

TERMS NOTICE.

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Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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.

RENEW! RENEW! RENEW!!

All subscribers who have not renewed their subscriptions for 1895 are requested to do so without delay.

So many subscriptions are yet due that we are compelled to make this urgent call.

Do not delay attention to it.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, FEB. 20th, 1895.

An eminent writer has said, "To know how to say what others know how to think, is what makes men poets and sages; but to dare to say what others only dare to think, is what makes them heroes or reformers, or both."

Here is a hint for preachers. A French writer urges ministers to be careful of "the beginning and middle, but especially the end of their sermons." Dr. Beecher criticised a certain sermon as having no snapper at the end. A great deal depends upon the last impression. The same is true of Sabbath-school lessons and prayer-meeting talks.

Rev. Ezekiel Sippell, it is reported, is dangerously ill. Father Sippell, as our people are wont to call him, is the oldest minister in the Free Baptist Conference of this Province, being now ninety-five years old. He seemed so well when we last saw him that we thought he might become a centenarian. Death has no terrors for him, his faith standing fast in Christ and the sure word of promise.

"The work of cleansing your city can never be accomplished until you cease laughing at the mention of corruption," is what Dr. Parkhurst said, a few days ago, to Chicago citizens whom he was addressing on civic reform. It is a truth which all good citizens need to have in mind. Just so long as corrupt practices in any department of public service, or personal corruption in men who occupy representative and other public positions, is regarded lightly, corruption will flourish, and laugh at the weakness of those who ought to rebuke and cast it out.

The Japanese have proved themselves good fighters. But a recent magazine article says it would be hard to say just what the present religion of the country is. There are all kinds of sects, Buddhism probably predominating. Since the Mikado renounced his infallible and sacred character considerable looseness in religious thought or superstition prevails—leaving, of course, all the more room for the advance of Christianity. The temples are very simple structures, the chief internal feature in many of them being a looking-glass, supposed to be emblematic of the soul's purity. Near it is a font containing water. In this the worshipper washes, then proceeds to the looking-glass and pray for what he wants, and after leaving a few coppers in a box near by rings a bell at the door thrice as he goes out.

Ag general election may have been announced, or Parliament may have been called, or the present uncertainty may continue when those lines reach the readers. But the following fact is of interest in any event. The present Parliament of Canada dates from the general election of 1891 on March 5th, and ceases by time limitation on 4th March, 1896. The

Government of the day may decide to have the elections on any date previous to March 4th, 1896. The constitution provides that there must not be more than twelve months between the end of one session and the opening of the following one. The last session ended on 23rd of July, so there must be a session opened on or before the 24th of July, 1895, either of the present Parliament or of a new one after the elections.

Last week, by invitation of the Governor-General, Gen. Booth addressed an audience in Ottawa on his colonization scheme. Several members of the government were present. The main feature of his plan is that the Dominion government make a grant of a large block of land in the Northwest, not to individual settlers, but to the body the general representative, so that he could set his people to work after they had gone through a course of preparation on the Salvation army farm in England. The Premier is reported to have said that he thinks the scheme a good one, but that there are many difficulties in the way of its being carried out, which may perhaps be overcome.

"The Advocate," of Toronto, organ of liquor men, seems quite jubilant over what it regards as the bettered prospects of the traffic. A year ago, it says, the trade had no organization and no organ, but it claims that now it is thoroughly organized and its power is felt in every election. The fact of which the liquor men's organ boasts should have its effect on the prohibitionists of the country, moving them to concentrate their power in nominating conventions and at the ballot box. The rum men have cast off allegiance to party, resolving to support only such candidates as they can depend on to protect and advance their interests. The duty of prohibitionists is plain. If they would be true to their avowed principles they must, regardless of previous party fealty, support such men as they can depend on to truly and courageously represent their prohibition convictions and protect the country from the ravages of the selfish and deadly rum traffic. The general election which is sure to take place within a few weeks, is big with importance to the prohibition cause in Canada. Its future for many years depends on the course pursued by the friends of the movement just now. Let there be a grand rally and a brave stand for righteousness.

