**TERMS NOTCEIS.**

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Items of religious news from every quarters 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.

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**Religious Intelligencer.**

Rev. Joseph McLeod, D. D., Editor

WEDNESDAY, Mar. 6th, 1895.


**The last book written by the** late Dr. Gordon was on "The Ministry of the Spirit." The last pages came from the printer a day or two before his death. Few men were better filled by precious experience of the Spirit's indwelling to write on such a subject.

**Mr. Moody announces that** during the month of April there will be a course of Bible study at his Chicago Institute, to which ministers of all denominations are invited. All who attend will be given, not only opportunities for Bible studies but to study the missionary activities of Chicago.

**A movement is on foot among** the Baptists of Russia to petition the young Czar for a relaxation of the severe treatment to which they have recently been subjected. While we most sincerely hope that they will be successful in their efforts to have their miserable position ameliorated, we cannot but fear that they are doomed to disappointment.

**The President of the Hotel** Keepers Protective Association of Ontario evidently discerns the signs of the times. He says that if things go on at their present rate there will not be a liquor license in that Province in five years. He urges his fellows in the rum business to work hard and unitedly to prevent the disaster which he thinks is threatening them.

**General Booth sailed for** home, from New York, last Wednesday. His tour of Canada and the United States was most successful. At every place he visited he was given a hearty welcome, and had the opportunity of presenting the great work in which he is engaged to multitudes of people. He has, doubtless, interested many who were before quite indifferent. Good will come of it all.

**Dr. Parkhurst, writing of the** reform work carried on by his society in New York, says,—It required no genius to do what we have done. We merely fastened on Tammany's weak point and held on. We simply inserted our augur and didn't take it out. The point of the augur may be very dull, the hammer very small, the granite very hard, but if you keep on pounding you will crumble the rock—if you live long enough. The simplicity of our warfare was our strong point. We had but one object—to break down the understanding between the official and the criminal classes."

**The future growth of christendom,** says Rev. J. H. Barrows, depends almost entirely upon the willingness of christian people to consecrate their property to the Lord. One of the wisest christian teachers says,—"Speculate and preach about as we will, a great factor in society is money. Character, for the most part, is determined by one's relation to money. Find out how one gets, saves, gives, spends, lends, borrows and bequeaths money, and you have the character of the man in full outline. Nail to the cross the unhallowed lust for gold, and then live a large, fruitful, generous, glad, blessed life of Christ-like service for others. "If any man will come after me, let him deny himself and take up his cross daily and follow me." 'For whosoever will save his life shall lose it; and whosoever will lose his life, *for my sake*, shall find it."

**In Constantinople there is a** little friendly benefit society of Greeks. Three or four years ago it had its rules reprinted, headed with the quotation—in Greek, of course—'Let us do good unto all men, especially unto them who are of the household of faith—Paul: Gal. vi. 10.' A member who was leaving the printing-office with a proof was seized and clapped into prison on a charge of 'sedition.' The case was taken up by an English barrister, who told the story to Canon MacColl, by whom it was told to the Anglo-Armenian meeting on Monday. "What is the offence?" the police official was asked. "Why he belongs to a seditious society." "What society do you mean?" "Why, see here"—showing the rules—"one Paulos is at the head of it and he lives at Galata. We have been trying to find him, but the right number is not given." Galata is the name of a suburb of Constantinople. The Turkish police were hunting up the Apostle there as a conspirator!

**The bill affecting the representation** in the Provincial Legislature, introduced by the local government is, we think, a mistake. It increases the number of representatives to forty-seven—an increase of six members. What is needed is an equitable rearrangement of the present representation, having respect to population. Any change in the number of members, should have been to decrease the number, instead of increasing it. The cost now of administering the affairs of the Province is quite out of proportion to the importance of the interests dealt with, and might with great advantage be reduced. The proposed changes in the representation will considerably increase the cost of legislation and administration. The country as a whole is altogether too expensively governed.

