

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 letters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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ABOUT RENEWALS.

To all subscribers we appeal for prompt renewal subscriptions.

The INTELLIGENCER needs you all, and hopes you feel that you need it.

To renew at once will, probably, not inconvenience any subscriber; while his doing so will greatly help us.

We are hoping that December will bring us the payment of all subscribers.

Do your best—and do it at once.

Religious Intelligencer.

Rev. Joseph McLeod, D. D., EDITOR

WEDNESDAY, DEC. 12th, 1894.

Somebody has said that personal consecration should be "pure and all" consecration. With many the consecration of the purse seems to be the difficult thing.

The article in another column, from the pen of Dr. Cuyler, relates a personal experience which may help some perplexed and half-discouraged pastor, and may point out the way to begin the work which will bring many souls to Christ.

Perhaps you have noticed this about one-man-power in a church: If the whim or prejudice of a single member is allowed in one instance to defeat the wishes of the congregation, he will manage to find plenty of other occasions to make the whole congregation bow to his domineering sway.

A gathering of the American Protective Association in Concord, Mass., a few evenings since, was attacked by a mob with stones and firearms. The mob was, of course, composed of Roman Catholics, who greatly dislike the A. P. A. It is the same feeling which incites the mobbing of Protestant worshippers in Quebec. It expresses itself in acts of violence wherever it dares.

A Denominational paper has special claims on the people of its own denomination. They need it, and it needs them. The special mission of the INTELLIGENCER is to keep Free Baptists well informed about all the interests and activities of the denomination. It should go to all our people. Will you help introduce it to those who are not now receiving it? Try.

A Professor in a Theological school in New York has rented part of a building owned by him for a rum shop. No matter what his theological theories may be, his partnership with the rum traffic will damn more souls than his theology will save. And the same is true of every man occupying the place of a christian minister or Sabbath school teacher who gives countenance or help in any way, for any reason, to the evil thing.

English is, evidently, to become the missionary language of the world. Pointing to this is the fact that at the recent National Congress in India all the addresses were in English. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepal, and Scinde. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted.

"Men of sense do not believe in christianity," is what Ingersoll says. Mr. Gladstone says that "during the past forty years he has been intimately associated with sixty of the leading

intellects of the world—those whom men regard as in the first rank of ability, and that of these fifty-five have been sincere and consistent Christians, and that the other five have been respecters of Christianity. He testifies that his own faith grows stronger as the years multiply."

Which is more worthy of credence?

Mr. Gladstone, who has and expresses opinions on almost every conceivable subject, being asked recently what sort of a sermon he liked best said that he thinks the preachers of to day, are not, as a rule, severe enough upon their congregations. They do not sufficiently lay upon the soul and consciences of their hearers their moral obligations or probe their lives and bring up their whole lives to the bar of conscience. The sermons most needed are those similar to the one that offended Lord Melbourne, when he complained that he was obliged to listen to a preacher who insisted upon a man's applying his religion to his private life. This is the kind of preaching man needs most and gets the least of.

Commenting on a painful case of a fall from a great height of profession, *Zion's Herald* enforces this lesson, which all christians should take to heart:

"Let him that thinketh he standeth take heed lest he fall." The very best preparation for a lapse into sin is to indulge the conceit that one is clothed with immunity from sin. Here lies the harmful fallacy of teaching that by some spiritual convulsion or achievement the soul is no longer susceptible to sin. The expressions so often heard, "I am living without sin;" "I have not sinned for so many years;" and "I cannot sin because the Holy Ghost lives in me," indicate the false teaching that is prevalent, and the reason why so many of this class do fall. An overweening confidence in the ability to live without sin is a most dangerous spiritual state. The great Apostle is always our best teacher in these things. He never manifests spiritual pride. Indeed, after more than a quarter of a century of such faithful ministry for Christ as has never been paralleled, he cries out with unmistakable earnestness and pathos: "But I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."

Mission Meetings.

How often is a meeting held in your church, devoted especially to the cause of missions? In some churches such meeting is held once in three months; in some there is a mission prayer meeting every month; in some there is a frequent, though irregular, reference to the mission cause; but in many, perhaps the majority, the subject receives not only irregular but very infrequent attention. To which class does yours belong?

The Conference recommends every church to hold a monthly meeting of prayer for missions. It has recommended, also, that pastors present the subject to their people at least once every three months. And it is also desired that every church and every member of every church contribute to the mission cause, and that the contributions be made with as much regularity as possible, at not longer intervals than quarterly—say in December, March, June and September.

That the churches, generally speaking, have improved considerably in late years in systematic attention to this matter there can be no doubt. But there is still room for much improvement. If all the churches would act on the recommendations of Conference the mission treasures would always have ample funds to meet the demands upon them. Nor is that all—the churches themselves would have new experiences, they would have the blessing which the Lord bestows on cheerful givers to His cause.

