TERMS AND NOTICES

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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.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, APRIL 1ST, 1896.

Mr. Moody has been compelled to rest for a while. He has been over-working.

A son of Bishop Coleman, of the Protestant Episcopal church in Deleware, has become a Roman Catholic.

The Treasurers of the mission Executives are receiving very little from the churches. Money is needed for both the home and foreign work.

Not fine music, nor elaborate ceremonial, but the simple preaching of the Gospel is what is needed in the churches, in order to the largest and truest success.

In a note accompanying the article in another column, Dr. Cuyler says,—"This article is written out of my own experience in dealing with many inquirers. It may be of service among your many readers." It surely will help some of them.

It is stated that Archbishop Langevin is to go to Rome, very soon, to consult with the Pope. About the Manitoba schools, perhaps. If this country is not to be permitted to manage its own affairs without the intervention of Rome the sooner the people get to understand it the better.

Talmage's Brooklyn Tabernacle church, which for a long time boasted a membership of over three thousand, has been formally dissolved. And it is no wonder it fell to pieces if, as is stated, it never in all its history took a collection for missions. Churches composed of people enamoured with, or whose only interest is in the preaching or some other quality of one man, are churches only in name. They are no good.

The life of Cardinal Manning as written by Mr. Purcell, who was the Cardinal's own choice as a biographer, does not please many Catholics, especially the dignitaries in the church. It shows the Cardinal to have been guilty of much scheming and intrigue of a very worldly sort. Cardinal Vaughan expresses much indignation and says "such a life ought never to have been written." The New York *Observer's* comment is to the point "Such a life ought never to have been lived."

Rumours having gone abroad that the Ballington Booths would again be associated with the Salvation Army, Mr. and Mrs. Booth have made public a statement that they will not for a moment consider any proposition whatever made to them by the international headquarters of the Salvation army through their representatives. They are positively and finally determined to enter into no discussion and to listen to no proposition concerning the reconsideration of their position.

The "Christian Intelligencer' New York, has something to say about what it thinks is an unwarranted prejudice against age in ministers. It says: "Age is at a premium in all the professions except the clerical. In the sick chamber and the court-room experience counts for something; in the pulpit, it counts for nothing. Yet if anywhere it is needed it is there To treat sin-sick souls requires more skill than to treat diseased bodies, and skill the ripe fruit of experience. Draw the 'dead line' where you will, at forty, forty-five or fifty, it can undoubtedly be demonstrated that where ministers have been favored with the opportunity by the grace of the churches, the most of them have accomplished their best work and achieved the grandest results after the extremest 'dead line' limit had been passed."

Rev. B. Fay Mills, the well-known evangelist, has, it seems, changed his plan of work. In a letter to the minister's Association of Hamlton, Ont., he says: "I have given up for a time, at least, my old form of evangelistic work, and have commenced a mission with a general hope of helping to produce a better church rather than a larger one. I do not in any way mean to seem to depreciate the value of what I have done formerly, nor of what others are engaged in doing now, but I feel so much the pressing need of the Christianizing of Christianity that for the present I have been led of the spirit of God to give all my effort to this.

There had been some correspondence with Mr. Mills about conducting revival services in Hamilton, and it was expected he would do so some time this year. But strange to say, on receipt of the foregoing letter the Ministers-Association was not so anxious to have him visit the city. The ministers must know that just such work as Mr. Mills proposes devoting himself to is pressingly needed in churches generally. Not larger churches, but better churches—churches more thoroughly and practically christian, are the great need of the time. And God bless and prosper every man who is endeavouring to make them more nearly what they were designed to be, and ought to be.

"He Is Risen."