## The Responsibilty of Ministers.

When there is weakness and lack of vital christianity in the churches, some share of it, no doubt, is attributable to the ministry. Nor will thoughtful ministers be disposed to deny this. "I believe the ministers of the present day," says President Finney in one of his lectures on revivals, "are responsible for the present state of the church, and it will be seen to be so at the judgement." He says further that the reason why there are so many inactive, lifeless members in the Church is because they are not faithfully dealt with by the ministry when they begin their religious life. "For the want of thorough and searching management many are converted who seem to be stillborn. Their conversion seems rather a change of opinion than a change of heart. But if, when a sinner is under conviction, you pour in the truth, put in the probe, break up the old foundations and use the Word of God like a fire and like a hammer, you will find that they will come out with clear views and strong faith and firm principles; not doubting, halting, irresolute Christians, but such as follow the Lord wholly."

This is not modern language. We are not talking now about putting in the probe, breaking up old foundations, sweeping away refuges of lies and using the Word of God like fire and hammer. But the very fact that we do not use language indicative of thorough work may help us to understand why there is so much of the superficial in the life of the Churches. The one thing that the Word of God insists upon is a thorough going work, a radical change. Healing the hurt slightly will not do. Nothing but a new heart will satisfy the divine demand. The Church will not be a self-sacrificing Church, devotedly doing good and faithfully spreading and building up God's kingdom, unless it is thoroughly converted. Trying to get all the fruits of the kingdom out of an unconverted Church is like trying to raise figs from thistles.

The question therefore which confronts the ministry is one of more thorough preaching, of deeper spiritual power and of more faithful dealing with the souls of men. "The minister must be like no other man," says Joseph Parker, and he is right. Another man serves his apprenticeship and is ready to build a house or make a coat. But the minister spends his years in school, toiling upward from the first day in the academy to the last day in the seminary, and then is not ready to preach the Gospel. He may be a scholar, an orator, able to instruct, to entertain, to draw crowds, to make his audience weep or laugh or go into raptures of admiration, but he is not yet a preacher. For that sacred function he must have a preparation which does not come from the schools.

The Saviour said of Himself,—"The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor, hath sent me to heal the broken-hearted, and preach deliverance to the captives and recovery of sight to the blind." Such anointing, in the fullest degree possible for men, should every minister of the gospel have. He may have, and therefore should have such power from God to help men, to comfort them, to open their eyes, to lead them to the Saviour from sin, that they will come to him as one sent from God to bless them. A.

## The Church Blamed.

In an article on "The relations of men, muscle and money," one of a series, by several eminent writers, on strikes and kindred subjects, Bishop Newman, of the M. E. church, sharply chides the church, holding it responsible in a considerable degree for the labour troubles. He says:

The Church is largely to blame for the present disordered condition in the industrial world. She has cathedrals for the rich, and conventicles for the poor; aritrocratic Sunday schools for the offspring of the millionaire, and ragged schools for the children of the workingman; eloquent, high-salaried clergymen for the affluent, and cheap city missionaries for the indigent. She is a sycophant at the altars where the prosperous claim to worship, and the patronizer at the altars where the laborer bows in prayer. Were the Church to demand the application of the Golden Rule in all business transactions, from simple barter to complicated banking, from the penny huckster to the millionaire manufacturer and powerful corporation, peace would take the place of strife and prosperity the place of adversity. If the conscientious practice of Christianity cannot solve this vast and vexatious problem, then I despair. The solution is not in trades unions on the one hand, and business monopolies on the other; not in arbitration by the consent of the immediate parties in contention; not in legislative enactments, for moral sentiment is the energy of law; not in bloody riots, to be suppressed by standing armies: not in the unsettling of public confidence in the stability of the industrial conditions of society, but in brotherly sympathy, common honesty, and to do as one would be done by, as taught by him who gave to the world the deepest and grandest principle of political economy: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

