who are pastor and spiritual guide of your little flocks. A most responsible post you occupy; for in our Sunday schools are tens of thousands of children who receive no moral or religious instruction save what they receive in the school. Many of them have ungodly parents and live in prayerless homes. Have you ever weighed as you ought the tremendous truth that unless you are faithful to those young souls they may be lost—for this world and for another? He is wise that winneth souls.

1. The first duty that I take the liberty of pressing upon you is the duty of teaching your children God's Book. When Robert Raikes established the first Sunday school, his original purpose was first to teach poor ignorant children to read and then to read the Scriptures. The Bible was the only text book. In my own childhood, on my grandfather's farm, my good mother was the superintendent, and she had a single scholar. She required me to commit carefully to memory a certain portion of God's Word every Sabbath. After that she gave explanations and instructions upon the passage thus learned by heart. By this wholesome process I was made to imbibe the pure and "sincere milk of the Word" without any adulteration or admixtures. That in itself was an immensely valuable acquisition, and the sacred syllables remained lodged in the memory as a precious possession forever. Now, how far do you require your scholars to study the Bible for themselves? It is the custom of many teachers to prepare the lessons very thoroughly. By the aid of Commentaries and "lesson helps" of various kinds they master the lesson, and then they come and pour it into their children's ears. The children are like young robins in a nest who open their mouths widely and swallow down the worm or the grain of corn that the mother-bird drops in. It is a passive and receptive process throughout. This method requires but little else from a scholar than simply to sit still and listen. Is this the best way to instruct a child? The word "education" (in its original etymology) does not mean to put in; it means to draw out. And how can you draw out if your scholars have not been putting anything into their minds before they came to school?

I am confident that if Sunday school teachers were required to commit a part at least of the Bible lessons to memory, and then to tell the teacher what they had learned by their own efforts, it would be worth an hundred times more than all the cramming the teacher can administer. What costs nothing is seldom valued or retained. The cramming process neither strengthens a child's mind nor

disciplines its memory, nor imprints sacred truth upon the soul. The teacher does all the work and the scholar reaps but little benefit. I entreat you to give your scholars more to do. Insist on their repeating to you accurately a portion of the Blessed Book. Encourage them to tell you their ideas about it, and to state whatever difficulties they may have. Study the lesson thoroughly; but remember that it is not your knowledge of the lesson that is the main thing, but their knowledge of it, and in order to secure that knowledge they must be compelled to study for themselves. Simply to pour truth into the passive mind of a child is too often like pouring water into a sieve; a precious little of it is carried away. There is a lamentable amount of ignorance of God's Word among thousands of young persons who have attended Sunday school for half a dozen years, and this is too often chargeable to the false method employed by well meaning teachers.

2. Next to teaching your class to study God's Word, aim at the formation of character. This depends on your own personality. Some teachers have not much force of Christian character themselves. Their piety is feeble, the conduct light, and they are a poor "ensample to the flock." What you are before your class is of vastly more importance than what you say to them. You are to represent Jesus Christ to your scholars by your conduct, your manners, your loving fidelity, your unselfish devotion to their souls. If you cheapen Christianity before them, they will soon despise it, and you also. The more Christlike you are, the more likely are you to win them to the Saviour. An unworthy teacher is only a stumbling-block to his or her class. Keep your own soul sweet and strong and pure by prayer and fellowship with Jesus Christ.

3. Make much of ethical instruction. Explain to them the right and the wrong of things in everyday conduct. Take, for instance, the temptations to intoxicating drinks. If every Sunday school teacher would carefully instruct his or her scholars as to the deceitful and dangerous nature of all intoxicants, and would endeavor to make them intelligent and conscientious teetotallers, it would do more to counteract the terrible drink-curse than any agency that could be employed. As it is, a generation of children are growing up, of whom a majority hardly known the A B C of total abstinence! And I fear that one reason is the failure of Sunday school teachers (as well as parents) to point out the danger of playing with the serpent of strong drink. We never can stop the sale of the accursed stuff until we do more to stop its use; and the true time to begin is with the young. What I have said in regard to drinking, applies also to falsehood, profanity, dishonesty, uncleanness and other vices. You are to mould character. Deal plainly with sin of every kind and the sinful heart that lies behind it. How vitally important to have a Christly character yourself.

