

TERMS NOTICES.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 576, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, JUNE 5th, 1895.

To increase what you have, the best way is to lay it out, not to lay it up. Scattered seed multiplies; hoarded seed dies. "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

There is a Sunday rest move-ment in Italy. A league has been formed, the members of which sign a pledge to close their shops and cease from work on Sundays and all church holidays.

There have been many rum-ours about a probable settlement of the Manitoba schools difficulty, and many guesses as to how it would be done; but it does not appear that much progress has yet been made towards a settlement.

The Women's Christian Tem-perance Union Convention meets in London on the 14th inst. It will continue a week. It will be a great temperance demonstration—the greatest, probably, ever held in Great Britain. Delegates from all parts of the world will be present. The cause is marching on.

It is told of one small town in Maine, with a population of about 1200, that it has given thirty ministers to the Methodist church, besides several to other denominations. Probably if the history of the ministry of all denominations were written it would be shown that a large majority of ministers come from the small churches in remote places. One lesson of the fact is the importance of looking well after the small churches in the country places.

Rev. Joseph Parker, D. D., of London, has strong views in the matter of the Armenian outrages. Speaking of the meetings to express indignation, he says he did not attend them because he did not believe they would amount to anything. It is time, he says, for action, and the only action to be taken was war against Turkey. Such war would be the most holy, human and righteous the world has ever known.

Do you fear that you are do-ing no good—that your life is without helpful influence? Many good people have such fear, and are much depressed by the feeling. Phillips Brooks speaks encouragingly to such, saying that no man or woman of the humblest sort can really be strong, pure, and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.

The policy of exacting pled-ges of Parliamentary candidates to support temperance legislation has been adopted in England. Temperance workers are putting the cause which they advocate before party, and are determined to make their influence felt. In this they are wise; their policy is practical and will be more effective than any amount of talking. Canadian prohibitionists must do the same thing, and persist in doing it, if they expect to win in the fight against the organized rum power.

Some of the leaders in the "woman's rights" movement are not quite satisfied with the Bible. They cannot find the book does not endo-

bring their views into harmony with the Bible, they propose to revise the Bible to suit their views. It is said that the woman's revision of the sacred book is now being made. The women who are concerned in this movement are, it is believed, but a small minority of those who advocate woman's rights.

The Woman's National Coun-cil, which was in session in Toronto last week, had a warm discussion over the question of opening the meetings with prayer. It was moved that the Lord's prayer be used, but an amendment that the meetings be opened with silent prayer prevailed by a vote of 71 to 41. The strong point made against the Lord's prayer was that it might not be acceptable to some Jewish members. We are afraid the good women will get themselves into not a few hard places if they think to avoid everything that may be offensive to somebody. The rejection of the Lord's prayer is not, we think, a very promising beginning.

There is a project on foot in Quebec to place the education of the Roman Catholic children of the Province exclusively in the hands of the religious orders. It is proposed to pass legislation to effect this change. The scheme is an answer to the proposition made some time ago to require all teachers of the religious orders to pass examination. The ecclesiastical authorities could not tolerate the idea of having nuns and christian brothers pass an examination such as lay teachers have to undergo. And now it is proposed to take charge of the whole teaching business, doing away with lay teachers. If the church asks legislation to further this scheme it will, of course, get it; for the church is all-powerful in Quebec, and seeks to be so in other parts of the country.

By attempting to settle church difficulties they are often made worse. A contemporary wisely suggests that it is not necessary that every church difficulty should be "settled," in the sense of having all the facts hauled up and formerly adjusted. Many things can best be settled by being ignored. A good many things become permanent sources of trouble by being given importance through the endeavors of people to have them settled. "Why do ye not take wrong?" is a Scriptural query. If we were willing to suffer wrongfully and silently a little more than we are, we would prevent a good many difficulties from becoming serious. To maintain a "loud silence" is often necessary.

