

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, JAN. 24th, 1894.

Free Baptist ministers and churches in this Nova Scotia Conference are interested in the notice and appeal printed in another column. It is certainly such a matter as deserves the attention of all, and we hope to hear that there has been a general and liberal response to the call.

Those who are in the habit of complaining that the outlay for foreign missions is too great, and who often ask, "Do missions pay?" may be helped by being reminded that the increase in the membership of christian churches in heathen lands is thirty times greater than at home in proportion to the number of ministers employed.

Thos. A. Edison, the great inventor, is a total abstainer. In conversation with him about it, Miss Willard said, "May I inquire whether it was home influence that made you so?" and he replied, "No, I think it was because I always felt that I had a better use for my head." And thereupon she asks: "Who can measure the loss to the world if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas?"

The Catholic papers of Quebec Province continue to say uncomplimentary things of Mr. Papineau, who recently joined the Presbyterian church, and against Father Chéniquy and others who have dared become Protestants. If hard words, vile charges and vile insinuations could destroy these men they would be utterly destroyed. How would it do for the Protestant papers to make like attacks on Sir John Thompson and others who have become Catholics? What a howl about intolerance would go over the country.

The people in your church who sulk unless they are constantly petted are not much good to the church—except to try its faith and patience. They make a great deal of unhappiness, for themselves and for other people. You need not hope to make them any better by coaxing and coddling them. The more you do of it, the more they will demand. Just use them well; be kind, be fair, be patient. There will be great demands on your patience. Get along with them as well as you can, without being too much burdened by them. Help them get to heaven. They will be better when they get there. We will all be better there.

The newspapers are telling, as though it were quite remarkable, that one of the features of Rideau Hall, the Governor General's residence, is family prayer. The whole household is assembled every morning for worship, which is conducted by the Governor General, or in his absence by Lady Aberdeen. A hymn is sung, a chapter of the Bible read, and then prayers. Why not? The importance which seems to be attached to this statement about the family worship of the Aberdeens, gives the impression that there is a prevalent notion that the occupant of a high position does not need to pray, or may feel himself too important to acknowledge even God.

Such an instance as the following is so rare amongst the ministers of the established church in England that we are glad to give it place. A Nonconformist was to be interred in the parish churchyard. The clergyman of the Church of England wrote to the Nonconformist pastor regretting that really unavoidable absence compelled him to leave the service to his "brother minister" alone, that the clerk and sexton had been directed to show all possible courtesy, that the church would be open in case of bad weather, and the hope was expressed that the visitors would feel perfectly free to use it as they would their own place of worship. This is an indication of the change that is coming about in England. There are episcopal ministers in this country, some not very far away, who might find a lesson in inter-denominational courtesy in this case.

"John Thomas" is the title of a little book which we have read with much interest. He was the first Baptist missionary in Bengal, preceding Carey, and afterward his companion in labour and suffering. He has not been much written about, and is but little known, but he was a most devout soul and did heroic service. The first convert of the English Baptist mission, was won to Christ by him. He was an eccentric character in some respects, and often misunderstood, and has, therefore perhaps, not been given the place in mission history which his ability, devotion, zeal and success deserve. The author of this biography, Rev. A. C. Chute, pastor of the First Baptist church, Halifax, has done his work admirably. It is for sale at the Baptist Book and Tract Society, Halifax, Price 35cts.

Rev. B. Fay Mills, one of the most successful evangelists of the present day, in a charge to a host of young people recently converted, said these sound and impressive words about dancing:

"Some people would say to you young converts: 'You are to settle this question yourselves. Follow your conscience and you will be all right'; but I do not say this to you. I say let the Bible settle it for you, and the Bible says that if you doubt whether it is wrong for you to do this, then it is a sin for you to do it. The Bible also says that it is wrong for you to do anything 'whereby thy brother stumbleth or is offended or is made weak.' Therefore the Bible is explicit on the matter, and if you want to be a Christian after the Bible pattern, you must be willing and glad to give this thing up, if there is any question in your mind whether it is right for a Christian to do it, or if you see that though it is innocent for you it may cause your brother to stumble or to become weak. Others may say to you, 'Go anywhere that Jesus will follow you,' but I say to you that you are to follow Jesus and go where He goes. That is very different from going where you please and then asking Jesus to follow you. He did follow you in your sinful wanderings and has now brought you to the gate of the harvest field and calls to you, 'Follow me! Follow me!' The man who is not willing to follow Jesus into the harvest field is not following him at all. That is what you are here for and that is what Jesus Christ saved you for."