The "Confessional" is coming to be an adjunct of many Episcopal churches. The latest instance of advocacy and defence of confession to "the priest" of an alleged Protestant church occurred in Detroit a few days ago. The minister of St. Matthew's Protestant Episcopal church, Rev. "Father" Massiah, preached a sermon in which he urged church members to lay bare their sins to him, and receive absolution. He pointed to the ordination services of his church where the newly consecrated priest is told by the bishop "whosoever sins thou dost forgive are forgiven." He declared that the priest of his Church had just as much power to absolve sinners as he had to consecrate the bread and wine of the Eucharist Christ's body and blood. The present time, just before the Lenten season, he said, was particularly opportune for confession. "Come to your priest," he declared, "and lay bare your sins, and if you are truly penitent you shall be absolved. Though your sins are as scarlet, yet they shall become as white as snow." "Father" Massiah then announced that on certain days the church would be open, and all who wished to make confession would be given the opportunity.

The Roman Catholic church does not conceal its gladness that the Manitoba Schools question has to be dealt with by the government. When it deals with governments it usually wins by the use of the whip—the solid vote of its people—which it holds over the politicians. The feeling of the church and its purpose are expressed in the following from the organ of Cardinal Taschereau, of Quebec:

"The question has once more returned to the political domain, where it should have remained. Be that as it may no government can now step backward, and it must force the Manitoba government to repair an injustice which has already lasted too long. This task naturally falls upon the present government, and we hope it will do its duty. Even though it should succumb it will at least have fallen gloriously. If it retreats it goes to almost certain defeat. More than this, if the Catholics understood their duties properly no government, Conservative or Liberal, can remain in power at Ottawa as long as this question of equity and justice. Regarding the ordinance of the Northwest council of 1892, abolishing separate schools, the Ottawa government may disallow it at any time, or at least amend it."

It is simply a notice to the govern-

ment that the Roman Catholic demands must be granted if it would avoid defeat.

"Let Your Light So Shine."

Let your light shine—not you. Harm has been often done because men have made use of God's light to show up their own gifts. There are lamps so loaded with painted figures and ornamentation that the light does little more than display these. And there are people who speak much about God, but it is not difficult to see that their God is made in their own image, and so they darken with self the light that should speak for the Light of Lights. Michael Angelo was accustomed to stick a candle on his pasteboard cap so that he might not fling the shadow of himself on the work he was doing. This is a great, a covetable grace in things spiritual, which we all need to seek after. "Let your light shine before men"—not upon them, like a policeman's lantern flashed suddenly before a detected and frightened criminal—but before them with steady winsomeness that cannot fail in the end to attract their thoughts and hearts.

A rich and godly merchant was solicited for a subscription for a philanthropic object. He was busy, but at once said he would give \$5. On the sheet being presented to him on which to sign his name and gift, he saw that a neighboring merchant had subscribed \$50. "What's this? what's this?" he asked; "this matter must be more important than I thought. Tell me more about it," and in the end he subscribed \$50. By the first merchant letting his light shine, the second one saw his good work, and so he also glorified the Father whose Spirit was in them both; "but," as he said, "if I had not seen the man's light I would not have known the importance of this work."

How many good works languish alone for want of a little light cast upon them—not that we, but that our Father may be glorified. How differently all things look when light is cast upon them! How the darkest country lane becomes as a bit of Paradise in the bright sunshine. Even so may the self evident light of love for God shed such a beauty on the commonest deed done for his sake as to turn men's thoughts unconsciously to the great Fount of all goodness and gladness. So let your light shine.

Both Jeremiah and John.