4. If you are a wise and faithful teacher your chief aim and prayer will be the conversion of your scholars to Jesus Christ. Your main reliance must be on the power of the Holy Spirit. Yet you are to do your part. Remember that it is not enough to ask a child "Do you love Jesus?" or to urge that child to "rise for prayer." Conversion means change of heart, change of character, and that is to show itself by change of conduct. Impress on your scholars that the only proof of faith in Christ and love of Christ is keeping Christ's commandments. Mere emotion is short-lived. Strike for something deeper. Exhort your children to break off from their besetting sins and to obey Christ. Childhood is the best time to make real Christians and the worst time to make shallow and sham professors. A solemn trust is yours, and if you are wise and faithful you may win a crown of glory that an archangel might covet. It is a glorious thing to be an earnest, untiring and devoted Sunday school teacher, wise to win souls and mould character for heaven. And it is an awful thing to be a trifler or a blunderer with children's souls. If you love your Master and love your work, and love your scholars, you may ask Christ's help, and he will give it.

HALF-PAY.—A bill has passed the New York Legislature which enables the board of education of the city of New York to retire on half pay male and female teachers in the public schools of that city who have completed, respectively, thirty-five and thirty years of service as teachers. The bill provides three possible sources of revenue for this retirement fund, the principal one being all moneys withheld from teachers on account of absence from duty for any cause. Last year \$45,000 was realized from this source alone.

Letter From Dr. Phillips.

Dear Intelligencer:—Your welcome face greets me regularly every week when the English mail comes in, and I have been trying for months to catch a minute to tell you so. Home papers are such a real comfort here in this "far-away land," as a good N. B. friend once called India. Our weekly mail is such a blessing. And in these days of fast steamers we often get American letters in less than a month, and several times English letters have come in less than fifteen days, a great gain on those days of four months passage.

First, I wish to thank the New Brunswick churches for sending out Miss Gaunce. She seemed in good health and spirits when she reached Calcutta, and I hope long life and great blessing are before her in our Orissa field. Mrs. Boyer no doubt gave her a genuine welcome. Brave little woman, she has held on nobly at her post, and we all are so glad that help has come. But where are the men? I told Miss Gaunce that she should have brought along a man with her. Surely New Brunswick has sons for India. How long shall the grave of your own Boyer plead silently and tenderly for volunteers for this broad and beautiful field?

Thank God, Nova Scotia has sent us her first representative in Miss Wile, who is beginning her work resolutely at Midnapore. Would that she too could have persuaded some good man to accompany her. Seeing her awakened many very pleasant memories of N. S. tours and its kind friends, particularly those who were so hospital and helpful when I had the broken arm from that coach-journey between Digby and Yarmouth. The presence among us of her own missionary cannot but stir up intelligent and increasing interest in the enterprise that has for its grand object the giving of the bread of life to every famishing nation and to every creature.

Mrs. Phillips and I are making a tour through the Punjab, in the very north of India. Any clear day we can see the snow-capped Himalayas from the bungalows where we halt, or from the train that takes us from station to station. Before 1849 there was not a single missionary in all this land of the five rivers. Annexed by the British government that year, and saved by Sir John Lawrence's masterly policy in the dark days of the Sepoy mutiny of 1857, now it has many true missionaries, and its people are heeding their message. The Punjab is a finer race, both physically and morally, it is said, than the Bengalis, or low country men. They make good soldiers.

Next month (D. V.) we are to have a Sunday School convention for the whole Punjab at Lahore, the capital, and I hope many earnest workers for the children will be there. It should be "a holy consecration unto the Lord," and a source of blessing to all these missionary fields. Since my last visit, more than two years ago, Sunday Schools in the Punjab have increased in number and efficiency, but there is yet much land to be possessed. In the missions of the United Presbyterian church of America this department of christian effort is being pushed vigorously, and with fine success, and I hope the other missions will undertake more for the children.

We are trying to say a word for christian temperance wherever we go. There is high demand for this. The Punjab is by no means so bad as Bengal and Madras in the matter of intemperance, but the drink demon is gaining ground. Recently the native pastor of one of the churches has been dismissed for drunkenness. I am glad to say that as far as my observation goes American (this always embraces Canadian with me) missionaries are total abstainers, but I am very sorry to have to add that this is not the case with all our European brethren. It is cheering, however, to note that temperance sentiment is growing stronger, and I hope before long all our missions will take true, and strong ground on this question.