"Tarry at Jericho," is the good advice which an aged minister gives the young men who are looking toward the ministry, and who are in some instances, in too great a hurry to get into the regular work. Those who would be preachers in this day may as well make up their minds that there is but little room, and that little room becomes smaller each year, in any church which is abreast of the times, for an undisciplined ministry. The old men who had no such opportunities as now abound, and who have the training of years of self-culture and experience, will always hold their place and command the profound esteem of all the people. The day is here, says the 'Religious Telescope,' when to succeed in the ministry men must be fairly well educated; and the uneducated young man who feels that God has called him to the ministry should at once begin to bestir himself, not to secure admission into conference and appointment to a charge, but to devise ways and secure means to educate himself for that great work. Young men serve an apprenticeship of years and spend considerable money to fit themselves to become good printers, machinists, carpenters, and farmers. Why should they not do as much to become good preachers? God will open the way for them if they earnestly do their part. The great need of our church is educated, God-inspired, consecrated young men for the ministry.

Rev. Dr. Rainsford—he who thinks the church ought to run the rumshops, and Rev. Dr. Rylance, another episcopal minister in New York have been lately declaring against prohibition, and saying sundry things in favour of family drinking &c. The *Breiter's Journal* commends them highly, and says:

"It is a pleasure to welcome such recruits as these clergymen to the army of true temperance, in which the brewers are the advance guard."

If these gentlemen have been in the dark about the unwisdom of their course, they cannot any longer be. Receiving the approval of the liquor traffic's paper should make it clear to them that they are on the wrong track. The men whose utterances receive the endorsement of rum men are wrong—very wrong. When ministers, by what they say or refrain from saying, are regarded as approving of anything which the rum traffic does, they are verily guilty of unfaithfulness.

"Labourers."

The churches have been praying the Lord of the harvest to "send forth labourers" having in mind, especially ministers. We trust the prayers have been many and fervent, and that the people are yet, day after day, pleading with God to send the needed men. The exhortation of our Lord to pray for labourers is an exhortation to His followers in all ages, to the end of time. So long as there is a harvest to be reaped, so long will it be necessary to pray for reapers and other harvest workers. "The field is the world." Many millions are in sin. They must be rescued. If the actual labourers of to-day were increased an hundred fold there would still be need for more to quickly garner the precious harvest which awaits them. Let there be daily supplication in homes and places of secret prayer for labourers.

But it is not for ministers only we are exhorted to make prayer. Others than ministers are included in the word "labourers." In the old-time harvest field there were many different kinds of labourers. While some cut the standing grain, others gathered and bound it into sheaves; others set up the sheaves into shocks, and others loaded the shocks on wains to be carried to the garner. Not only the men went out into the harvest field, but the women and the children. Those who could not do anything else gleaned after the regular harvesters. The harvest time was one of universal activity. And is not this the idea that is to be before us when we pray? Ministers of the gospel are necessary, and we ought to have the number multiplied tenfold. But ministers alone will never convert the world. We must all be labourers—not only all Christian men, but the women and children too, must work, and help to save the souls that are perishing.

Nor is it so much improved methods we need. The church was never so fully organized for work as it is to-day. Indeed, the danger of this time is that too much reliance is placed in organization, the necessity for personal consecrated activity being lost sight of. There is no intimation in the teachings of our Lord that in later times there would be need of new and improved methods of evangelization. The old way of preaching the gospel, of calling men to repentance and faith—this will be the way to the end of time. The great need is not more machinery, but a multiplication of living, earnest, consecrated labourers, ministers and laymen, all aglow with zeal for the salvation of men.

