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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 11th, 1894.

Bishop Hurst, in a recent sermon, said: The church that sleeps in the presence of crime deserves to die and be buried in the nearest ecclesiastical potter's field. Amen!

"No man can serve two masters." But thousands are trying to do it, and many appear to think they succeed. They are grievously mistaken. "If the Lord be God, serve Him; if Baal, serve him"; but do not be guilty of attempting the impossible—serving both.

An unvarnished truth is told very tersely by the Religious Telescope in these words: Criminals are manufactured by the "glorious uncertainty of the law"; the law is made "gloriously uncertain" by corrupt politics, and politics is made corrupt by and through the saloon.

Goldwin Smith is very much afraid that education will become too general. In his view there is no telling what awful things may follow should the people generally have the advantages of higher education. He utters his fear and a wail of warning in a recent number of the "Fortnightly Review." He strenuously protests against the multiplication of Universities. What a fine world it would be, for them, if Prof. Smith and a few of his kind had, what he evidently thinks they ought to have, a monopoly of intellectual culture. You are too late, Mr. Smith; the world won't be governed by your rules.

The "Professorship of applied Christianity" is the designation of a new department of instruction recently established in Iowa College. Dr. Herron, the author of "The Message of Jesus to men of Wealth" has been appointed to the professorship. The Bible, says the *Canada Presbyterian*, "will be the chief text-book, and the application of Christ's teaching to the industrial, political and social conditions of modern life, will be the chief subjects taught. This is said to be the first professorship of the kind in America, and probably in the world. It should not long be the only one. Every theological seminary in our country should have such a chair, well manned. Dogmatic and polemic theology are far less important now than they were in former beligerent times. Practical Christianity, however, in its application to relieve the physical as well as the religious wants of men, is the greatest need of the people and duty of the church at the present day.

Stead's Book on Chicago does not spare anything or anybody. He not only condemns in unmeasured terms the bad things of the city—and they are almost numberless, and include the worst of bad things, but he scores the good because they do not deal more vigorously with the evils of the city. He holds churches of all kinds up to scorn for their weakness in the face of great evils; but he is particularly severe upon the Catholic authorities, because, having control of such vast numbers, they put no check upon their evil tendencies. Catholics greatly predominate in the city government. "Yet," he says, "so far as they are concerned, he [Archbishop Feehan] might as well be the Archbishop of Timbuctoo as of Chicago. He

is astonished at the lethargy and callous indifference with which the Archbishop and his advisers have seen this holy Catholic city plunged into the mire of corruption without one word from the Archbishop to warn the faithful as to the sin which they are bringing upon this city.

Latest accounts from Russia show no diminution in the number of Protestant peasants who are being proceeded against for nonconformity with the Greek Church. From nearly all parts of the South of Russia we hear of imprisoned Stundists and Baptists, some awaiting trial, others waiting for the spring to free the road across the Caucasian mountains from snow. Five Stundists are shortly to be tried in the district court at Taganrog for alleged tampering with the Orthodox. Early in March four others were tried in Niejin, a district town in the province of Chernigoff, charged with a similar offense, but without a jury. Numerous other cases are reported from the provinces of Kieff and Kharkoff. As far as we are able to judge from the reports reaching us, a large crop of banished heretics will this spring reward the labours of these faithful sons of Orthodoxy, who are in reality seeking to ruin the religious life of their country, by driving out every appearance of true spirituality.

Dr. Cuyler knows how to help ministers. Here are some good things he has been saying: Sometimes a pastor's heart gets into such a holy flame that he changes—by God's blessing—the atmosphere of his church. When Dr. Thomas H. Skinner was pastor of the Arch Street Church, Philadelphia, he got his elders together and they sought a baptism of fire from heaven. It came; and it spread through the whole congregation. Charles G. Finney used to get into a glow himself, and then "the fire burned." I am now reading the lately published "Diary and Letters" of my beloved friend, the late Dr. Andrew A. Bonar, of Glasgow—the biographer of McCheyne. The book shows that he kept up an anthracite heat in his ministry by perpetual prayer. He had an immense power of the knees. On a certain Saturday he writes in his diary: "Desire appeared to me all day to be prayer smoking as incense in my heart." It was the same way with McCheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God.