The editors of the religious papers of New York city had a grand time at a recent social union. In the after-dinner speeches they discussed religious journalism—all sides of it. Speaking of the financial side of the work, the publisher of *The Evangelist*, a leading Presbyterian paper with a large circulation and a subscription rate of \$3.00 a year, said,—"How many of the religious papers make money? You can count them on your fingers. There is not a religious paper in the United States that makes more than a fair living for those concerned in it; and I can tell you we are mighty glad if we do that, especially in this sort of time. I do not know what a religious paper would be if it fairly made money.... There is no such paper. Happy the religious paper which can, by the best of management, pay its bills, to say nothing of the tens of thousands of dollars sunk in the 'plant.'"

Christian Zeal.

A great need of our time is zeal in christian work. Our Lord, in bringing the blessings of His gospel to man was "clad with zeal as a cloak." Of Him it is said, "He gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works." And "zealous of good works" all His disciples should be, following His example, who could say, "The zeal of Thine house hath eaten me up." Earnestness and glowing ardour in the service of such a Saviour is, surely, becoming all His disciples.

Lukewarmness is offensive to God. In the addresses to the churches in Asia, a most severe rebuke is given to lukewarmness. An earnest pastor, calling attention to the text, "Stir up the gift of God which is in thee," said,—"If Christians are cold, it is because they do not stir up the gift that is in them. If preachers are cold, it is because they do not stir up the fire in them. God answers by fire to His people; and if we cannot impart fire to others, it is a proof that we have not stirred up our own fire. Don't forget that you'll have fire in you, but it will only burn as you stir it."

A great increase of true christian zeal is needed to meet the require-

ments of the gospel. Upon such increase depends, under God, the speedy triumph of the gospel. The example of the primitive churches is instructive in this respect. It could be said of new churches established by the apostles, among pagans, that "their deep poverty abounded unto the riches of their liberality," and that they extended their gifts even "beyond their power," doing more than they were able, in their anxiety to serve their Lord and Saviour.

It has been said that "the history of the first two centuries of Christianity abounds with remarkable facts showing with what zeal and entireness of soul the church went into the work of converting the world. Those who periled their lives and suffered the loss of all things in preaching, were not the only ones who made sacrifice for the spread of the gospel. Some spent all besides a bare support of themselves, to furnish the means of evangelizing others; those who had no property gave the avails of their labor; and it is recorded of one man that he sold himself as a slave to a heathen family, to get access to them for their conversion, and for years cheerfully endured the labor and condition of a slave, till he succeeded with the whole family, and took his liberty from the gratitude of the converts. The same person, on a visit to Sparta, again entered himself as a slave in the family of the Governor of Sparta, and served two years, and again succeeded in his design. The fires of such a zeal burning where, ever a company of Christians was gathered, could not fail soon to over-spread the world, and in the space of one generation most of the nations then known to the civilized world were more or less evangelized."

If such a tone of benevolent action could now be restored to the church, another generation would not pass before the time would be greatly neared when the earth would be "full of the knowledge of the glory of God, as the waters cover the sea." There is needed in every church, much reviving and quickening; for nothing is more evident than this, that a great increase of zeal in securing the triumphs of the gospel, is required in order that, in respect to the members generally, their manner of life may be worthy of the gospel. There ought to be an earnestness in Christian work which will allow no one to be left alone in relation to the claims of personal religion, as constantly pressed upon the attention. It should be an impossibility to get away from Christian influence so exerted as to be directly felt.

"Holiness Specialists."

Rev. G. F. Arms, a minister of the Methodist Episcopal church, writes in *Zion's Herald* of "Holiness Specialists." He is writing especially of the Vermont Conference, though what he says would seem to apply to a condition of things which exists, in a greater or less degree, in many places.