A recent member of the N. Y. Observer had an article entitled as above. The writer's aim is to show that there are two distinct lines of Christian work for the gospel minister to follow. The one relates to the salvation of individual souls. The other aims at the reformation and uplifting of society. After speaking of the character of the first the writer says: "The church will have its hands fairly full if it continues to proclaim this great gospel message. Many another inviting task it must forego, saying with Nehemiah, 'I am doing a great work, so that I cannot come down.' But though the church is thus to regard the work of proclaiming the gospel, there are some other duties which she cannot ignore. It is not her prime work to build hospitals or to open soup kitchens, but she cannot ignore hunger, thirst and sickness, and be faithful to the principles of the gospel. It is not the church's prime work to reform municipalities nor to enter into politics, but when evil prevails in public life, it is the church's duty to rebuke it whether it be in high places or in low. And since the church's spokesmen are the ministers of the gospel, it is their particular prerogative to utter the words of condemnation. Jeremiah is the servant of the Lord as well as John, the Old Testament is binding upon men as well as the New, and both will help to furnish the preacher to every good work. When the ministry permit public evils to pass unrebuked, they become dumb dogs, such as one prophet of old denounced."

Righteousness.

"Righteousness exalteth a nation." Then there is a national righteousness; a right inward national life. There is a saying apocryphal in origin, and attributed to Christ, found in the writings of the Greek fathers to this effect: "Unless ye shall cause that which is on the right hand to be on the left, and that which is on the left hand to be on the right, and that which is above to be below, and that which is before to be behind, ye have no knowledge of the Kingdom of God." That saying very aptly expresses the purposes of the Kingdom. "Behold I make all things new," as to man, society and nations. A new order for man, a new order for society. And righteousness is the foundation principle.

The thought has been splendidly exhibited by Dr. Parkhurst and his magnificent work in New York, a noble effort, far-reaching in beneficent influence. The salvation of man, the salvation of society alone compass the full purposes of "the Kingdom." The two are joined together, the principles, the forces for the one are for the other. One Lord, one rule for all. Here we are upon clear and undisputed ground. Not one rule for the church and another different rule for the State. But all according to the "mind of Christ." "The Kingdom" means a life for the individual, and for society. Numbers cannot change black into white, or that which is wrong into that which is right.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" There is much of it behind the screen of partyism, and all sorts of combinations. Political corruption, in its many vicious forms, is no myth. It is a sad reality. Take political bribery—it is beyond question. Men are bought and sold like sheep in the shambles. They are hurt and degraded by a godless and nefarious "black art." To deny it, is to go in the face of the plainest facts of experience. Is it righteous? "For I know your manifold transgressions and your mighty sins, they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

The form of the bribe is immaterial; it is the act itself which is subversive of honor and honesty. Principle is bartered, and manhood degraded. The law against bribery is stringent, still, strange to say, with law severe against it, we have all to admit the general practice, as if no law existed. Why is it? Because men look upon the crime lightly, and say "Oh it is politics." So, the "dance of death" goes on. Then, only on vague and smooth terms does the pulpit allude to this cancer. Would that more were like the Shepherd prophet who hesitated not to characterize it in terms of severest condemnation. Much is done when a glaring evil is fittingly branded. But in our day he who brands often suffers for his faithfulness.

Then take the vicious and abhorrent liquor traffic. Is it righteous? Does it make for righteousness? Is it not inherently bad? Are not its fruits those of sin, shame and death? Yet, we have men, as apologists and defenders, asking not to cut down the "Ugaw tree," but to prune and guard it. Men of influence and power in the State call "evil, good; darkness, light; bitter, sweet." Surely, bringing this immoral, this ghastly traffic, to the test—the one test of "the Kingdom"—it is unquestionably condemned. Tried by the one standard of "righteousness" it must be cast out, and smitten with the reprobation of a righteous and just God. If the "wretched traffic, with its hellish pollution, is in accord with "righteousness," then good is evil, light is darkness, and bitter is sweet. But, if not, terrible is the responsibility of those who support, defend and uphold, "the crime of crimes." It is the disgrace and dishonor of society which calls itself Christian.

Voices and Echoes.

Three unknown men at 3 o'clock Thursday morning forced an entrance into the offices of the *True American*, the weekly organ of the American Protective Association. In the rear room H. Beadle, managing editor, and two attaches of the paper were asleep. The intruders placed pistols to their heads and threatening to kill them if they made an outcry bound and gagged them. They then hunted up the subscription lists of the paper and decamped with them. It was some time after the departure of the robbers before the trio freed themselves and notified the police.—*St. Louis Mo. Dispatch*.