Nothing Definite.

On the first page is printed a report, as furnished the Montreal Witness, of the interview with the government of Canada by a deputation representing the prohibitionists of the country. The answer of the Premier as to the introduction of a prohibitory law during the present session is, probably, about what was expected by all who had given thought to the matter. But as to any future action there is the indefiniteness which usually characterizes the utterances of governments when interviewed concerning this most important matter. Besides his assurance concerning the French treaty, the one ray of hope in the answer of the Premier is in the statement that it would be impossible in advance of the report of the Royal Commission, to give any pledge as to what course the government would pursue concerning prohibition, from which it may be inferred that when the report is in the government will declare its policy. What that policy will be the people can only conjecture; perhaps not even the Premier himself knows. Let us hope that very soon something definite may be determined upon and announced by both political parties. The policy of evasion and delay has been practised so long that people have become impatient, and are demanding that there be no more playing with a matter which involves the highest interest of the country. The time is at hand when the political parties must declare themselves.

The day following the interview with the Premier the Legislative Committee of the Dominion Alliance held a meeting in Ottawa. There was a large attendance, including several members of Parliament. After full consideration, it was resolved to have the following resolution moved in the Commons during the present session: "That as speedily as possible Parliament should enact a law for prohibiting the manufacture, importation and sale of intoxicating liquors, except for medicinal, sacramental and scientific purposes."

If this resolution is not killed by amendment or in some other way, the members, by their votes, will be put on record on this question of a prohibitory law. Every prohibition voter in the country should watch for the division on the resolution to see whether his representative really rep-

resents him. If there is an attempt to get rid of the resolution by any of the many Parliamentary tricks so often resorted to, those who seek to do it should be marked by prohibition voters, and reckoned with when next they seek election. The struggle of the long-suffering people against the rum power has reached the stage when humbug must not be tolerated.

Why is it?

There are evidently some people who believe that the water of the Jordan has a peculiar sacredness. With an eye to business, an Eastern firm advertises "Jordan water sold for baptismal purposes." Occasionally a visitor to Palestine brings home a jug of the water to be used in sprinkling children. And some peder-baptist ministers—as Dr. Talmage (Presbyterian), and Dr. Munhall (Methodist) and others—have either baptized or been baptized in the Jordan. The question arises: Why do these peder-baptist brethren attach so much importance to the Jordan and its water? The latest case is this referred to by the *Journal and Messenger*:

But we have heard of hardly anything more ridiculous than the conduct of a lot of American ministers of whose conduct one of them tells in a letter to his parishioners in Stockton, Cal. He is a Congregationalist, and, of course, practices infant sprinkling when at home. But he cannot get rid of the conviction that Jesus was baptized not by Jordan, but in Jordan. Not by going down a little way into the water and then having the water thrown upon him. This man, Rev. R. H. Sink, says, writing from the banks of Jordan: "Here Jesus was baptized, and four of us ministers reconsecrated ourselves by being baptized in these sacred waters, in testimony of our attachment to him on whose head these sacred waters fell and as confirmatory of our former baptism. I re-baptized a Congregational and a Methodist minister myself. We then dipped seven, offering prayer for purer lives and for more faithful service, and for a blessing on our beloved people far away." Surely no one objects to the prayer for a purer life and for a blessing on the distant flock, but there is something puerile and almost contemptible in the confessed baptism. "Sacred waters," he calls them. Was the water which passed down the stream that day, the same that was passing down on the day of the baptism of Jesus? Certainly not, and there is no more sacredness in those waters than in a tubful taken from a home cistern or from the Ohio. Nothing sacred about the waters of Jordan to-day, and there never was anything sacred about them. "Confirmatory of our former baptism," say the parson. How came it about that their former baptism needed confirming? What was the matter with it? Did any one doubt that he had received it? How could it be confirmed by this act? It is, amazing the amount of nonsense that men usually regarded as sensible can utter or act out when they set out to make themselves ridiculous.