The whole Gospel history stands or falls with the resurrection of Him who was crucified on Calvary and laid in the tomb of Joseph of Arimathea. The fact of the incarnation is of no consequence, unless the fact of the resurrection stands beside it and supports it. Paul, writing to the Corinthians, emphasizes the vital importance of the resurrection, saying: "If Christ be not raised, then is our preaching vain, and your faith is also vain; ye are yet in your sins." And, lest there might remain any uncertainty in their minds about it, he declared with unbounded confidence, "But now is Christ risen, and become the first fruits of them that slept." It is "the power of His resurrection," its influence upon the hearts of men that has made the Gospel "the power of God unto salvation" to believers everywhere.

To know that we have a risen Saviour is an inspiration to christian faith and hope. "Blessed be God .....who hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." To His disciples He said, and yet says, "Because I live ye shall live also." His resurrection is the pledge and earnest of ours. Death is robbed if it's sting, the grave of its victory. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

M.

Remedial Legislation Notes.

Parliament is near its end. It cannot live beyond the 24th inst. It may be dissolved before that time. There is much to do. Much that was in the government's programme will have to await the next Parliament. Much private legislation will, also, have to be deferred. The Remedial Bill will occupy most of the time. It is doubtful if there will be time enough to get it through. Its opponents will obstruct its passage all they can; and they may succeed in preventing its passage. Let us hope that it may, in some way, be done to death.

It is announced, however, that it is the government's intention to put the Bill through, no matter what the negotiations with Manitoba may result in. If passed, a proviso will be added that it shall go into effect only by proclamation, and if Manitoba legislates to satisfy the Catholics the bill will not be proclaimed.

Mr. Greenway does not seem to have been in any hurry to have the conference with the Dominion government commissioners begin. He was not in Winnipeg when they arrived, nor did he get there till the next day afterward. Nor is he taking any part in the conference. Messrs. Sifton and Cameron are representing the Manitoba government in the negotiations.

The first meeting was held Friday morning. At this writing nothing has been made public of what has been done. The meetings are secret.

Archbishop Langevin, of Manitoba, is reported to have been opposed to any negotiations between the Dominion and Provincial governments. Satisfied with the Remedial Bill, he was not anxious to take any risks with Mr. Greenway. He knows how strong the Manitoba feeling is against separate schools, and knows also that Mr. Greenway is not likely to go against the people even to please an Archbishop. A Winnipeg despatch says that "one great obstacle in the way of the forthcoming school conference being productive of good results and is the unreasonableness of Archbishop Langevin. The Archbishop declares that nothing but Roman Catholic separate schools pure and simple, as they existed prior to the act of 1890, will be accepted by him. If he persists to this attitude it may be taken for granted that the Catholics will get nothing. Catholic separate schools as they existed are an utter impossibility. Mr. Greenway will never consent and even if he did the Manitoba Legislature, in whom the power rests would not."

Dr. Weldon, the one New Brunswick Conservative member who voted against the Remedial Bill, takes the ground that the question is, pure and simple, one of separate schools. To such schools he is opposed because they destroy national unity, create distrust among children. and weaken the general public school.

"In a manner satisfactory to the minority."

This is the phrase used in the Orders in Council, correspondence &c., with the Maniteba government concerning negotiations for a settlement of the schools' trouble. The phrase is unfortunate, to say the least. It gives the impression that the only thing desired is to satisfy the bishops and priests; that whatever they demand must be done. A Saturday despatch from Winnipeg says that a delegation from the Roman Catholics waited on the commissioners, and that their object was to make clear to the commissioners what kind of a settlement would satisfy them.

Missions In India.

One of the surprises of the last India census was the rapid increase of the Christian population — that is, the native Christians. That increase, during the previous nineteen years, has been fourfold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over thirty per cent, the general population of British India by under seven per cent. Between 1881 and 1891, the Christians in British India again increased by nearly twenty-eight per cent, the general population by under ten per cent. However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assured to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly-knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. Its native communities are now practically administered in an ever-increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from twenty-one in 1851 to 797 in 1890.

Voices and Echoes.

It was the twentieth anniversary of the opening of the City Temple and Dr. Parker took for his subject, Dr. Parker, as preacher, pastor and student. Never in all my life have I heard a man so frankly boast of himself, nor could I have believed it possible.

