

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication York St., ed. ricton.

Terms \$1.50 a year, in advance.

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

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Return the paper is neither courteous nor sufficient.

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 75, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JULY 10th, 1895.

There is need of more business in religion as well as more religion in business.

The Presbyterian church in the United States has more wealthy men than any other denomination in the country, and that in proportion to its membership, it is the richest denomination.

A Roman Catholic priest in a New York town has adopted severe measures with the rum-sellers of his flock. He has excommunicated every one of them, and refuses christian burial to them and their families. If this were done in every church, Protestant as well as Catholic, rum-shops would suddenly become few and far between.

A law providing for the pensioning of teachers has been enacted by the Illinois Legislature. Those who devote their lives to teaching will, hereafter, be provided for in their old age. A certain small percentage will be deducted each year from teachers salaries to form the nucleus of the fund from which the pensions will be paid. Of course only those who make teaching a life work will be pensioned.

Of the conflict between Catholics and Protestants, the Journal and Messenger says, the contention, after all, is between Jesuitism and true patriotism, and the chief point of attack is the public school system. Bishop Doane says, truly and temperately, "the proposition to change that system comes from Rome." And the discerning will see that the attack upon the public schools is but a means to an end—an end that can never be compassed while Catholic children attend the public schools; namely, the absolute control by the Roman Catholic Church of the political action of its members. It is as foolish and fatal to underestimate or deny the existence of a danger as to exaggerate it.

This, from a sermon by Dr. Miller, may help some people to a more sensible thought: There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experiences, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it.

The Bishop of Chester, England, sees many difficulties in the way of the union of the Roman and the Anglican churches. He thinks the first step towards such union must be the abandonment by Rome of certain claims and doctrines which have no Scriptural foundation.

Watching the tendency in the Anglican church, and indeed the practice by many ministers and others in that church, one wonders how much, if anything, the Pope would have to abandon. Must he give up the mass, auricular confession and absolution, conventional life, adoration of the Virgin Mary, altar candles, crucifixes, &c.? But then, all these things are being practised by an increasing number of clergy in the Church of England.

The Pope may surely be pardoned for thinking that as the dominant party in the Church has gone so far on the Romeward way, it may as well complete the journey.

Not money, but "the love of money is the root of all evil." Money-getting is not, in itself, reprehensible. But, as says a contemporary, getting it in the wrong way, or the making its acquisition the chief end of life, or the holding on to it unduly when gotten, that are to be condemned. Money is a necessity, and can be made exceedingly serviceable to the church, to the home and to society. It becomes a test of one's principles and indicates the bent of his mind and heart. It serves as a criterion of character. He who manages it aright evinces a high sense of honor and of responsibility. He who acquires it legitimately has due regard to the laws of God and the rights of man. He who spends it wisely, considerably and beneficently, evidences love to God's Kingdom and to human kind. John Wesley's simple but comprehensive rule in regard to its use is ever timely: "Get all you can, save all you can, give all you can." This calls for diligence, economy and benevolence—three fundamental elements in worthy character-building.

Dr. Cuyler is an authority on all matters of church-life and work. Himself an admirable preacher of the simple, pure gospel, and a most faithful and successful pastor, he continually emphasizes the importance of pastoral work. However brilliant the preacher, if he neglects the care of his flock he is sure to fail. In illustration of this, Dr. Cuyler cites the case of Dr. Talmage, saying,—"My brilliant friend and neighbor, Dr. Talmage, has had an extraordinary career as a preacher and lecturer, and has sent his gospel messages into millions of hearts. He ignored all pastoral oversight. The result is that after twenty-five years of eloquent preaching in Brooklyn he leaves a huge edifice in ashes, and a church so scattered that at the end of his resignation only about 400 members (out of a nominal membership of 4,000) could, after careful search, be discovered! An imposing mass meeting is as different from a well organized church as a pile of stones is from a solid stone wall."

Take It With You.

This is the vacation time. The boys and girls are out of school, and are, presumably, enjoying the freedom from school tasks and discipline. Teachers are at duty; some, whose work was away from home, are spending enjoyable days with father and mother, brothers and sisters, and the friends of their childhood. Business men are running away for a few days or weeks; and clerks are getting the most possible out of the week, or two or three weeks, of vacation given them. Preachers, by the thoughtfulness of their churches, are having, or will have, a brief respite from the wearing duties and perplexities of pastoral life. Whole families, or parts of families are in the country or at the seaside for the change and rest which they believe will prepare them to better do the work and bear the burdens of the rest of the year. Many others are having a "holiday," not so much because they need it, as because they think it is the proper thing to do, and they can afford to do it.

We hope all these may enjoy their vacation, be it long or short and return to their homes in every way benefited.

