

TERMS AND NOTICES

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Eleven Days.

In the eleven days which remain of this month, we would like to have renewals from all whose subscriptions are due, who have not yet remitted. They can help us much by prompt payments. Send yours, if possible, this week.

Religious Intelligencer.

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

WEDNESDAY, JAN. 20TH, 1897.

One of the Quebec bishops is alleged to have expressed regret that the inquisition is not now in existence. No doubt he would enjoy putting it in operation.

"The Entrance of Thy Word Giveth Light," an India letter from Rev. E. B. Stiles, printed on the first page, is taken from the "Free Baptist." It is interesting reading.

Missions to non-Catholics are being carried on in various places in the United States. They have had some success with certain classes of people, but not nearly so much success as they like to claim.

A "freethinker" who desires to enlighten the people of the United States at fifty cents to one dollar a head, announces that he would rather eat at the table with the devil than with a christian minister. The company would probably be more congenial to him. And a contemporary remarks that every man has the responsible privilege of choosing his own company, both for time and eternity.

Rev. Dr. Cuyler celebrated the seventy-fifth anniversary of his birth on the 10th inst. He was congratulated by a host of friends. Dr. Cuyler's career has been one of the most notable among the ministers of his time. His pastorate of nearly a half century was most successful. His ministry in the use of his pen has been and continues to be, more abundant than that of any other minister, and far reaching in its blessed effects. My he live yet many years to send forth words of counsel and comfort and stimulus to the church of God and to all people.

The language of the pulpit should be correct, simple, pure and dignified. Dr. Hors, writing in the "Northwestern Advocate," discusses the subject of pulpit language, and says the preacher makes a great mistake who draws the main body of his vocabulary from the technical language of the books and the schools. He may imagine that it gives him the reputation of great and profound scholarship to use such language, but it is more likely to drive people away from his church and cause them to regard him as dry and uninteresting. The bombastic style has about disappeared from the pulpit, although occasionally a young man "with a capacity for small ideas and big words" makes a spectacular exhibition of himself.

The danger, however, which just now threatens the pulpit is that it may become slangy. The most innocent form of this evil is found in a disregard for such trifles as pronunciation and syntax, but worse than this is the incessant effort made by some preachers to be funny. Why should men commissioned to preach the gospel of salvation think it necessary to indulge in jokes and poor witticisms in their

preaching? They must have a strange low idea of the message God has charged His servants to proclaim, and of the dignity and sacredness of the office they are filling.

The subject of systematic beneficence is receiving much attention in the Baptist denomination in the United States. There is a Commission on the subject which has had several meetings for the consideration of the question in all its bearings. If, says the "Outlook," all the churches, or even a large proportion of them, could be prevailed upon to adopt a comprehensive plan of systematic giving which should aim not so much at large contributions from the wealthy as to collect small sums from the many who can give but little, the result would be instant relief to the sadly embarrassed missionary boards. The plan is simple and can be adjusted to all churches. It asks all the members of the congregation to contribute some amount, however small, toward the common work, the cause to which that sum goes either being designated by the giver or left to a committee. The Roman Catholics have been able to float large enterprises because they have learned the value of system in giving, and have not despised the small amounts. If the large and rich Protestant churches would adopt some such plan, their examples would be followed by the smaller and poorer ones, the amounts raised for charities and missions would be greatly increased while those who feel that they can do little, and therefore will do nothing, would gain what now they are losing namely, the privilege of knowing that they have a part in the common work of the kingdom of God.

About an Evangelist.

This is the time of year when many pastors and churches are thinking of and planning for special evangelistic work. In many churches such work is begun with the "week of prayer," or soon after. Pastors are often in perplexity about the methods to be used. Anxious for the best and largest success, and fearing their own inability to successfully conduct the work, they look about them for help. To secure an evangelist is the way out of their difficulty adopted by an increasing number of pastors. In some cases it is, doubtless, the better way; in many more cases, we fear, it is not the better way. There are evangelists and evangelists. There will always be work for those who are appointed of God to be evangelists; and there will, perhaps, always be more who go of their own will rather than by divine appointment. As to securing the help of an evangelist in his work, the pastor should move very cautiously, and invite such help only after he has become clearly convinced that it is the Lord's will. A recent article in the "Christian Advocate" suggests several questions to pastors who are thinking of calling in an evangelist, among them these,—

Do you wish to perform an act which will be regarded by many as a confession that you are unable or unwilling to become the instrument, in the hands of God, to arouse and carry forward a revival of religion and to win souls to Christ and identify them with His Church?

Do you realize that no one can do his best when he has consciously or unconsciously shifted his responsibility to the shoulders of another?

Have you duly weighed the dangerous character of the experiment? Are you sure that you can take care of the great number of manifesters of interest who, if the evangelist succeeds, will be left upon your hands for training? Are you awake to the vital consideration that if he fails to secure such a number it will be years before anything effective can be done in the church and community?

Have you asked yourself whether the church of which you are pastor is in such a condition that a revival to order can be of real benefit?