So writes a Swiss pastor who, visiting London, went to hear the well-known Dr. Joseph Parker. Dr. Parker is, doubtless, a able man; but unfortunately he is fully persuaded that there is nobody quite so wise or able or successful as himself. Perhaps he is unconscious of the conceit, or is less able to conceal it as he grows older. It is a pity when any good man becomes so egotistical. He may not be aware of it, but other people laugh at it, and some regret it.

Probably there was never a time when more young men were interested in the subject of missions. We are in the midst of a missionary crusade. Coincident with the lack of interest in this subject on the part of one class of our population is a great and growing movement on the part of another class. The young men in colleges and seminaries were never more enthusiastically giving themselves for the foreign service than now.—*The Outlook.*

The one need is money to send the volunteer missionaries to the fields which require their work. The church of Christ has not risen to its duty in contributions to the Lord's work.

Someone has defined practical Christianity as the "Christianity which does not interfere with a man's business or his politics." That must be the kind certain church members have who run a grocery store and saloon together, and play the part of ward heelers in politics.—*The Telescope.*

And those, also, who are hand-in-glove with rumsellers and other disreputable characters, condone the wrong-doing and even crimes of those who have money, who support the most corrupt men for representative positions, who put political party before moral principle, and regard all who stand for principle as cranks.

Germany for scholarship, England for manufactories, France for manners, Egypt for antiquities, Italy for pictures, but America for God!

One acquainted with his style would almost know, without being told, that the foregoing is one of Talmage's sentences. The *Canada Presbyterian* suggests that "the howl that went up from Maine to Oregon last Christmas for war with England showed that there must be a good many people in America who are not thinking in that way.

How To Be Converted.

BY REV THEODORE L. CUYLER, D. D.

'My reason and my conscience tell me that I ought to be a Christian, and I often wish that I were one. But the Bible tells me that 'Except ye be converted,' ye cannot enter into the Kindom of heaven; how shall I be converted? Conversion implies a new heart; but my heart is hard and stubborn; how can I change it?'

These questions may be agitated by many of my readers; they are of such vital importance as to demand plain and direct answers. To shut Jesus Christ out of the heart means spiritual death, it shuts the soul out of heaven. I would say to this honest inquirer; If you use the means as diligently for the softening and converting of your heart as you have been using them for many years to harden your heart, you will soon become a sincere and useful Christian. The first one is honest and importunate prayer. Jesus Christ says that the regeneration of a sinful heart is the work of the Holy Spirit. Pray to the Holy Spirit that he will take away your stony heart and give you what the Bible calls 'the heart of flesh.' As you have sinned grievously, you may well pray for forgiveness; you may well pray for light, guidance, and help; but, chiefest of all, pray for the Holy Spirit's renewing and converting power on your wicked heart. Don't be satisfied with 'asking prayers' of other people. This may be only a snare if you rely on it. Pray for yourself. Go at once to 'headquarters'; this momentous matter must be settled between you and your Saviour. Beseech the Holy Spirit to break down the door that shuts out Christ.

There is a great temptation to excuse your sins to yourself. None of your excuses are such as you would dare to offer on the day of judgment. Instead of excusing yous sins and trying to palliate them, strive earnestly to break off from them. Make the resolute attempt upon the very first sin to which you are tempted. Set yourself against sin, and call for the Spirit's power to help you conquer it. Conversion means renouncing of sin and no one has even begun to serve Jesus Christ until he has declared war upon his favorite appetites and lusts and passions.

Unless you sincerely desire to become a Christian, you never will become one; if you do desire it, employ every means and influence that may change the current of your affections from selfish and sinful things toward Christ. Reading God's Word is one of these means, studying Christ's character and claims on you is another; turning away from sinful companionship is another; setting your face like a flint against all attempts to draw you back into old habits or entanglements which might tend to harden your heart the more. Above all, pray, and still more pray for the Spirit's power.