Of the special lines of work carried on, he says that of the holiness association is, perhaps, the most marked. It ought, he thinks, to be the grandest in results; the prosperity, if not the very life of the church, is bound up in the doctrine of holiness as taught in the Bible. But he points out the fact that the spirit and methods of those who assume control in the work are such that harm rather than good is being done. He says:

I was led to ask, why this failure on the part of these enthusiastic specialists? After careful study the conclusion was reached that something is radically wrong in the teaching and methods of the holiness specialists. Probably the difficulty arose in the following way: Men of God, among the most earnest in the Conference, having toiled and prayed, and agonized for the salvation of the perishing, still found that sinners were indifferent, and perhaps also a large part of the church. These faithful men could not give up and themselves become indifferent. They longed for divine power. The advertisement of some holiness camp-meeting may have come to their notice. They have thought, "That is the place for me to go to get this power."

Unfortunately, these camp-meetings too often are gotten up by professionals whose business it is. Their principal stock in trade seems to be a bountiful supply of groans and moans and sounds unnatural, accompanied with vehement and meaningless gestulations. They seem to forget that God was not in the cloud—the outward manifestation; nor in the thunder—the great noise; but in the still small voice. As to the doctrines taught, they are more or less distorted notions of holiness mixed with a plentiful berating of the church. These professionals have invented a process—a sort of man-made mill—through which they try to pass their followers, expecting them to come out with the blessing.

Sincere souls go there seeking the baptism, and even "the times of this ignorance God winks at" and some feel truly that they have received. They return to their homes enthusiastic to extend holiness. They suppose that it is to be done through the methods of the professionals; and they too often begin with the same berating of the church, the same distorted teaching of the doctrines, accompanied with the same groans and sighs. They try also to put every one through the same man-invented process; and their work is a miserable failure.

Dissensions arise in the churches. The people whom they succeed in putting through the process too often come out fault-finders, filled with "I-am-better-than-thou," possessing neither the humility nor the charity that necessarily accompanies the coming of the soul near to Christ. The spirit manifested makes it plain that in some cases the thing received was the notoriety of the holiness specialist without any real consecration or acceptance of the Holy Spirit.

Had these good men.... gone right to God instead of to men for the complete cleansing or their hearts, and with an entire surrender of self sought the baptism of power, would they for bread have received a stone? I cannot believe it. Out of their hearts, their own blessed experience, they would then have spoken. The people would not then be mystified by the presentation of holiness and led to look upon it with disfavor.

In closing I wish to add that when any journal advocating holiness falls into the custom of berating the church and extolling itself in the "I-am-not-as-other-men" spirit, it is time to let it alone; for it will bring injury rather than good.

Moravian Missionaries.

The heroism of some Moravians who, early in the century, went as missionaries to one of the West India islands, has long been one of the glories of the Christian church. When they found that they could not reach the slaves in any other way, they sold themselves into slavery, in order that they might get the confidence of the people whom they would reach with the message of the gospel. In the missionary history of the church there is no more perfect or beautiful illustration of the spirit of the Incarnation than that displayed by those devoted men. The Moravians have always been foremost in good works. They are among the most liberal givers for the advancement of the kingdom of God.

Notes By the Way.

No. 4.

From White Head I went to Seal Cove. This part of the Island has made the most improvement in seven years, and bids fair to be a large village. For many years it stood almost still, but of late it has taken a great start ahead. This is the result of a number of causes, but chiefly on account of the abundance of herrings taken in the deep water viers within a few hundred yards of the village. Without doubt those fish were accustomed to come here long before the people found it out, but now they are a great source of wealth.