Is not it possible this year to greatly increase the interest of all the churches in missions, and to improve their methods of raising funds for the work? The ministers can answer this question. Much depends on them. Arrange to hold mission meetings regularly. If it is thought necessary, get a neighbouring pastor or other brother to be with you at each missionary meeting. Be sure that the addresses contain information as well as appeal. Take a collection, of course, at each such meeting. But do not be satisfied with that. Arrange to have the people contribute regularly for the work. If necessary have collectors appointed, who will see that nobody is overlooked. Whether the results are large or small at first, keep steadily at the work, because it is the right thing to do.

We hope every church which has not already held it, is arranging to hold the December mission meeting and to collect the offerings of the people.

True Consecration.

An India convert from heathenism, being entreated to give up the christian religion, said,—"I love Jesus Christ because He loved me, and I must obey Him. Even if I knew that heaven were full, and there was no room for me, I should still love Him and live for His honor and glory."

Efforts were made to convince him by argument. He said,—"Should it be possible to bring sophistical arguments which I could not answer, I should not be troubled. I have an inward experience of the love of Christ which can never be shaken or removed."

His relatives wept over him as going to perdition. He said,—"Threats I can bear; arguments do not shake me; the hardest thing is the persecution of tears. It almost breaks my heart to see the tears and hear the entreaties of my relatives, but not even for these can I leave Christ."

Other converts and inquirers in his native village were told that he was about to return to his old faith. He said,—"Should I go back they would all be discouraged. I thank God that He has helped me to stand firm for their sake. No, if my own soul were not worth saving, I would, cling to Christ in order to bring them to Him also."

Surely the Holy Spirit had wrought effectually in his soul, and he evinced the spirit of true christian consecration and endurance.

How Revivals Often Begin.

Success in spiritual labors, whether in Sunday-schools or in churches, frequently turns on small pivots. He is a fool who despises the day of small things. Revivals often spring up from a mustard-seed of influence, just as the striking of a tiny match kindles the furnace-fire beneath the engine of a steamship. During my own early ministry (in a very small church), I had a year of trying discouragement. It was good for me; it was the very yoke for a raw beginner to bear in his youth. It taught me what stubborn timber human hearts are made of, and I was also taught the indispensable need of the Holy Spirit. So disheartened had I become that I threatened to quit the congregation among whom the plain and earnest preaching of the Gospel seemed to produce such small visible results.

One day a little girl went into the shoe-store of one of my parishioners to receive her pay for binding shoes. She spoke to the young clerk in the store about a prayer meeting in her own Church, and invited him to attend. A powerful work of grace was going forward in that Church, and within a week the clerk was a converted man. His godly mother—the wife of one of my two elders—came to me with the good news, and said, "Ought not something to be done in our Church?" I proposed a prayer service at her own house on that very evening. She agreed to go out on one side of the town and invite our people to attend; if I would go through the other side. I threw down my books, and hastened off to drum up recruits to a prayer-meeting in a congregation so feeble, that it contained only three men who ever dared to offer a prayer in public. One of the three was an illiterate gardener, and another was a devout old man who was brimful of prayer, but he stuttered terribly in getting it out.

At the appointed hour I went to the house, and found the little parlor and hall crowded to the door! The atmosphere seemed to be charged with spiritual electricity—reminding me of some of the scenes which Charles G. Finny used to describe. It was evident that the Holy Spirit was present. Never in all my subsequent experience—not even during the great awakening of 1858—have I attended a religious service which was more eminently endowed with the power from on high. That meeting was a marvel. The aged stammerer broke out into a prayer which so unloosed his tongue, that his words flowed like oil! Three times over I closed the meeting with the benediction, and then it began again; and that meeting was the beginning of a series of special services, which resulted in the doubling of the number of our church-members. That was my first experience as a pastor of the joys of a revival, and the flavor of that cluster of the grapes of Eschol lingers with me yet. It shaped my whole subsequent ministry, and made me a firm believer in revivals. That precious season of soul-harvesting also impressed me with the infinite importance of the smallest agencies, when the Divine Spirit is working beneath them.

—T. L. Ogilby.

LIVE RIGHT.

Striving to live right, and not striving to get ready to die, should be the chief concern of every soul; for if we live right by being what Christ would have us be, and doing what Christ would have us do, then we cannot but die right. —*Telegraph*.

Over-Lapping.