Will the Christians who are contemplating having holidays, suffer a word of exhortation? Do not leave your religion at home. Take it with you. You need it wherever you go. There are professing Christians who, when they are from home, seem to have left their religion, even the name of it behind them. They take a vacation not only from business or home duties, but from religious life and duty. We are afraid for the quality of the religion which such people have, even when at home and giving regular attention to church duties. Wherever Christians go, and with whatever company they may mingle, they should not forget those they profess to be and whom they have covenanted to serve. "Let your light so shine amongst men, that they may see your good works, and glorify your Father who is in Heaven." Not only when they are at home but when they rest in the country, or at the sea-side, or in the mountains, be faithful in prayer, in Bible reading and in attendance upon public worship as there is opportunity. Even when the holiday is in camp, beside some stream or in the woods, the religious life may and should be as carefully nurtured and expressed as in the home or the church.

Christians away on vacation have, often, opportunities for showing faith and love, such as would never come to them at home. By attending and

taking interest in the services of the little church of the community where they are sojourning they may give needed encouragement to their fellow Christians who are, perhaps, sometime a feeling very much alone. They may confirm the faith of the people in whose home they tarry, by manifesting a true Christian spirit. They may impress the unconvinced whom they meet, by showing how the Christian spirit may be manifest in recreation as in everything else.

Taking the spirit and habits of a true religious life with them—and they will if they are truly religious—they will, probably, be God's ministers of blessing to the places and people where they go, and they will, also, get refreshing to their own souls, while they get renewal of strength in body and mind.

Woman, Religion and Reform.

The great Women's Christian Temperance Union Convention, embracing representatives from all parts of the world, held in London last month, brief reports of which have appeared from time to time in the press of two continents, received much, and for the most part favourable notice in London papers. The Christian World devotes an editorial to the Convention, pointing out with much clearness the significance of the woman's movement. It says,—"There is no doubt that the cause of temperance in England will receive a great impetus from the Convention, and that it will materially improve the prospects of the Local Veto Bill. The presence among us of such women as 'Mother Stewart' and others of the brave crusaders who twenty years ago confounded American saloonism by the opening of the great whisky war, should give more power to the elbow of our Temperance politicians, while it may well serve to deepen the alarm already prevailing in the bosoms of Bung and the Beeraige."

But the significance of these great gatherings is by no means confined to the question of alcoholism. They are, perhaps, the most impressive demonstration yet offered to the English public of the new force which organized womanhood is bringing into the sphere of politics, morals and religion. A striking illustration of this is offered in the address with which Lady Henry Somerset opened the British Women's Association on Monday, a deliverance which is as comprehensive in its scope as it is triumphant in its tone. It calls upon women to deal not only with Temperance, but with the Labour question and Factory Acts, with District and Parish Councils, with London Government, with Education, Prison Reform, Peace and Arbitration, with Amusements and with the Franchise. These great organizations seem, in fact, determined to take the whole world in their arms, to mother it, to heal its wounds, and save it body and soul. The point they are driving into the general consciousness is that for man alone to conduct the world's affairs is a condition of hopping along on one foot. Another foot is needed for equable and satisfactory progress, and the woman's movement is supplying it.

The movement has a far-reaching relation to religion, which Church authorities of all shades need to take careful account of. A question in the foreground here is the position, with reference to it, of what may be called the hierarchical as opposed to the free and democratic Churches. It is significant of much in the present and more in the future that it is in the Nonconformist Churches of England alone that the organized womanhood of the land, numbering as it does recruits from all communions, finds a recognition and a voice. Lady Henry Somerset, born and bred in the Established Church, speaks in her address with bitterness of the "hierarchical churches that do not recognize the existence of women, save as they help to fill the pews." Under the beautiful constitution of the State Church, the most imbecile of curates may inflict his insanities at will upon a long-suffering congregation while the prophets and prophetesses of the age, burning with some highest message to their fellows, must utter it anywhere than in church. This state of things can produce only one result. The woman's movement in its effect on religion will probably mark the turning of the tide as between the Established and the Free Churches. Hitherto the Church, with certain sections of the population, and especially with the wealthier class, has had things largely its own way. Its State connection, its wealth, and its social prestige have placed other communions at an enormous disadvantage in their competition with it. It has now, however, to reckon with a new factor, in contact with which its ramrod stiffness of organization will be found to be anything but an advantage. The feeling

amongst women of all ranks who find themselves snubbed and silenced in the Episcopal Church, while accorded an ever-increasing freedom of speech and action in the Non-conforming communions, will before long produce a crisis, which must result either in the radical reform of the Church or in the desertion of it by some of its hitherto most devoted adherents.