Why Do You Dance?

A writer in the *Ram's Horn* asks a lot of questions about dancing, which may help some people to test the morality and piety of the dance. This is what he says: "Why do you dance? 'Because it gives pleasure.' Whence comes the pleasure? From the music? If you were compelled to sit still and listen through seven mortal hours to the sweetest strains that ever were drawn from a violin, you would wish in your heart that all the violins in creation, and the man who made them, were in the bottom of the ocean. Is it the 'poetry of motions'? If you had to trip and slip, and slide over a greased floor all by yourself from ten o'clock until the third cock-crowing, you would think the 'poetry of motion' the invention of the biggest crack-brain out of the madhouse. Why don't young men enjoy dancing with their brothers? Put two men on the floor together, and the manager will order them off before they have made the circle of the room. Why don't we have dances like Sam Jones' sermons 'for men only' and for women only? Why does the Christian girl, who waltzes with her brother only, get tired very soon and go home before midnight? Why is it that the grand ball always opens with the less objectionable dances, and later on, when the old folks have gone home, the wildest forms of the waltz are introduced? Why is it that young men occupy a 'social' position at a ball which they are never allowed to occupy elsewhere? Why are not high-neck and long-sleeve dresses fashionable at balls? Why may not amen-corner folks dance? And what's in the way of a preacher dancing? And why should Sister Dorcas be debarred the privilege? Why is it that all the great leaders in every Christian church on earth stand shoulder to shoulder against the modern dance? Why does the girl who has been waltzing during the week feel very uncomfortable at communion on Sunday? Why does a dance in a community nip a religious revival in the bud?"

Turkish Persecution of Christians.

While the Parliament of Religions was holding its sessions in Chicago last summer, and Mohammedan was shaking hands with Christian, oriental with occidental, in a spirit of beautiful fraternity, a Russian merchant vessel, having taken a cargo at Constantinople, dropped anchor for the night in the Dardanelles. In the morning the anchor was found to have caught upon some obstruction, and the sailors, pulling it in, drew to the surface a number of large sacks. Thinking that they had discovered some smuggler's booty, they quickly ripped them open and found—the bodies of three hundred Armenian Christians! For the crime of being Armenians and Christians, and by order of the Turkish government, these helpless martyrs had been sewn in sacks and drowned like dogs in the Dardanelles. These are the atrocities that are being perpetrated this very day upon Armenian Christianity by Mohammedan fanaticism, with the sanction and support of the Turkish government. All the horrors of the Spanish Inquisition, and worse if such a thing is possible, are going on almost before our eyes. Christians are compelled by Turkish officials to stand with red-hot irons; they are held under steadily falling streams of ice water; they are flogged even to death, in order to be compelled to testify that they are the authors of the brutal crimes against themselves and their own friends, which testimony the Turkish government publishes to the world, while the real Turkish Mohammedan offenders go free. These barbarities, and worse than these, which must be nameless, which are being perpetrated upon the Armenian people—are people of Caucasian blood like ourselves, a people who through fire and persecution have preserved for centuries the sacred flame of Christianity—perpetrated by one of the most merciless, brutal, and sensual races on the face of the earth—ought not to be tolerated in this age of the world. Enlightened and powerful nations can not shirk responsibility in such a case. We believe that the Christian governments ought to make common cause in the matter, and declare to Turkey, with a voice that can not be disobeyed, in the name of humanity, that they will not stand by and see such things done.

Mission News and Notes.

In some of the district congregations in India the native Christians close their services with three words that mean, "Victory to the Lord Jesus."

The Lutheran Mission at Muhlenberg, Liberia, conducts a very useful industrial school. To the young people of the mission, as they marry, ten acres of ground near the mission are allotted in each case, and they are helped to build homes, so that the mission is surrounded by quite a colony.

It is reported from China that Cheo Han, the instigator of the riots and the fierce opposition to Christians and Christianity in 1891, has expressed his intention of visiting Dr. Griffith John, at Hankow, seeking to know something of the religion he has been opposing. If he becomes a convert it will introduce Christianity into the Province of Hunan, which has been almost sealed against the Gospel.