If christians took the larger view of this prayer—if they regarded it as a petition for the outpouring of the Holy Spirit upon the whole church, so that all would become labourers, what a quick and gracious answer would come.

And while praying the whole host of disciples should be at work in all the ways which are open to them. "Go work in my vineyard," is the Lord's command to each one. And no amount of praying will avail if there is persistent disregard of His command as to service. Pray and work; work and pray. And the Lord will bless.

Voices and Echo

A million Methodists give nothing for missions.—*Phil. Standard, (Meth.)*

How many Free Baptists in these Provinces give nothing for missions? We are sure the number is very large. We often wonder what idea of our Lord's commission, "Go ye into all the world and preach the Gospel to every creature," they have who never do anything towards sending the gospel to those who need it, in our own country and in heathen lands? The Lord will require of us all, an account of our stewardship.

The hotel keepers of Toronto are forming a protective league. They will pledge themselves to keep the law to the letter and make those not in the business keep it also. They will make war on divekeepers and druggists, many of the latter being little better than whiskey dives. A branch has been formed in Hamilton.—*Toronto Dispatch.*

How anxious they are, all at once, to observe the law! The prohibition vote has evidently stirred them up. They "will pledge themselves" &c. &c. The pledges of men in the rum traffic are not worth the paper they are written on. The professions they are making just now are a trick. They think to deceive the people into believing that their bad trade can be carried on decently and safely. But not many will be deceived. There is just one thing that ought to be done with the rum traffic—annihilate it.

It is reported that Rev. G. O. Gates of the German St. Baptist Church, St. John, is desired by the Baptist Church in Victoria, B. C. Mr. Gates seems very happily situated where he is.

Preachers can be in better business than swapping big stories, just like bar room sinners.—*Indiana Messenger.*

The inference is that some Western preachers have the bad habit rebuked. Let us hope that no preachers in this part of the world will deserve like rebuke.

At the annual meeting of the Halifax Board of Trade, Tuesday, a resolution was passed co-operating with the St. John Board of Trade in urging the Dominion government to prevent the importation from the United States, under the name of molasses, of an inferior mixture of molasses and glucose syrup.—*Globe.*

It is just awful to think of this inferior stuff, called molasses, being permitted to come into the country. No wonder the Boards of Trade are agitated: sit in solemn session to discuss the grave matter; then unite in memorializing the government to prohibit the great wrong. If their prayer is heard the country will be safe—from inferior molasses and the train of evils that follow in its wake.

Some Current Topics.

"NO INTEREST IN MISSIONS."

To such church members as say they have "no interest in missions," and to those also who, while saying nothing declare it so emphatically by their failure to support missions, *Zion's Herald* speaks these plain words:—

Perhaps if they could be induced to change the phraseology a little, their conscience might not slumber quite so comfortably. Let them put it in this way: "I have no interest in the spread of the Gospel, no concern about keeping the commands of Christ." This is what it really is. And when it is thus set before them, we think even the most covetous and selfish and prejudiced must be a trifle disturbed at the way the thing sounds. That many who profess to be followers of Christ can ignore all obligation to obey some of His plainest commands, is a standing marvel and a revelation of the possibilities of self-deception in the human heart.

THE SUPERNATURAL.

Of the supernatural in christian experience Dr. Talmage in the *Christian Herald* says:—