## The Minister as a Hobbyist.

The word *hobby* is from the low German or Scandinavian *hobben*, a softened form of *hoppen*, to toss, move up and down. It means a strong, active horse of medium size, a hack, used about cities: also, any favorite object, pursuit, topic; that which one persistently pursues or dwells upon with zeal or delight, as if riding a horse. A hobbyist, therefore, is one who rides a hobby, one who is devoted in an enthusiastic and one-sided manner to a particular pursuit, method, or "fad." (Century Dictionary). According to the New England Journal of Education, "any teacher who conducts two successive recitations exclusively by an oral method, by a text-book method, is a hobbyist." A hobby, let us keep in mind, is a small, strong, active horse that keeps the same gait and travels the same road over and over again. We cannot escape the idea that other places and things are neglected. To study and constantly present to others any one subject to the neglect of other subjects, is to ride a small horse, for a knowledge of one subject is a small part of the vast field that God has given us for the exercise of our faculties. As a man follows a little subject, he gets to know it and he goes into it with a great show of strength and enthusiasm. The little idea becomes a great thing to his small mind. And how he rides! Up hill and down hill, turning sharp corners, running with confidence into familiar places, making the same appearance and the same clatter.

Possibly it would be helpful to have in mind the distinction between hobbyist and specialist. A specialist devotes himself to a particular *branch* of a profession, science or art—not a *small* thing by any means.

Now, with a clear idea in mind of what a hobbyist is, let us inquire how a minister may become a hobbyist. Along what lines? was Paul a hobbyist when he determined to know nothing among men but Jesus Christ and him crucified? By no means. The gospel of Christ is not small, neither is there sameness about it. It includes "things new and old." The new may be discovered, the old recalled and presented in a fresh dress. Are pastors, evangelists, teachers, missionaries, exegetes, hobbyists? No, they may be termed specialists, though there be legitimate special work, not hobbyism, included in these. But suppose a pastor, evangelist, teacher, missionary or exegete should select one subject from the gospel, or one method of work, or some religious "fad," and devote himself to that, thus neglecting other important things, he would then become a hobbyist.

To illustrate, a pastor may make a hobby of *organization*. "A committee." "a committee," for everything. He may make a hobby of certain kinds of texts, striking, sensational, obscure, &c. He may make a hobby of a particular method of sermonizing. He may be able to see but one subject in the Bible. Temperance may be made a hobby. An evangelist may have as his hobby "the anxious seat," or, signing cards. A teacher may make a hobby of this or that method. A missionary may gather "curios," and so become a hobbyist. The exegete may spend his energy in finding "hidden meanings," often not there. In short, a minister may become a hobbyist by devoting himself *persistently* to one part of his work to the neglect of other parts.

Again, he may make a hobby of something *outside* of his line of work, and some writers go so far as to claim that every man whether minister or not, ought to have such a hobby. It may be poultry raising, painting, drawing, reading fiction, fishing hunting, &c.

But whatever the nature of the hobby the same dire results follow. (1) The hobbyist does not declare *all* the counsel of God and so is disobedient. (2) He cannot be fully devoted to the work of the gospel and so cannot have the assurance of divine help at all times. (3) He must neglect many important lines of work and so be guilty of many sins of omission. (4) He becomes narrow in his thought, in his knowledge, and in christian activity, thus being stunted in Christian growth. His movement is *up and down* and not ahead. (5) Hobbyism carries with it the idea of monotony, and the hobbyist becomes monotonous and tiresome and loses his friends. (6) He reaches a "dead line" at an early age and, saddest of all, must remain unburied.

G. A. D.

## Voices and Echoes.

I make men pray—that does the work. You ministers don't make enough of this. I tell a man to pray—whatever comes first; I want to make him face God. Once a drunkard yielded to my urging, clasped his hands and finally said: "O Lord, jump straight down my throat and drive the Devil out." He is a saved man now. That was about what he needed.—*General Booth.*

And men must "face God," and see themselves lost and pray to Him for mercy if they would be saved. The General's plan of making men pray produces infinitely better and more enduring results than raising the hand or signing a card as an indication of a desire or intention to be a christian.

Every once in a while somebody gets anxious about the social evil and proposes, in the guise of reform, to police, regulate and inspect it, and has a bill introduced in the Legislature with the purpose in view.—*The Independent.*

Such a law is repugnant to the moral sense of the people generally. But only because they have not become accustomed to it. Why not revolt against the legalization of the scarcely less abominable rum traffic? Only because they have become used to it through generations of toleration. It does not take many years of authorization of an evil to make men believe it is right.