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 \$415,000 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.

The "Indian Witness," published at Calcutta, says: "The number of missionaries landing in India the last three months of the year is so great that, with the exception of persons of unusual prominence, no attempt is made to record the names of the arrivals. The steamer *Carthage* brought thirty-one missionaries to Bombay on November 20, and about the same date another ship landed twenty-three in Calcutta. The number of arrivals this year is greater than ever before recorded."

The total amount spent in foreign missions in the year covered by their respective reports by the Presbyterians, Congregationalists, Methodists, Baptists, and Episcopalians is, in round numbers, \$3,500,000. Of this amount more than \$400,000 were received from legacies. When a large legacy is left, the missionary society benefited often receives the amount at once on giving bond to the executors to make it good. Could the will be subsequently upset

A Hindu gentleman, in an address at a recent meeting of the Madras Native Christian Association, stated that there were many Hindus who were virtually Christians, having come under the enlightening and ennobling influence of that religion. He thought that so long as Christianity went hand in hand with education, the work of Christian missions could not be adequately gauged by the mere number of professed adherents to the Christian faith. The *Indian Witness*, in referring to his address, says the value of this feature of educational missionary work cannot be overestimated. The mission schools bring missionaries into contact with the most valuable classes of non-Christian Indian society. In their Christian culture there is an important opportunity for making conquests.

Africa has become the most promising field of missions, says the *Mission News*. In West Africa there are 103 white missionaries, 146 native preachers, 100,000 adult native Christians, and 15,000 school children; in South Africa 456 white missionaries, 91 native preachers, 345,000 adult native Christians, and 72,000 school children; in East Africa 100 white missionaries, 5,500 adult native Christians, and about 2,000 school children; in Madagascar there are 68 white missionaries, 859 native preachers, 327,460 adult native Christians, and 135,000 school children; in all Africa 727 white missionaries, 1,096 native preachers, 776,960 adult native Christians, and 225,000 school children, a grand total of 1,004,783 Christians.

According to Dr. H. H. Jessup there are now in the Ottoman empire, including Syria and Egypt, 892 Protestant schools with 43,027 pupils, of whom 20,000 are girls.

The average wages of a laborer in Madagascar are six cents a day. Nevertheless, the Madagascar Christians contributed last year to the London Missionary Society \$31,240.

The representatives of some dozen of the principal missionary societies of England having work in China have signed a protest against the statement made before the royal commission on the opium traffic that the opposition of Christian missionaries to the traffic arises from their desire to lay upon that traffic the blame of their failure in making converts among the Chinese. The answer made to this statement is that there has been no such failure; that "there is, on the contrary, evidence of increased prosperity in mission work from decade to decade, which is striking enough to make the churches of Christ in this country rejoice." These officials stated that they represented about 1,500 missionaries, who are acquainted, as almost no others can be, with the joys and sorrows of the Chinese people, and that they bear unanimous testimony as to the suffering and woe resulting from the consumption of opium.

In the *Missionary Review* there recently was an interesting extract in which Rev. W. H. Ball reported what he saw in India of the effect of the preaching of the native Christians. More than 150 Brahmins listened, many of them with tear-filled eyes, to the story of the cross, the people being evidently convinced as well as moved by the eloquence and zeal of their countrymen. In another village a young man was won for Christ who came out from the multitude and confessed the Saviour, though to him it meant the loss of a fortune of \$100,000, and, worse still, banishment from his mother, who would nevermore acknowledge him. Mr. Ball speaks of the native preachers in connection with the church missionary society as "a band of truly converted men." "They are men," he adds, "of wonderful eloquence, and I make bold to say that ninety per cent of the baptisms are won by the natives themselves." In this fact we have the ground of hope for India. The country will never be evangelized by foreigners.

General Religious News

In Australia the Methodists have accumulated a fund for their "superannuated" ministers, so large that they are able to pay them from £100 to £200 per annum, according to length of service. That looks like beneficent dealing with the old men who have borne "the heat and burden of the day."