The members of the church will be to a great extent relieved, as you will be, of the opportunities to work. The evangelist will be the central star; he will converse with the inquirers, to him they will resort for instruction, his hymns will be sung, the few workers that he finds useful for his methods will be employed, and the fathers and mothers whose worldly lives account for the fact that their children have no realizing sense of the presence of God in the church, will sit by and see the evangelist drawing them to himself.

If you as a pastor are asked by your people to procure an evangelist, have you duly considered the estimate that they must have of you to make such a proposition? and have you humbled yourself before God in view of the possibility that your course has been such that they do not believe that you are suited to be a leader of your own detachment of the army in a hand-to-hand conflict with the foe? This must be their motive in asking you to get an

evangelist, unless they know that they are wholly unfit to cooperate with you and wish themselves to avoid the responsibility. And should it be the latter, is there not a work for you to perform which up to this time has been undone?

But if, after meditation upon the whole subject, you feel in the presence of God that you must have assistance, do not ask for it until by the work of the church and your own efforts a revival has begun and conversions are being made, then seek an evangelist noted for the simplicity of his methods, the straightforwardness of his appeals, the common sense and scripturalness of his instructions.

In this case when the work is over the converts will prove to be sheep of the Lord's pasture, ready to follow the under shepherd, and not of the mountain species, which abhor the fold and resist or flee from the shepherd.

Notes on Current Events.

A crusade against social vice in Montreal has been begun by the Law and Order League of that city. It is understood that the local Government endorses the movement.

Hon. Edmund Blake has been chosen to move an amendment to the address in reply to the Queen's speech, demanding reform in Irish taxation. His selection is the result of an agreement between the several sections of the Irish party in Parliament.

The new Commandant of the Royal Military College, at Kingston, Ont., has abolished all kinds of liquors from the cadets' mess. This is equivalent to prohibiting the sale of liquors within the precincts of the institution. The new rule is not only a good thing for those who attend the College, but is another sign of the growth of temperance sentiment in the country.

The Prince of Wales, in answer to many inquiries as to the most fitting forms of celebrating the sixtieth anniversary of the Queen's reign, has announced that he thinks Her Majesty would prefer the occasion to be marked by works of mercy among the sick and suffering, embracing any movement tending to brighten the lives and ameliorate the condition of the Queen's poor subjects.

A committee of the Halifax City Council last week invited the various temperance organizations to appoint representatives to consider, with the committee, some proposed amendments to the license law. All the organizations refused to send representatives, on the ground that they are opposed to any kind of license and could not, therefore, take any part in framing amendments to the law. They will, instead, make an attempt to get the legislature to prohibit the traffic.

It intimated that it is proposed to make a law which will disfranchise voters who are affected by threats of ecclesiastical censure carrying with it spiritual pains penalties. Such threats will be held to be akin to threats of personal violence and are of a nature to justify the proposed measure. The bill will provide that a candidate or his representative at the polls may challenge a voter, who will then be required by the returning officer to make a declaration under oath that in voting he is not complying with any threat involving disabilities or spiritual pains and punishments. Should he refuse to answer, his ballot paper will be withheld and his vote will not be received.

The Cuban insurgents are pressing the Spanish forces hard. The town of Santa Clara has fallen into the hands of the insurgents, and it is believed that Gomez is pushing on toward Havana with a strong force. The Government at Madrid is evidently anxious to make some sort of a settlement before it is too late to make terms. It is reported that a representative of the government is now on his way to Washington with instructions to enlist the United States government in a scheme of settlement. The settlement, it is alleged, will guarantee certain reforms in Cuba, and include a treaty of commerce with the United States opening the Cuban market to foreign competition, except as regards a few articles.

Voices and Echoes.

Missions are expensive, but they are not so costly to any church as the lack of them.—Christian Register.

There are churches that have not learned this. They are weak and inefficient, and, perhaps, wonder why they are so. They attribute their troubles to everything but the right cause. When they get to understand that it is their mission to spread the gospel abroad in the earth, and go about doing it, they will have a quickening of life and the joy that belongs

to healthy life, quite surprising to them.

About all the capital some men possess is the capital "I."—The Lookout.

They have a lot of it, too. It, certainly, is not the best capital, but they keep it constantly employed, and make a good deal out of it.

The churches do not disturb anything. They are a peaceable set. The politicians manage the churches, and the saloons manage the politicians.—Evangelist Jones.

It is a pity there is so large a measure of truth in this. When will Christians make themselves more felt in the conduct of public affairs? They owe it to Him whose name they bear, and whom they are expected to represent, to the public welfare, and to their own good name, to refuse to join hands with the self-seeking and corrupt.

The man who sells his vote is just as guilty as the man who buys. The member elected, who probably did nothing wrong, is usually the principal sufferer. The sum total of the public morality of this country would be greatly raised by the disfranchisement of every venal elector. A man who sells his vote is unfit for citizenship.—Can. Presbyterian.

Both buyer and seller should not only be disfranchised, but punished by other severe penalties, as fines and imprisonments.