On the 9th of February two colored women were sold at auction at Georgetown, Ky. They were convicted of vagrancy in the Circuit Court and ordered to be sold into slavery for six months. The sale took place in front of the courthouse. The deputy sheriff was the auctioneer, and a large crowd attended. Two men of their own race bought them. Sara Jackson was sold for one dollar and five cents, and Bettie Fishback for two dollars.—*N. Y. Advocate.*

The same thing in effect, if we mistake not, is still practised in some parts of the Province—the selling of paupers to the lowest bidder. It is a shameful way of treating the dependent poor.

Catholics may teach in the public schools, but Catholicism cannot be thrust into them.—*Pittsburg Advocate.*

But they are not satisfied to teach unless they can make the schools Roman Catholic. The church—their church—must govern schools and everything else. It is well to keep this in mind just now, while the Manitoba School question is under consideration. Everybody is willing that they should have equal rights; but they are rarely, if ever, satisfied with that.

A strong crusade against smoking by the young—smoking cigarets especially—is being carried on throughout the United States. For example, Senator Love of Kansas fathers a bill which provides that any one dealing in cigarets or cigaret wrappers shall pay a State license of $1,000, and that the county license cannot be any less. This will mean a $2,000 yearly tax for any person handling the undertaker's friend. Senator Love believes that this is the only way to bar out the sale of cigarets from the State. He has received letters from almost every head of the educational institutions in the State, as well as the tobacco dealers, commending the bill and praying for its passage. From present appearances the measure will undoubtedly pass the Senate.—*The Witness.*

If the desire is to prevent or even reduce the use of cigarettes, the proposed license system is a foolish one. High license fees do not diminish the volume of business done. They simply create a monopoly—a profitable and, therefore, a dangerous one. The history of high license in the liquor traffic teaches this.

## Scolding Pastors.

Pastors who have fallen into the habit of scolding their people because they do not attend the prayer meetings and other services of the church, are given good advice in the following, from the *Journal and Messenger*: Of course, it is natural that these pastors should desire all of the members who can do so to faithfully attend the services of the church; but there is a much better way than scolding and fretting to accomplish this thing. Read what Dr. A. J. Gordon says: "I was talking with an evangelist who is laboring in a certain place, and he said the minister was continually belaboring the church because they were so cold and backward, and the people were getting tired of it, and there seemed no progress in the work. I told him to tell the dear minister that I used to work in just that way, but I had given it up entirely and found a far more excellent way. I don't insist on people coming to the prayer meeting as I used to, not at all. People like to do a thing voluntarily, and not be continually dragged into doing it. The Lord doesn't want them dragged in, either. He wants the 'willing mind.' Just lovingly invite those who want to come and be blessed, to meet with you. Come 'in the Spirit' yourselves, get richly blessed, and others will come." This is surely the better way. By God's help make all of your meetings so good, so inspiring, so profitable, that the indifferent, cold ones will be attracted to them. Be sure to try this course.

## Mission News and Notes.

—In India the devotees have their rosaries and beads and use them as our R. C. friends do. Indeed, the rosaries and beads have been borrowed from the Hindu "Saints."

—A Baptist mission has been established in the great commercial emporium of the western border of China. This leaves but one step more to Thibet, which is said to be the only nation where the gospel has not come.

—The following figures give some idea of the progress of the gospel in Japan: In 1872 was organized the first evangelical church of eleven members. Now there are 365 churches, with a membership of 35,534. In 1892 3,731 were admitted into the church. In 1891 Japan contributed $50,000.

—Mission work in the Negro Republic of Liberia, which was founded originally by the importation of freed slaves from the United States, is at present attended with difficulties. To financial troubles and internal strife is now added the continual encroachment of the French power. In one district a catechist has been dismissed with the intimation that France can provide her own teachers.

—The *Buddhist Magazine* of Japan says: "The greatest movement of the twentieth century will not be a commercial one, nor yet a military one; but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them."

—Ranavalona II., Queen of Madagascar, and her husband some years ago identified themselves with Christianity, and through their influence Christianity is the State religion, though three-fourths of the island is still heathen. During recent years there has been a great revival in the Church of Madagascar. Evangelistic work is carried on by native Christians as well as by foreign missionaries.