It is announced in United States Roman Catholic journals that Rev. Walter Elliot is to try "an interesting experiment." He is to give himself to the work of converting American "non-Catholics" into good subjects of the papacy. He is to do this by public addresses, by lectures, by sermons, by wayside talks, by the distribution of leaflets, etc. He is of Irish Catholic descent and is described as "American

in all his ideas and aspirations," an "eloquent speaker."

Cuba is now open to Protestant teaching, and there is no aversion to the Gospel on the part of the Cubans as a people. Romish priests are regarded with dislike and contempt, the educated young men of Cuba decline to enter the priesthood. The altars of the Popish churches are served almost entirely by foreigners. The need for evangelical teaching is very manifest. No continental city exhibits such unblushing Sabbath desecration as that which prevails at Havana. The gambling tables are thronged, the churches well-nigh forsaken. Labor of all kinds proceeds on the Sabbath; the shops are open, and are frequented by all classes. There are bull-fights and cock-fights, and much playing at base-ball. No more terrible indictment could be brought against Rome than the present condition of an island of magnificent resources, in which she has had undisputed sway for centuries.

Rev. Thomas Spurgeon is elected to succeed his father as pastor of the "Tabernacle," London. Dr. Pierson was not a candidate with his own consent, but his name was used in rivalry, and the vote for him was large.

The Moody meetings in Richmond commenced last week. The great Tabernacle was filled on the first evening with an audience of not less than 5,000, though the weather was not at all propitious. The preparations under the care of the Rev. George C. Needham and Mr. Bliss have been very extensive and thorough, and on every hand there is hope of great good to come.

Denominational News.

REV. J. J. BARNES writes to the INTELLIGENCER good news from his circuit. Thirty-three persons have already been added to the Windsor church, and the work still goes on. Since the special work began last November seventy have been added to the churches on his circuit. This is most gratifying news. May the good work still go on and prosper.

FROM REV. J. NOBLE.—My friends when I meet them in different places as I go around, and I am going all the time, say to me, "We have not seen a letter from you in the paper for some time" so I now write a few lines. My course since I last wrote has been about as it was before, going around from one place to another looking after the neglected places and supplying them as best I can. I have been twice to Dumfries, twice to Campbell Settlement, and several times to Brookville. Although Brookville is in Brother Downey's circuit he does not get there very often, since much of his road there is east and west. It was drifted badly three Sundays. I was with Bro. Connors in Woodstock supplying for Bro. Phillips. Last week I was up to Bath and Blaine visiting my friends. On the way I took in Bro. Gray's birthday visit and we had a beautiful time. I tell you it speaks well for a minister living in a place where he doesn't have the charge of the church to have his neighbours and Christian friends come in every year on a certain day with well filled baskets and have a pleasant time and leave him thirty or forty dollars better off than when they came. From there I went to Bath and was in one meeting with Bro. VanWart, who has seen some good effected but not all he desired to see. There I heard of the death of my grandson and went over to the funeral. On my return I went to Connell to see how Bros. Swim and Bonnell were getting along and that opened the door for something else. As Bro. Swim had to go to other appointments he left Bro. Bonnell alone so we concluded it would be best for Bro. Currie to be with him and I went to Tracy Mills in the evening after being in Brookville in the morning. Monday morning I left for home; on my way I stopped to see Sister O'donnell, who like myself has got most home.

J. NOBLE.

Woodstock, April 3, '94.

DEER ISLAND, CH. CO.—The good work of the Lord is still going on, and precious souls are being won to Jesus. Forty-eight have been converted and brought from darkness into light. I have baptized thirty-one up to date, and added thirty-one to the Fair Haven and Chocolate Cove churches. I baptized two on 29th inst. and two on the first of April, and there is still quite a number more to follow Jesus in his Divine and Heavenly ordinance. I have been five months in the work without any let up, and I am pretty well tired out, owing to such a constant strain on my mind. I must in some way find a little rest. Yet there is still more to be accomplished for the Master on this island. I have learned to love those dear people with a very great love. There are so many kind noble hearted people that it is hard to break loose from them, the young men,