Many times in days gone by, when I was the N. B. missionary, and the N. B. and N. S. churches stood by me so faithfully, I used to say, "Pray for us." Again, today, in my broader field, embracing all India, Burma and Ceylon, I beg for your prayers, my dear brethren of the Maritime Provinces of the great Dominion of Canada. My work keeps me very busy and I am continually on the move. In my first 25 months I travelled about 30,000 miles all over my broad field. The Lord is blessing the Sunday Schools. Our Hindu boys and girls are boxing before the King, and are bringing their parents to His feet. So with all my heart I repeat, "Pray for us." And my God bless all your churches.

J. L. PHILLIPS.
Punjab, India, March 14, 94.

General Religious News.

The National Bible Society of Scotland reports for the year an income of \$100,225, of which \$110,925 was from free gifts, the remainder from sales of Scriptures. Arrangements have been made for an increase of colportage in France, Italy, Spain and China.

A family in Oregon has a peculiar religious faith. Each member of it takes six baths every twenty-four hours. No outsider is allowed to enter their dwelling. They work every day for six years, and then abstain from labor all through the seventh year.

Fourteen women known as "the Gray Ladies of London" have dedicated their lives to working among the poor at Blackheath. The population of this district amounts to over 70,000, and the gray ladies, so called from the habit they wear, visit the sick and try to educate the well. They have one day a week for rest, but with that exception devote themselves entirely to the people around them.

It is not always that an evangelist has the privilege of seeing the results of his early labors. Dr. E. P. Hammond has recently been holding a series of meetings in Springfield, Ill., where twenty-eight years ago he conducted what was the greatest revival ever known in that city. Many who were then children and were converted came now with their children, and the evangelist had the great pleasure of hearing one after another testify to the good work done so many years ago. This fact undoubtedly had a great influence in the results attained during these meetings, when nearly five hundred professed conversion.

Home Religious News.

—Special meetings in the Main St. Baptist church, St. John, are resulting in conversions. Rev. J. A. Gordon is pastor.

—The Presbyterian General Assembly of Canada is to meet in St. John in June. Arrangements are being made for the entertainment of the delegates.

—The meetings in Halifax, under the leadership of Rev. B. F. Mills, are marked by deep interest. Great crowds attend them.

—After completing his engagement in Halifax, Mr. Mills is to spend a week in Charlottetown, P. E. I.

—A revival is in progress at Bristol, C. Co., under the labours of Rev. A. H. Hayward, Baptist.

Denominational News.

MARYSVILLE.—Rev. J. T. Parsons baptized several converts last Sabbath.

REV. E. B. GREY passed through this city last Wednesday, enroute to Kings Co. He is labouring with the churches at Oak Point and Hamilton Mountain. He has been home, Centerville, C. Co. for a short visit. Bro. Grey is in good health, and enjoys his work.

ACKNOWLEDGEMENT.—It is with pleasure I acknowledge the receipt of \$40.00, in cash, from the kind friends of the Tracey Mills church and congregation. This is a genuine donation—a free gift—having no connection with the salary like many, so called, gifts. God bless the donors. My attachment to the dear people of this pastorate, and my interest in the churches is constantly increasing. May the Lord lead us on.

G. F. CURRIE.

April 16th 1894.

VICTORIA ST., ST. JOHN.—The Victoria St. Church, St. John, North End, is enjoying a season of refreshing. A few extra meetings have been held, which from the beginning, have, in an unusual manner, been blessed of God. The church is being awakened to a sense of their responsibility and are taking up the work of soul-saving with much energy. Several wanderers have been reclaimed, and quite a number have been converted, two of whom were baptized on Sunday, April 15th.—one a man in middle life, the other a lad of 14 years. We expect quite a number will obey their Master next Sunday.

We have been comforted while reading of the blessed work in other churches, and feel that for others to know that we are being blessed of God, will cheer them.

Letter.—The work in the Victoria St., F. C. B. church, St. John, North End, is going on gloriously. The pastor baptized eleven persons at the close of the morning service, Sunday April 22nd. Others are seeking. Among those baptized was the pastor's daughter. It was truly a season of joy, not only for the church but for the families from among whom these precious souls come. These, with three others, fourteen in all,