One of the excellent features of the union spirit abroad among the churches, is the regard manifest for the wide interests of Christianity. In the past, denominations have jostled each other in settled communities, and the general interests of christianity suffered loss. Three churches have been planted where one would have done. And to day we have villages with three and four churches, and but a population to fill one and support it decently. Communities split up and sometimes brotherly love is at a discount. Rivalries and jealousies, and kindred spirits uncorked to disgust the non-christian, and to cause the christian of the New Testament type to exclaim: "O the rarity of christian charity!" Then some christians seeing such things, cry out and say: "why cannot all come together and be one?" One! How? Little sympathy now between them, how is it possible for them to be one? "Why, meet together, agree on a platform, sing and pray together and feel good; easily done," says the on-looker. On paper it is, but scarcely so speedily as is imagined. Agreeing together is of the moment as to heads, living together calls for more than that. Hearts and heads should go together. Affections come, ripen slowly. Love at sight may or may not end well, oftener the may not than the may. But is it needful that a man should break up his family and live with his neighbor and family in order to show his neighborliness and enjoy peace? Most folk think not. Why then should the same people in regard to church relations think it needful?

It is not needful. On other grounds it may be needful and wise for churches to become one where they can loyally and honestly. Before doing that even, is it not needed that apart they should show somewhat of the spirit that belongs to true union? The past as to planting village churches has been on the line of denominationalism, now we are called to ask, ere planting a church, is it needed there? Will it help, not merely a few, but the interests of the many, and add strength to the general interests of christianity? Will it over-lap another church, and weaken interests common to all christians? Also, is it wise to thrust upon a community an interest not called for, that could elsewhere be established for good all round? "Oh, but," says one, "you know opposition is the life of a place." True, if we oppose the right things and do the right things. But you see the doing the right things is under consideration. A tradesman can put up a shop in a place already amply provided with one, and use the hackneyed saying quoted, and go to work, and some will pat him on the back, but the golden rule stares him in the face. What about that? So it is or should be in regard to planting churches; the rights of others should be considered, and the golden rule made "spirit and life."

The waste of forces needed in the world, should of itself be enough to arrest attention and cause people to put an end if possible to denominational over-lapping. What can be done?

1. Let the leaders of the denominations agree not to over-lap each other, in breaking up new ground. If Baptist, Methodist, Congregational or Presbyterian start an interest in a new settlement, are the first on the ground, respect their rights and so all round. If a few in a settled community cannot rule and desire to rule alone, gratify not their vanity by another ism. Should the disaffected ones from the mother church desire to spread their wings, when there is no room to fly, enlarge the wings by advice of removal to some place where they can thrive. But suppose they cannot move away and go west, what then? Try to be christians at home. What, continue the feud? No, practice brotherly love. An excellent opportunity to give pride a deadly thrust and to rein up self-will. But suppose the minister is at fault; he will not go and that is the cause of trouble. That is a big question. So many considerations come up, of this there can be no doubt, forming another interest will not help him to go. Oh, yes, it will, you say by starving him out, in withdrawing our support. The process is so humane and refined, that we cannot do it justice. So leave it in pity for the man who has to mould such choice spirits, and pity for the people so lost to the spirit of Christ. "A wise man foreseeth the evil and hideth himself," elsewhere.

2. Where churches essentially one can unite together let them do so, not because they cannot, unless united organically, show the inner spirit of true christianity, but by organic union strengthen and help each other. Set at liberty forces needed to help on the kingdom of Christ, and so exercise

economy "by gathering up the fragments that nothing be lost." But oneness of spirit is the chief thing to be considered. Oneness of articles of faith there may be, as in the Episcopal church, without true union. Further, in trying to blend churches together now separate, how needful to keep in mind the chances of disunion, in seeking union. Forced marriages are apt to be no real marriages. Some loss there may be but the loss may be, less or more by prudence and timeliness, or by moving at the wrong time. As a rule men will cling to opinions that are empty of vigor or influence upon life, when disturbed hastily, whereas at another time they will let them go with ease. "Make haste slowly" is an old adage good to guide in all matters relating to life changes. —*T. H. S.*

TWO WEEKS MORE.

Only a little more than two weeks remain in which the "Extraordinary Offer" can be used.

Those who would benefit by it must act promptly.

We hope every present subscriber will take advantage of it.

And send at least one new name with his own renewal.

The ministers can do the INTELLIGENCER a great favour by speaking to their congregations about it, urging present subscribers to pay at once and soliciting new subscribers.

Do this, brethren. Do it at once, please.

Voices and Echoes.

A dozen men in Parliament who would be supremely loyal to the question of Prohibition could compel the early triumph of this reform. The success of the Patrons should be a constant incentive to Prohibitionists throughout the Dominion to sink minor differences and unite to effect the return of a Spartan band who could be depended upon.—*The Templar*.

The prohibitionists of Canada should send such men to Parliament. And they can do it if they make a determined effort. The campaign ought to begin at once.

Rev. Arthur Jarvis, of Napanee, Ont., calls the Christian Endeavor societies "Flirtation leagues of Kissing Endeavor."—*Globe*.

The christian work done by young people's societies has, evidently, displeased the gentleman. He is a minister of the Church of England. It is easy for him to insult the people of other churches.