Another result arising out of the new position of woman in religion is one which will be an unmixed gain. The influence she is bringing into the Church is that of a religious life turned away from metaphysical dogma to be concentrated on the simpler, diviner elements of compassionate love and of practical self-denying service. The best representatives of this movement are eager to see the moral and spiritual energy of the Church directed from barren theological controversy to the business of bringing about the Kingdom of God among men. They want a religion not of formulas, of Christly purity and mother-love, which will make men and women better and homes happier. "The march of science," says Lady Henry Somerset, in the address from which we have already quoted, "is clearing the highway of dogma, the universal quickening of the common intellect renders it impossible that ignorance should ever again be the mother of devotion." But the eyes that are blind to the beauties of old-world metaphysical theology are marvelously quick in other directions. If dogma is at a discount in the new movement practical religion is at a premium. The manifesto that ventures the above-cited opinion on dogma has the audacity further to declare that "the money that men now spend to equip armies, establish arsenals, and build great ships of war, would make the earth blossom like a June rose, with recreated joy that should send all the people back to their work hearty and hopeful, with images filling their minds, that should give them honest happiness and spiritual exaltation."

Carrying such thoughts into the hearts of religion and politics, the women's movement promises ere long to work a notable change in both. There is yet another and by no means inconsiderable outcome of these great gatherings in the help they are giving to the closer union of the English-speaking peoples throughout the world. Across the breadths of ocean and across the differences of political constitution these Christian organizations are stretching their arms, binding together English and American, Canadian and Australian in new living ties, the strength of which it only requires some testing time to reveal. It is a fact which politicians of all nationalities and parties have to take note of, that the world is organizing itself on lines quite away from party interests and diplomatic intrigue. The community of common faith, of common love, and of common service, which is being established in connection with such movements as those we have been chronicling, represents a factor in international relations, stronger than fleets or than the decisions of Cabinets. It is stronger than they, for in the long run it will control them both. Despite the pessimists the world is moving, and in the right direction, and Christian womanhood is supplying a good deal of the motive power.

The Gains.

Reviewing the votes in Parliament on prohibition, the Montreal Witness regards the votes on the resolutions of 1884, 1887 and 1895 as fairly correct divisions of the House on the question. The figures are as follows:

	For.	Against.	Majority.
1884	55	107	52
1887	70	112	42
1895	57	68	11

The first of these divisions showed thirty-four percent of the members present to be in favor of immediate prohibition; the second, three years later, thirty-eight and a half percent, and the last, after eight years more, forty-five and a half percent. Even with no election we might have looked for prohibition before long. A new election will surely show a turnover of the small number necessary to a majority.

Twenty-five Years of Union.

Twenty-five years ago the two branches of the Presbyterian church in the United States were united. The progress of the body since the union has been quite marked, and much greater than that made by the two bodies in a like period before their union. The following figures tell the story of the prosperity of the united church, and put the seal of approval on the union.

The churches increased from 4,526 to 7,387. Ministers from 4,238 to 6,

641. Communicants from 446,000 to 896,000. Sabbath School pupils, &c., from 448,000 to 951,000.

Contributions for congregational purposes increased from \$6,416,000 to \$19,300,000; for miscellaneous benevolent work from \$690,000, to \$1,025,000; contributions to the boards increased from \$1,300,000 to \$2,600,000. During the twenty-five years the church raised for all her purposes \$263,631,000. This is a much larger amount than has been raised by any other church in America. In 1870 Home Mission work west of the Mississippi was extremely meagre. Since that time over ten millions have been expended on the work. Then converts in the foreign missions were about three thousand in all; last year alone the additions numbered 3,141. The Theological seminaries have more than doubled the number of students, and their resources have increased four fold.

There were added in these twenty-five years to the communion of the church 1,040,949.

The converts added to the church from 1789, the date of the first General Assembly, until 1869, a period of eighty years, numbered about 830,000 as against 1,040,000 persons added on profession during the past twenty-five years, and the total benevolent gifts of the period first named were not in excess of \$19,000,000, as against \$71,000,000 for the second period. The record of the prosperity with which God has blessed this church since reunion answers, Yes! to those who ask whether the union was right.

What the Church Could Do.

That the church of Christ should be pronounced and practical in its advocacy and support of moral reform, none will question. That it is so, in the degree demanded of it, there is reason to doubt.

What Christians should do, and could do if they would, is indicated in the following extracts from recent utterances:

The Religious Telescope.—If all the churches in Christendom would wake up and go at the rum traffic and all other organized forces of the devil as David went at Goliath, Satan would soon be dethroned and the millennium would soon be ushered in.

John G. Wooley.—"I tell you, if the entire Christian Church would arise in its power and place the cross of the Lord Jesus Christ on the ballot, the liquor traffic with all its abominations would soon be abolished; even two hundred and fifty thousand saloons would be but a trifle in the race for power against a clean, pure Church."