As you are a free moral agent, you are to use every means for changing your heart. If a drunkard desires to be delivered from his bondage to the bottle, he is not content with simply *willing* to become a sober man. He takes certain steps. He puts the bottle out of his house; he avoids the society of those who would tempt him to drink; he makes a solemn pledge of entire abstinence, and not only uses such wholesome physical tonics as may sustain him in his struggle with his old enemy, but he implores the help of Almighty God. These means faithfully employed may give him the victory, as they gave it to John B. Gough and other converted inebriates. Suppose that a young man had become intensely attached to a beautiful and fascinating woman, but had discovered that an alliance with her would be fraught with danger to his peace and welfare; would it be enough for him simply to *will* a change in his affections? That might be a futile failure.

But if he should resolutely avoid her ensnaring society; if he should destroy every keep sake that would recall her memory: if, when he thought of her, he kept before his mind only what was offensive and unworthy; and if he sought for himself purer and worthier associations, he might by these means overcome his former perilous passion. That would mean towards her a change of heart.

It is true, my friend, that the Holy Spirit alone can do the mighty work of regenerating your soul. Too deeply too intensely, you cannot hold to this solemn fact. It is, therefore, of infinite importance that you *co-operate with the Holy Spirit.* Refusing to do this, you grieve the Spirit; you quench the Spirit. You will never be converted while working *against* that blessed Spirit who points you to Christ, and strives to draw you to Christ. Whatever the Spirit presses you to do—whether in refusing a temptation or performing a right deed—do it promptly. Whatever you can do to please Jesus Christ, do it promptly. Shut your ears to the fatal foolishness that you are merely 'passive' in conversion. You are not so. Repentance of sin is an intellectual belief in Jesus Christ; it is the act of the mind, and faith is a hundred miles deeper than an act of clinging to Him and joining your whole self to Him. The very word 'conversion' signifies turning right around; it is your turning away from sin and self-seeking and self-living and turning to Jesus Christ, your atoning Saviour, with full purpose to obey Him. There is no more passivity in all this than there is in eating, or breathing, or walking.

Perhaps too much has been said against 'feeling' in the process of conversion. Hatred is a feeling, and you must hate sin; love is a feeling, and I cannot conceive of a person's being thoroughly converted, without feeling ashamed of his former wicked self and feeling love to his Redeemer and his fellow creatures. The more squarely you face yourself, the more conviction of sin you will feel; the more you face your suffering, dying, atoning Saviour, the more will your hard heart be melted into penitence. Come up close to the Cross, my friend, and look at yourself there! Look onward to the day of judgment, and see how you feel there as a rejecter of Jesus Christ who trampled on His redeeming love! Look at the good you may do as a faithful, earnest, useful courageous Christian, and then fervently pray to the Holy Spirit to make you one. *Work with him.* As Spurgeon used to say: 'The way to do a thing is—*to do it.*'

Hints to Young Men Contemplating the Ministry.

1. Do not enter the ministry merely as a profession, but because God has given you a message to proclaim.

2. Recognize the fact that now, more than ever, if a preacher would have the people listen to him he must have something practical and of immediate importance to say.

3. Face the fact that the world and the church are coming more and more to that condition of things in which the office of the ministry will not support the preacher unless the preacher nobly, manfully, effectively supports the office.

4. Remember that the world just as badly needs to be turned upside down now as it did in the days of the apostles, that the gospel properly preached is God's lever for accomplishing this overturning, and that unless you so give yourself to him and so preach as to aid in accomplishing this result he does not want you to be a minister.

5. Remember that high as is the standard of the ministry to-day, still the greatest need of the church and the world is a good supply of intelligent, conscientious, commonsense preachers who can neither be bought nor sold.

6. Face the fact that the most miserable human being on whom men or angels ever gazed is a place-seeking, time-serving, popularity-craving preacher—one who is puffed up with conceit, and becomes soreheaded and growls when he fails to secure the position to which he aspired.