Mission News and Notes.

—One hundred missionaries were sent to China by the Swedish Lutheran church in 1893.

—The rate of growth of the Christians in India is more than double that of the population.

—Java out of a population of 20,000,000 has only 20,000 native Christians and 30 missionaries.

A missionary in Singapore was pleased and surprised to find his church freshly whitewashed. "I did it to thank God," said a new Chinese convert.

—In some Hindoo temples in South India the collection is taken up by an elephant that goes around with a basket.

—The Moravian Church sends out into the foreign field one in sixty of its member, while other Protestant bodies in general give only one in five thousand.

—A missionary in Serampore, India, says: "The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernaut festival."

—The Moravians have felt the pressure of financial distress. The Foreign Missions Association reports a deficit of \$3,113, due to smaller receipts and larger expenses than usual.

—Rev. Cyrus H. Wheeler reports in Asia Minor on the Euphrates, a small self-supporting church where ten poor members give one-tenth to support the pastor, and he is satisfied to live as well as the average of his members.

—We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes, all of them however, being subordinate to English rulers.

—There are, all told, men and women, about 400 missionary workers, connected with sixteen missionary societies, on the continent of South America, with a population of 37,000,000. This includes ordained and unordained men, missionaries' wives, men and women teachers, and lady helpers.

—Hon. Cecil Rhodes, Premier of Cape Colony, has given to the Baptist Church of South Africa 9,000 acres of land in Mashonaland and Matabele-

land for missionary purposes. It is to be divided into three farms of 3,000 acres each, with two sites for churches and parsonages connected with each farm.

—The great new lines of telegraph and cable now proposed, remarks the *Golden Rule*, will do much to further the missionary cause. Among these are lines connecting eastern Siberia with America, a cable across the Pacific, and there may be added, as something similarly useful to missionary effort, the great railroad which is to stretch from the Baltic Sea for 5,000 miles across Siberia to the Pacific coast.

The *Presbyterian Observer* bears this tribute to the medical missionary: "When a medical missionary in Southern China went first to his station, and began his works of healing, he was called 'the foreign devil.' Now he is known as 'the angelic healer from beyond the seas.' His medical art has won for him a way into the confidence and warm affection of the people. They will listen when he tells the story of the Cross."

—Japan's need of missionaries and the advantages of the country as a mission field are emphasized by the recently published report of its last census. From this it appears that there are in Japan 123 towns, with a population of from 10,000 to more than 1,000,000. These contain a population of about 7,000,000. Besides these, there are about 4,512 towns with a population of from 1,000 to 10,000.

—An old man of Raratonga used to say that he lived through the reign of four kings. "During the first we were always at war," he said. "During the second we were almost destroyed by a great famine. During the third we were the prey of two other settlements; but during this reign we were visited by another king; a good king; a powerful king; a king of love—Jesus, the Lord from heaven. He has gained the victory. He has conquered our hearts. We are all his subjects. Therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven."

—The converts in the Samoan Islands have given as much as \$9,000 in one year to the work of missions. The Fijian Christians contributed \$5,000 a year to the same cause; and the church in the Friendly Islands numbers 30,000 and gives \$15,000 a year. Thirty per cent of the ministers of the Sandwich Islands are missionaries, and twenty-two per cent of the donations of the church members to missions goes to foreign lands. In 1890 the giving of the native Christians in mission churches averaged \$75 a member.

—At Aitutaki, in the Henry Islands, each of the natives dedicated a pig to the cause of missions, and those pigs were sold to the crews of vessels that came to the islands, and in this way the large sum of \$5,000 was raised for the good work. On one of the Samoan Islands John Williams found a small chapel and about fifty persons who called themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while and bring home some religion, "and when that is gone," he said "I take my canoe and go and fetch some more. Now won't you give us a man all full of religion, so that I won't have to risk my life going after it." That is what is needed in all the heathen lands, a "man full of religion."

General Religious News.

—There are now 16,023 chapters of the Epworth League in the Methodist Episcopal church. Of this number 2,800 are junior leagues.

—Nine hundred and ninety-nine Baptists were baptized in Hungary last year. The number of Baptists in that country has doubled since 1891.

—Rev. M. Hamilton, of Bradshaw, Neb., is a fortunate man. When he happens to be away from home his wife fills his pulpit and preaches such stirring sermons that the congregation is always sorry when the man returns to his duties.

—The St. Ann's Protestant Episcopal church, New York, is one of the very few churches in the world which conducts divine service in the sign language. Its congregation is almost wholly composed of deaf-mutes.

—At the ordination a few days ago of the Rev. A. C. Hardy, a member of the New Hampshire Methodist Episcopal conference, as a deacon in the Protestant Episcopal church, the lessons were read by the Rev. A. C. Hardy, jr., and the sermon was preached by the Rev. Lucius Hardy, both his sons.