Was it ever known that Protestants were guilty of such deeds of violence against Roman Catholics because they promulgated their views?

Justice is a swift and sure thing in Terre Haute, as is demonstrated by a Court proceeding to-day. A chicken thief was captured at 7.30, indicted by the Grand jury two hours later, tried at 10 o'clock, and sentenced to the penitentiary for one year at 10.30.—*Terre Haute Express*.

That may sound very well to superficial people. But, as the Cincinnati "Standard" says, there may be a saying apocryphal in origin, and attributed to Christ, found in the writings of the Greek fathers to this effect: "Unless ye shall cause that which is on the right hand to be on the left, and that which is on the left hand to be on the right, and that which is above to be below, and that which is before to be behind, ye have no knowledge of the Kingdom of God." That saying very aptly expresses the purposes of the Kingdom. "Behold I make all things new," as to man, society and nations. A new order for man, a new order for society. And righteousness is the foundation principle.

weightier matters of the law. These ought to have been done and not left the others undone.

Three Million Copies.

Fifty-eight tons of paper makes a pretty large pile. It would print a hundred and twenty thousand copies of an ordinary dollar book. Not one in a thousand of the new books issued ever has such a circulation, but fifty-eight tons of paper has been used to bring a single 32 page pamphlet containing a lecture on *The Inspiration of the Bible*, by H. L. Hastings, 47 Cornhill, Boston, entitled, "Will the Old Book Stand?" The London *Christian Commonwealth*, in reviewing a somewhat pretentious volume on the Higher Criticism, by a well known American Doctor of Divinity, advises the author to commit to memory H. L. Hastings' lecture on "The Inspiration of the Bible." It might not be disrespectful to suggest to some of the critics of the day, that a pamphlet which has had a circulation of nearly three million copies in twelve years, and has been translated into a dozen languages, was worth a careful reading if only for the sake of finding out what really engaged the public attention; and perhaps the judgment of the foremost philanthropist of Europe, Lord Shaftesbury, for thirty years the President of the British and Foreign Bible Society, that this was "one of the most important essays of modern times," might justify the expenditure of ten cents, and half an hour's time to see what it was all about.

Mission News and Notes.

The area of the Free Baptist mission field in India is 7,142 square miles and the population is 3,610,995.

Buddhism being a proscribed religion in Korea, idols are not found in dwellings, as in China or Japan.

One hundred years ago the Fiji Islands were peopled by cannibals. Now about eighty-five per cent of the population attend Protestant services.

Unoccupied missionary territory to the extent of 4,000,000 square miles still exists in central Africa, an area larger than the whole of Europe, says Rev. George Greenfell, of the Baptist Congo Mission.

Dr. A. T. Pierson writes: "For a body of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum only about \$12,000,000 annually for foreign missions, or less than one sixteenth of one per cent, is parsimony and penuriousness for which there can be no apology or extenuation."

At present religions in India stand as follows in the number of adherents: Hindus, 207,000,000, Mohammedans, 57,000,000; Buddhists, 8,500,000; Christians, 2,250,000; Sikhs, nearly 2,000,000. The women of India are intensely religious and conservative. Hundreds of men are held back from confessing Christ by the influence of the female members of their families.

The pastor of the Balasore India, Free Baptist church, Joseph Fullerton, baptized five candidates Dec. 17th, who were welcomed to the church on the following Sunday. They were all girls in years, though one is married. Four of them are now in the orphanage, and the fifth has been there. This insures that they have had Christian training, and doubtless know what a step means.

The Missionaries in China are passing through the crisis in the affairs of that country safely, though they must be sometimes much affected thereby. The *Christian Observer* gives the following news from one station occupied by missionaries of the Southern Presbyterian Church: "A letter from Tsing Kiang Pu, the most northerly of our mission stations in China, says that our missionaries, while itinerating lately, met with violence, and had narrow escapes from serious injury, but that they were (November 2) safely at their homes again. The ladies and children of the station at Tsing Kiang Pu were about to start to Shanghai for protection. Let us pray for them all."