—There are some large congregations in heathen lands. In the city of Paramaribo, Dutch Guiana, there is a Protestant church with an attendance of 8,000, of whom 3,500 are communicants. The great cathedral at Uganda, Central Africa, holds 5,000. and is filled. A correspondent from Aintab, Gentral Turkey, states that one church there is crowded with an audience of 2,000, and in the same city is another church with a Sunday-school of 15,000.

—Col. Jai Bhai, of the Salvation Army in India, reports that while Commissioner Ruhani and Mrs. Booth Helberg have been absent, 10,000 heathen have been converted, 3,000 more "soldiers" have been enrolled, and 200 candidates have been accepted for "work." In one district alone seventeen Hindu temples have been surrendered, and twelve whole villages, the inhabitants of which have professed conversion, have placed themselves under the Army.

The Gospel story is now spoken and read in about 3000 languages. All the great languages of the world are now vehicles for the Message of God's redeeming love. Everywhere the number of converts is increasing. Christianity in some of its forms is represented in all quarters of the globe. Of the earth's population of 1450 millions, about 450 millions are nominal Christians. Not in the first century or the first three centuries of our era was growth as rapid as it is now. We are doing a little to advance the work.

—Hindu "saints" submit to very severe penances in order to win salvation. Says a Presbyterian missionary writing from Jeypore:

"They do subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried up to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right arm till it dried up. This was all done to gain salvation; not, alas, in the Christian sense. Salvation has with them various senses. Absorption into the Great Spirit; deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of *this life*—plenty to eat and nothing to do."

—In the first twelve years of Gospel work among the Ainus of Japan, only eight converts were gathered in, the first being baptized in 1885, three more in 1886, and two more in each of the years 1889 and 1891. Since the latter date, however, a harvest of 171 souls have been gathered in as church members, while 200 more are counted as catechumens. Piratori, the old Ainu capital, has been the centre of this work; and though previously only men were permitted to have any religion, now every woman in the city has accepted Christ as her Saviour.

—The London Missionary Society has celebrated its centennial. It was founded Jan. 15, 1795 Its first act was to send the ship *Duff* with a large body of missionaries to the South Seas. This society bears the same relation to Christian Missions in Great Britain which the American Board does in this country, and has had a similar history. Beginning as a union of various denominations, it has ended practically as a Congregational organization. It has been wonderfully successful, especially in the South Sea Islands, in many of which heathenism has long been extinct. Its statistics at present are: Two hundred and forty-eight European missionaries and 8,180 native agents, 96,118 church members and 417,916 native adherents, while 2,016 native schools are conducted with 123,003 scholars.

## Revivals.

—Nearly 1,500 persons professed conversion in recent revival meetings at Wichita, Kans.

—In Bridgeton, N. J. Evangelist Thos. Harrison has been holding meetings which have resulted in the most extensive revival ever witnessed there.

—At Eastport, Me., according to a correspondent of the *Sun*, a revival of great interest is in progress. Rev. Mr. Ford (Baptist), formerly of St. John, and Rev. Mr. Tuiling (Methodist) have been holding special services since the new year. After four weeks of deeply interesting meetings, with crowded houses and many conversions, they decided to send for evangelists Cones and Allen. The interest deepened and widened till the conversions have mounted into the hundreds. Many heads of families have been converted. It is a remarkable work.

—The revival in St. John under the leadership of evangelists Crossley and Hunter is progressing encouragingly. Not only the Methodist churches, but those of other denominations are feeling the quickening influence. Many conversions are believed to have taken place, and many others are deeply concerned.

—The Baptist churches of St. John are receiving members. Last Sabbath Rev. Dr. Carey, Brussels St., baptized three persons; Rev. Mr. Gates, Germain St. baptized four; and Rev. Mr. Gordon, Main St. baptized three.

Convenient.—The desk Calendar of the Pope Manufacturing Co. is a convenient thing for desk use. The Company, which has its head quarters in Hartford, Conn., makes bicycles; and, of course, the calendar tells about them; but that does not interfere with its usefulness.