7. Remember that noise and power in the pulpit are two different things; and that if you can only command the power—that is, the power which in presenting God's Word to the people is transformed into light and life—you can get along without the noise, but without that divine power a whole Niagara of noise must fail to make your ministry profitable to the world.

8. Note the fact that what the church needs to-day is leadership in its ministry—a leadership that will properly organize and wisely direct the latent working force of its membership which is now practically doing nothing, and spoiling for want of something to do. Unless you resolve so to qualify that under the direction of the Holy Spirit you can assume this leadership and guide the forces of the church into the doing of practical work for God among the needy and unfortunate along the highway and in the slums, you are not needed in the ministry. There are plenty in its ranks now who can go through the ordinary routine work of preaching. It is extraordinary work which the present and near future demand of ministers—work such as was done by Paul, and Luther, and Wesley, and Otterbein.

9. Recognize the fact that while the Lord is calling for recruits to take the place of the worn-out, inefficient, and dying ones in the ranks of the ministry, it is for men who possess all the genuine qualities of the true soldier that he calls—brave men, heroic men, self sacrificing men, men who gladly face all the hardships, toils, privations, and reproaches that come to those who with singleness of heart fail not to declare the whole counsel of God whether men will bear or whether they will forbear—and unless you are willing joyfully to endure all this as a true minister of Jesus Christ, then do not enlist. God wants recruits in the ranks of his ministry to-day who will not turn and run under the first fire of popular indignation, but who, like true soldiers, will stand their ground and "fight it out on that line if it takes all summer.—*Kel. Telescope.*

Mission News and Notes.

—Orders have been sent to London for 5 000 Bibles, 5,000 hymn-books, and 5,000 catechisms, to be sold in the Fiji Island. The Fiji Islanders gave nearly $25,00 Foreign Missions last year.

—Six out of seven churches of Asia, spoken of in the Apocalypse, can be reached by rail. Pergamos is the only one that cannot be reached in a railway carriage. This is the outcome of English and American enterprise.

—Missions are an absolute necessity, not only for the conversion of the heathen, but also, and much more, for the preservation of the church. Christianity is a religion that will not keep. The only thing to do with it is to use it, spend it, give it away.

—The Presbyterian missions among the Indians of the two Dakotas contain 1250 members. In addition to their contributions of nearly $2000 a year for the support of their own services the Indian communicants give an average but a few cents short of a dollar a year *per capita* for missions.

—Some two years ago two young men, connected with Harley House, in England, under the charge of the Rev. H. Grattan Guinness, went to Peru to start mission work. They had no direct connection with any society, and relied upon what funds might be contributed by friends and on what they might earn by teaching. They have held their own in Lima, and attempted work in Cuzco, from which place, however, they were forcibly expelled by the authorities at the beck of the priests. Much interest was aroused in this action at the time, and they hope that the bitter persecution will result in opening other doors.

General Religious News.

—The Roman Catholic Church in the United States has seventy-four bishops and fourteen archbishops.

—Rev. Thomas Harrison, evangelist, is in the midst of a revival of much interest and power in Camden, N. J. As many as three hundred declared themselves seekers in one meeting.

—The *Christian Observer* of Louisville, publishes each year a list of the boys and girls throughout the congregations of the Presbyterian church, South, who commit and recite Bible verses and the Shorter Catechism. The list for 1895 has just appeared containing nearly 1800 names.

—A third organization is about to be formed out in New York of the break in the Salvation Army. It will have the name of "The American Rescue Army," and is headed by Chaplain Fred Rodgler, who has been prominent in rescue mission work and a member of the Salvation Army.

—Professor Filippo De Lorenzi, of Rome, has become a Protestant. He has been a priest and a professor in Roman Catholic Colleges for many years. He has joined the Waldensians, and has published a letter, in which he says that for years his heart has not been at rest. He finds peace in the Evangelical Church, "whose faith is based solely and alone on the Word of God.

THE GENERAL ELECTIONS.—The general elections are likely to take place about as soon as possible after the session closes. They may be some time in May, or early in June.