A man who does not believe in the supernatural is not a Christian, and has not learned the first element of the Christian life. How well I remember the scene when in special services a gentleman of large culture, scholarship and critical to the last degree, came to the front seats, and when I asked if he was desirous of talking about his soul, he said: "By no means, I simply came up here as a matter of domestic courtesy; I wish you would talk with my wife, she is anxious to find the way of salvation." I talked with her on the subject of her soul's welfare, and after a while the husband beckoned to me and said: "Why, there is something supernatural about this." I said: "Of course, it is all supernatural, or it is nothing at all." "Why," he said, "my wife was not a christian an hour ago, now she is a Christian." Sure enough she had, by the power of the Holy Ghost, been introduced into the light of the gospel. I said to him: "Do you not feel some of this supernatural power in your own heart?" "No, sir." Some ten or fifteen minutes more of the religious service, some informal service passed by, and I saw his head bowed. I knew that the supernatural influence had seized upon his soul. After a while I came to him. He looked up in my face and said: "I have found it, too; I have given my heart to the Lord; I can not tell you what a change there has been in my feelings in regard to Christ and the Christian religion. I am a Christian. I have but one great desire in this matter, and that is to profess faith before the world, if you will receive me." The one great distinctive quality of the Christian religion is that it is supernatural, and all this modern attempt to take the supernatural out of the miracles and the supernatural out of the life of Christ is a stab straight at the heart of God. Unadulterated Christianity is going to save this world sooner than some of you have any idea.

ABOUT ADDRESSES.

The *Northwestern Baptist*, the bright little paper published in Winnipeg, and which is preaching Baptist interests in the great Northwest country, has something to say about addresses, thus:—

One of our correspondents in a kindly way regrets that we have not printed an address made by a certain church to a retiring pastor. Well it wouldn't

do. Addresses as a rule are uninteresting things to the general reader. They are prosy and often unpleasantly adulatory. A sensible and sensitive man who may be the victim of one cannot desire to see it in print. What is worse, when a man has seen a little of the seamy side of life he gets to know that addresses are frequently made to do duty to cover up a multitude of sins—sins both "of the first part" and "the second part." A paid up salary, regular attendance by the people on the ministry, kind judgment of faults on the one hand and an obstinate aversion to hasty resignations, even when the wind keeps in the north, are better than all addresses. As the sensible wife said to her husband, "I wish you would kiss me less and take in a pail of water."

Our India Letter.

DEAR INTELLIGENCER.—I have good news to write you this week. Dannie has left off the use of gunga. I think I wrote you in my last letter that he was suspended from the ministry for one year, and if at the end of that time there was positive evidence that he had given up gunga, he was to be restored. I offered him the position of teacher on lower pay. That position he has since accepted. Shortly after our Yearly Meeting I sent him out to Ujarda to settle up all matters of business there, and move in his belongings. Hearing that the people out there, both Hindus and christians were dissatisfied with his removal, I determined to visit the place while he was still there. Miss Coombs went with me. We travelled all night in a bullock cart, one of the bullocks kept falling down every mile or two, and we were late getting in. We had our breakfast in a little mud house at Gurdikaj; and then, as there was no road, we walked the remaining four miles to Ujarda. There are several ways of getting to Ujarda, but no way can we get there except by walking those four miles over the rice fields. This time we could not even cut across the fields as they were full of ripened grain—a very beautiful sight. We waded across one stream and partly across another. I don't write these things to make you think they are hardships. I never feel them as such. It is such a relief to get away from the many, many cares constantly pressing at Balasore, that I feel as if I could walk eight miles instead of four, and ford any number of rivers.

Dear Ujarda! Oh, how I wish my N. B. friends could get a glimpse of that place. I believe money would pour into the treasury, and hearts be stirred as they never have been. There are now thirty-seven in the christian community. They are more simple-minded and honest than the town people. They are anxious to learn, and quick to accept the truth. The first sight that met our eyes was the house built for Dannie. It is a comfortable and pretty place, with its smooth mud walls and thatched roof. The villagers came flocking out to meet us. They carried our bundles, brought us milk, and were much concerned over our long walk and muddy feet. We had cause to be concerned about Miss Coombs. That drive in the bullock cart was too much for her. Having been eleven years in India she is not so strong as I am, nor such a good sleeper. When the bullock rested in the road the driver tried many experiments to make it rise. He twisted its tail, put burning straw under it, and, finally, that cold grey morning, poured bucket after bucket of cold water over it. When the bullock lay down, Miss Coombs got up, consequently the next morning she was not prepared for that long walk, in single file, on those winding divisions between the rice-fields. She got a bad cold, and stayed in bed till the day before we left for home.