The Templar.—If Christian men would only vote in harmony with their professions they would quickly compel politicians to recognize their demands. But so long as they profess high ideals and vote for the nominees of the corrupt machine, dominated by the saloon power, they will earn what they merit—the contempt of politicians and the devil for their virtuous professions.

The Tribune.—Now let the Christian people so assert their will and their power that the coming Legislature will hang Haman on his own gallows and exalt the Mordcaid of true Christian citizenship to its rightful position of authority and honor. This can be done by every Christian voter making his authority and power felt in time.

Presbyterian General Assembly.—That in view of the pending general election, this Assembly strongly advises electors to secure the nomination and election to Parliament of men whose opinions and practices are known to be in accord with total abstinence and Prohibition.

Not till Christians are purposed to put moral considerations before all others will the forces which make for evil be overthrown. As to the rum traffic, "when the church not only prays go, but votes go, the traffic will go"—and go to stay.

Mission News and Notes.

—According to late estimates there are 11,033 foreign missionaries and 49,566 native helpers. Over a million converts on heathen soil.

—Mission work in New Mexico commenced in 1866. There are now 25 schools, more than 40 ministers and native helpers, and over 800 communicants. There are about 40 missionary teachers on this field.

—Great success has attended the Baptist mission work in North China. Around the three mission stations in that region there are now from eighty to one hundred small churches, with a membership varying from six to sixty.

—Colonel Jai Bhai, of the Salvation Army in India, reports that in one

district alone seventeen Hindoo temples have been surrendered and twelve whole villages, the inhabitants of which have professed conversion, have placed themselves under the Army.

—Bishop William Taylor reports that his Angola Mission in Africa has acquired property to the amount of \$37,484 31, and that the net profits last year, after supporting the mission, were \$762.11. It is planted in a region peculiarly favorable to the system of self-support.

—Rev. Andrew Moody, of the Buda-Pest Mission has charge of fourteen colporteurs, who circulate the Scriptures in as many languages. Fifteen thousand copies of Bibles and portions, fifty-two thousand tracts and books, were placed during the past year, and over \$4,000 realized from their sale.

—The Rev. James Johnson is authority for the statement that "India is now the best educated of the non-Christian countries of the world." China, with a population of 400,000,000 has between 12,000,000 and 14,000,000 who can read intelligently, while India, with 300,000,000, has between 14,000,000 and 16,000,000 readers, most of them taught in the modern methods of the Christian world. The various missionary, tract, and Bible societies printed last year for India 1,133,115 volumes.

—Dr. Duff, the eminent missionary to India, says: "The gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It is neither scorched by heat nor benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right hand planting, the same 'tree of life,' raised up from the beginning of time, whose leaves were for the healing of the nations, and under which all kindreds and tribes and tongues and peoples shall one day rejoice, when privileged to take shelter under its all-covering shade, and draw refreshing nourishment from its perennial fruits."

General Religious News.

—It is said that in Iceland the whole population, 75,000, except one family, is Lutheran; but the Pope has determined to send two Catholic priests from Copenhagen, as missionaries to that island.

—There are about 70,000 Jews in London, with nine missions and some sixty missionaries, besides many volunteer workers. Nearly the same number of Jews reside in the Caucasus, none of whom ever heard of or saw a missionary.

—A great revival is in progress at Seneca, Mo. All the churches unite in the movement. Nearly 200 have sought Christ. Leading infidels have been found at the altar.

—Adjutant Erickson, the leader of the Salvation Army expedition to Iceland has been most warmly received by the authorities, and reports good meetings. The Salvation Army hymn-book in the Icelandic language is now being printed.

—There are 522 churches of all denominations in New York city, with a seating capacity of 400,000. The Episcopalians have 103; the Roman Catholics 84; the Presbyterians, 70; the Methodists, 65; the Baptists 50; the Jews, 46, and the Congregationalists, 7.

—Rev. B. Fay Mills asked an audience of 1,339 in Portland at what age each one had begun the Christian life, and found that 1,100 began before twenty years of age, 180 between twenty and thirty, 35 between thirty and forty, 14 between forty and fifty, eight between fifty and sixty, and two between sixty and seventy.

—The first Japanese Christian church in America was dedicated in San Francisco last week. It belongs to the Methodist denomination, and has about three hundred members, who contributed largely toward the building of the edifice. The assistant minister and the organist are Japanese, and the church organization will be managed by the Japanese members, with very little help or interference by Caucasians.

HIS SYMPATHY.—The newspaper reports of the proceedings of the Reformed Baptist Alliance say that a letter was read from Rev. A. C. Thompson, of Caribou, Me. expressing his full sympathy with that body.