General Religious News

Meetings held in Boston by Evangelists Hunter and Crossley, who came from there to St. John, were much blessed. During five weeks several hundreds professed conversion.

Rev. Timothy Dwight Hunt, retired Presbyterian minister, died suddenly at Whiteboro, N. Y., Thursday, aged 75. He was one of the pioneer missionaries to the Sandwich islands

and organized the first church in California in 1849.

The Rev. John McNeill, who has been conducting revival services in South Africa and in Australia, has accepted an invitation to Calcutta. The invitation is given by the pastors of the English churches in the city, and his visit is looked forward to as the promise of great good.

It is proposed to have a convention of the Reformed Presbyterian churches throughout the world in Scotland next year. Special services are to be conducted at several places, associated with the most interesting events of the Covenanter time. There will be addresses by ministers and others from all parts of the world, and an exhibition of memorials of the Covenanters and their times.

A Chinese Christian association was recently organized at the Second Presbyterian church of Pittsburg, Pa. It is a branch of the Chinese Christian association of San Francisco. Its members will conduct gospel meetings every Sunday. There is a fraternal feature in the organization. Members will care for each other in sickness and assist each other in times of trouble.

The Paulist Fathers, Roman Catholic, have been holding a series of special services—"a mission," they call it—in New York for four or five weeks. Much interest has been awakened. Ten thousand persons have partaken of the Communion. They are now holding meetings especially for non-Catholics. They avoid attacking other creeds, and attempt to show that there are many points of harmony between Protestantism and Catholicism. They will probably win some Protestants to their church.

Denominational News.

FROM REV. S. K. WEST.—Allow me through the INTELLIGENCER, to express thanks to friends near and far off who, during the present winter have contributed to render our stay here comfortable—by repairing our dwelling; by letters containing words of cheer and tangible tokens of sympathy; by replenishing our wood pile, and then a party at the Hall, together with numerous other favours which go to make old age agreeable and life pleasant.

S. K. WEST.

Rockingham, N. S.
Feb. 12th, '95.

CLARK'S HARBOR, N. S.—I have been asked by a number of my friends, by private letter, why I do not write to the INTELLIGENCER. I am glad, in the first place, that our people are interested in the denominational news, and read the INTELLIGENCER; and, in the second place, that they are interested in me and my welfare. I have been intending to write for some time, but have been waiting until the novelty of the change wore off, for fear I should, by being highly elated with my new field, write extravagantly. But, as I am getting well acquainted now, and am still pleased and like my new charge better all the time, I feel warranted in saying that I am agreeably surprised at finding this church so strong. So far, I have seen nothing but perfect harmony existing. To be sure, it has suffered by not having regular pastoral care of late. The social meetings are not so largely attended as we would like, nor is there as much spiritual life as we would hope for; but already the social meetings and Sunday School have more than doubled their attendance, and the outlook is very hopeful indeed. As to our regular Sunday services, we could hope for no more than we see. I was thinking last Sunday evening that soon we would have to open the gallery to accommodate the congregation.

I have but the one church, and even though I have a good many families to visit, it gives me ample time for study. This, to me, is a complete change, as I have always had four and five churches and a great deal of driving to do. It seemed at first that the weeks were longer than they used to be; but soon I began to work by a definite rule, and now I enjoy it. This seemed impossible for me to do on the circuit I had in N. B.

I felt badly to leave the friends on the Patitodic pastorate, as they were very kind to me during my stay with them. We got along well, and when I tendered my resignation, and it was not accepted by the pastorate, I did not know whether it was the Lord's will to remain or go; it left me in a pretty delicate place. However, I am now satisfied that I was being led aright because of the burden I feel on my soul for this people, such as I never felt before. I am praying that the Lord may use me that a great blessing may come to us here; and I believe it will, as a blessing has come to me now, and