It was the next day after we got there that Dannie told me about leaving off gunga. I had not asked him, I did not dare to. I had got medicine for him, and had given him the benefit of a consultation with a doctor. He said—"Mr. Hallam told me that Christ could and would give me strength to leave it off, and you told me I had better die fighting the drug than go on using it, and I gave it up from that time." "But," he added, "I am not going to die. God has given me my life." He is suffering I know, but kind friends are helping him and praying for him. Joseph, our Balasore pastor, went out to be with him, soon after I came in. One evening at a prayer meeting there, which Dannie led, he read about the tree which was spared another year that it might bear fruit. He was overcome with emotion, and said to us all, "That is just my condition. The Lord in mercy has chastened me and spared me another year that I might bring forth fruit for Him." He said to me, "I deserved worse punishment than I got. I am glad God intervened and stopped me in the course I was taking."

We had men's prayer-meetings and women's prayer-meetings, and I had some little disputes to settle, for

Ujarda is not perfect though it is very nice. Oh how graciously near seemed the Divine, loving Presence those days. Perhaps if we would stop and rest a little we would be more conscious of it always.

Hindus and christians came with requests that I should let Dannie stay. I could only tell them that I hoped he would return soon. This I did on the authority of the mission committee, who, knowing the humble way in which he received his punishment, promised, if he left off gunga, to reconsider their motion and restore him to his position perhaps within six months. Then the people wanted Kamal Nayak sent to them. He is the oldest preacher in our mission, and has taken great interest in Ujarda. I had made the appointing of Dannie's successor a matter of prayer. After they suggested his name I spoke to the missionaries about it, and then to Kamal, and all agreed that he was the most suitable person. His family must stay here, and he will be obliged to go and live alone. This he is willing to do. Dannie as a teacher will not draw his support from New Brunswick; but I hope the sisters will allow me to transfer his salary to Kamal for a few months.

Just one more item, for this letter is long. Word has come that our new missionaries sailed from England on the 20th Nov. They are expected in Calcutta about Christmas. Our cheery and genial Bro. Coldren will leave at once to meet them. Mr. and Mrs. Hamlin and Miss Gauce will come to this house. I do long so to have Miss Gauce come. It will be so nice to see some one from dear New Brunswick, and have some one with me who knows my friends. I hope she will find it pleasant, too, to have a home, friends and work all waiting for her. God bless her.

C. I. BOYER.

Balasore, 18th Dec., '93.

Mission News and Notes.

There are 10,163 Salvation Soldiers in India.

There are one hundred millions who are dying in utter despair, without Christ and without hope, at the rate of one hundred thousand a day.

The whole world is now open for the reception of the gospel, and yet 100,000 are going to the grave every day without God and without hope. Think of this.

The alphabet of the language of Madagascar is so difficult that it took the first two missionaries two years to learn it, though the king, to help them, issued an order that no letter should have more than one sound!

Robert Louis Stevenson, the celebrated writer, says: I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced and at last annihilated.

It is stated that the largest contribution per member for the work of foreign missions made during the past year by the churches of San Francisco was that by the Chinese Presbyterian Church, which averaged \$2.20 per member.

The question is not, "Will the heathen be saved without the Gospel?" but will I be saved if I send them not the Gospel? The spirit of Christ was "to seek and to save the lost." The command is "Go ye and teach all nations. If we love Him we will keep His commandments."

The November Missionary Herald of American Board mentions the interesting fact that no fewer than twenty-two children of missionaries connected with their Marathi Mission in India have returned to that field to take up the work of their parents. In our own mission field we know of at least fourteen children of missionaries at work.

A Mohammedan in Malaysia told a Bible colporteur that the Bible was too holy. "If we took it up we would not cheat, or lie, or get on in business." But they did take up 36,900 copies of the Scriptures last year. In Singapore they have all the languages of Europe and Asia, and the Scriptures are distributed in forty-five of these languages.

Missionaries of the English Church engaged in itinerating in southern India find numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole Brahmin street was found to be in a state of dissatisfaction with Hinduism, their leader confessing, "The more I read of it the less I believe it."

Rev. W. Holman Bentley and Mrs. Bentley are about to return to the