In 1862 there were a few old dwellings and one or two nice houses; now within distance of three quarters of a mile from the creek there are 50 or more. Then they had no place of worship but a small old school house in which we began meetings on the 18th day of July of that year. That was my first special effort on the island. There was just one Free Baptist from Grand Harbor to Southern Head, a distance of eight miles. Mrs. Samuel Harvey professed faith in Christ under the labours of Rev. C. Ducrest, at the time of the revival at North Head some six years before, and she held on, hoping and praying for the conversion of her husband, father, mother, brothers and sister. Many times her faith was much tried, but she believed in God, and He did not disappoint her. First, her brother Henry, who died a few years ago at Malden, Mass., was converted; then her brother Geo. W. McDonald, who was a faithful and successful labourer in our ministry for years and after that united with a number of others in forming what is now known as the Reformed Baptist body; then her father and mother, and last in connection with my labours, her son Ervin D. Harvey, the present pastor of the White Head church. Her husband has been the senior deacon of the Free Baptist church at Seal Cove for many years. What encouragement for our dear sisters to pray on. If this circumstance should come under the notice of any lonely, struggling one, who has been praying for years and has failed to see an answer, may God grant that this evidence of God's faithfulness to His promise may encourage them to pray on, "and they

shall yet praise Him." Thus the good work went on, and many old and young, found peace in believing; in less than two years 222 were baptized, a church was organized at Seal Cove, one at Grand Harbour, and a branch church at Woodward's Cove. Nineteen of those baptized were for brother William Brown, White Head, and a church was organized there also. Quite a number of those baptized united with the church at North Head, as the revival extended the whole length of the island. I look back, as I enter the prosperous village of Seal Cove, over those years with great thankfulness of heart and soul that ever God had made me the humble instrument of some good to this people. It is true the Free Baptists have had their day of trial; but God planted this church as He did other churches on the island, and they are to stay to God's praise. Many needless things have been said and done, but He has said, "I will never leave thee." Blessed promise indeed! As a people we have our work to do, and while we keep humble and trustful nothing shall harm us. The Reformed Baptists have a church organization and a good place of worship in this place, and regular preaching.

There are several stores, doing, I should judge, a good business. Capt. John Ingersoll of the "Flushing" lives at Seal Cove. I visited nearly all the families, and was glad to meet them again. Rev. W. H. Perry is the pastor of our church, and is highly esteemed among his people. I very much enjoyed the privilege of meeting with him and his congregation, on Wednesday evening, for worship; it was good to be there and listen to the many testimonies for Christ; a number of the Reformed Baptist were present and took part in the meeting. Much improvement has been made upon the meeting house, and it now has a good and substantial appearance; they purpose to put in a bell soon.

On Thursday morning brother W. B. McLaughlin sent one of his sons, with his horse and carriage, for me and took me down to South West Head. I spent a day and a night with our brother and his beloved companion. They, with others on the island, begin to show marks of age, but are in good health. The same kindness as in years gone by was given me. Their last daughter was married just two days before I arrived, and they were feeling quite lonely, but my visit was most pleasant indeed. Things about the Head appear much the same as when I was there seven years ago. The light shines out all night long, to warn the mariner of his danger coming into the Bay of Fundy. Oh may "our light so shine" on this pathway of time that others may take knowledge of us that we "have been with Jesus." After a few hours we had to take the parting hand again; thankful for the meeting we were sorry the parting hour had come, but have hope that we shall meet where we will part no more.

Returning to Seal Cove, I spent Saturday among the people, and on the beautiful Sabbath morning we met again for worship. The congregation was large, and the Lord helped me speak to the people the word of life. After dinner with deacon Samuel Harvey and our beloved sister, of whom I have before spoken at length, brother Harvey kindly drove me to Grand Harbour in time to see brother Perry baptize two converts—one a young man almost gone with consumption; he was brought to the water in a chair, it was a most solemn baptism; he other was a dear young sister. From this scene we went to the meeting house again, brother Hart was with us also. In the evening I met with our church at North Head. The congregation there has much changed, and but a few of the people that worshipped there in my time are left. May the Lord of the harvest bless the pastor and the people there with a most blessed revival that shall very much build up and strengthen the hands of His people.

J. N. BARNES.

May 27, 1895.

General Religious News.

—The Salvation Army is preparing to invade China. A Chinaman, converted in San Francisco, is to lead on the work.

—Methodism in the United States now has seventeen branches, some of which have the episcopal form of government, and claim nineteen-twentieths of all the Methodist Church members. The only non-episcopal Methodist Church which has flourished to any great extent is the Methodist Protestant, and it has a membership of less than 200,000. The other nine non-episcopal Methodist Churches have less than 100,000 members all told.

—Japan, as well as China, is to be invaded by the Salvation Army. The *Japan Gazette* opposes the movement, and says:

"The natives will wonder what madness afflicts the blue-eyed strangers. How many souls are to be saved by this ranting procession, singing songs in an unknown tongue, and raving hallelujahs, it would be curious to inquire. But the British Consular authorities will do well to be on their guard; the Japanese might be led to mistake the object of the campaign, which had best be confined to the treaty limits."

—The Metropolitan Tabernacle, Spurgeon's, London, reports for the year a total membership of 4,965. This is a decrease on the whole of 133, owing chiefly to transfer and joining other churches, to non-attendance and death. The increase has been 215 by baptism, 62 by letter and 16 by profession of those previously baptized. There are 22 missions connected with the church, with seatings for 3,905 persons, also 28 Sunday and Ragged schools, with 659 teachers and 8,387 scholars.

—Rev. Dr. Russell H. Conwell, of Philadelphia, has successfully experimented with the telephone as a means of preaching to two congregations at the same time. His great temple is sometimes so crowded that the overflow fills the lower rooms, and all would like to join in the worship, as well as listen to the sermon. A few nights ago, the instruments having been adjusted and the connections made, he delivered an address in the lower room which was distinctly heard in the great room above. Before next fall the upper temple will be connected with both the lower temple and the forum of Temple College, by the telephone system, and a number of sound receivers will be arranged around the pulpit, and the music and sermons will be reproduced with exactness in the other rooms through large transmitters.

—The annual report of the British and Foreign Bible Society shows total receipts of \$1,166,815, about \$460 less than the year preceding. Of this sum \$699,050 was contributions, the sales realizing \$467,760. The home issues were 1,651,566, the foreign issues 2,185,656, making a total of 3,837,222. One special point of interest is the increase of 28,264 copies in whole Bibles. The total issues from the commencement amount to nearly 144,000,000. Through the German agency the circulation was 294,572; the Spanish agency, 51,907; Belgian agency 34,468; French agency, 167,763; Austro-Hungarian agency, including the Danubian States, 161,694; the North Russian agency, including the North European Russia, Siberia and part of Central Asia, 358,753; South Russian agency, including Southern European Russia, the Caucasus, Transcaucasia and South-eastern Turkey, 168,555; the Turkish agency, 37,907; Egyptian agency, 24,116; China agency, 276,519, and Malayan agency, 76,867.

Home Religious News.

—Members continue to be received into some of the St. John churches, the fruits of the revival under the labours of Messrs. Crossley and Hunter.

—Rev. E. J. Grant's resignation of the pastorate of the Sussex Baptist church took effect on the 1st inst. He has been several years in Sussex, and has done good work, and by his faithfulness and courage in moral reform has commanded the respect of the people. Certain ones dislike him, but their dislike is a certificate of his christian faithfulness.

—An anonymous donor has lately given \$1,000 towards the fund for building a new school house and mission house for the Mission Church of St. John Baptist (Episcopal) St. John.

—A new Baptist church at Port Elgin, A. Co. is to be dedicated next Sunday.

—At the special session of the N. B. Baptist convention, held in St. John last week, the Seminary matter received some consideration. It was decided to appeal to the churches for contributions to meet the deficit in the year's expenses. A statement was given of the home mission and seminary funds. There remained on hand \$108 21 of the \$592.94 received for home mission purposes. The sum of \$115.96 was received for the use of the seminary, and \$100 had been borrowed. The expenditures amounted to \$197.75.

—The new church built in St. John, known as the church of the Messiah, was dedicated last Sabbath. It was built under the direction of Dr. McDougal, and is a Unitarian church.

—Rev. W. W. Brewer, Moncton, and Rev. G. M. Campbell, Charlottetown, who have been quite ill, are now recovering.