Why Four Gospels?

Before attempting an answer to the question just written, it may be well to ask and answer another, which comes logically anterior to this one. What is the object of any gospel? The answer to which is, to procure faith without sight, or that faith might come by hearing. In the days of Christ's earthly ministry, and during the time of miracles, many believed because they saw. There were others than Thomas of whom it might be said, "because thou hast seen me thou hast believed." But as the time was at hand when the personal Christ and His miracles could not be seen, the gospel was written, that men might believe that "Jesus is the Christ, the Son of God."

But then why more than one inspired biographer? Why four? Could not God have inspired one of these four to write for us every word Jesus uttered, and every act He performed? Certainly He could. But as the gospel was intended for all nations and classes of men, it was given in a way, as far as possible, to disarm national prejudices, and to commend it to all those classes of men for whose salvation Christ came. That the four gospels were given by the Holy Ghost, through the men whose names they bear, and in the order in which they stand in the New Testament, is believed, by all who believe the Bible to be the Word of God. They are all divinely inspired histories of our Blessed Lord. Matthew wrote in a narrative style. Mark wrote short and practical like memoirs. Luke more like a history. John is the theologian. But Matthew, Mark and Luke wrote as representatives of the three greatest races of men then known. Each for the especial benefit of his own nation. Matthew was a Jew, and wrote his gospel for the Jewish race. The credentials of the Messiah for the Jews must be drawn from Moses and the Prophets. An important part of Matthew's writings goes to prove that the New Testament had its roots in the Old, and that Jesus was the Christ of Prophecy. He traced the genealogy of Jesus back to King David. While his book was to have a world wide interest, it had an especial adaptation to his own nation, who were waiting for the coming of the Messiah. The gospel was first offered to the Jews, and Matthew, a pious Jew, was the first to write the life of our Lord. This is what the Jews needed.

Mark wrote the second gospel for the especial benefit of the Romans, who were the second of the three great representative races of the then civilized world, and who were a sort of repository of law and justice, and a race of conquerors and rulers. For the Roman the credentials of Jesus must answer to the Roman idea of power, law, work, conquest, and universal sway. These were quite as important to the Roman, as the fulfillment of prophecy was to the Jew. This gospel presents our Lord in His conflicts and conquests, ending in universal sway over the Kingdom of God. The appropriate conclusion of Mark's gospel is the representation of Jesus, the Almighty King, conquering death and taking the Kingdom. "He was received up into Heaven, and sat on the right hand of God." This is just what was needed to commend Jesus as a Saviour to the Romans, and they were left without excuse.

Luke, who wrote the third gospel, was of Greek origin, and wrote feeling an especial interest in the Greeks, who were the other great representa-

tive people of that time. His gospel, is, no doubt, substantially what he and Paul proclaimed to the Greek world.

A gospel for this people, must be according to the idea and wants of the Greek nature. This Luke supplied. "Reason and beauty, righteousness and truth, dignity and earnestness, must be exhibited as they meet in Jesus in their full splendor." Luke is a kind of Paul amongst the Evangelists. He teaches that Jesus was the perfect man. He presents him as the Son of Man, and the Kinsman Redeemer of the whole human family. These were the very things needed to commend a Saviour to the Greek.

Then comes John. He is the theologian of the gospel writers. He wrote for Christians and the church. John was not content as Matthew was, to trace Jesus back to David; or as Luke was, to trace him back to Adam. He began at the beginning, going back to the depths of unmeasured eternity. "In the beginning was the word, and the word was with God, and the word was God." And from that he shows us the meaning of Jesus' predicted name, Immanuel—"God with us." This wonderful fourth gospel, written by him who "leaned on Jesus' bosom," goes deeply into the Godhead of the Messiah, and is the most heart affecting and the most sublime of them all. It gives us the highest conceptions of Him who is the Only Begotten of the Father, the Life, the Light, the Truth, the Way, the Eternal Word, the Incarnate, Crucified and Risen, the Saviour and Lord of all who believe on Him. These teachings enraged the Jews beyond measure, and were to them a stumbling block, and to the Greeks foolishness, but to all who believe in this Incarnate Word and His sacrificial death and His glorious resurrection, Jesus is the power of God and the wisdom of God. This is the gospel for Christians and the church.

There is an element of fact and truth peculiar to each gospel. Fundamental gospel truths were brought out by Matthew, Mark, Luke and John for the benefit of Jew, Roman, Greek and Christian, and Jesus of Nazareth commended to them all, as the only Saviour of sinners. Not only was this fourfold gospel intended for the races of the world of that day, but it is equally designed of God for the peoples of all the ages. It remains that in all generations, the Jewish, Roman and Greek peculiarities reappear, while the Christian nature remains identical. From generation to generation these four gospels leave the world of mankind without excuse. This one gospel in fourfold form is perfectly adapted to meet the needs of all nations and of all men. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

G. A. HARTLEY.

The Free Baptists in 1896.

The "Independent," in its endeavour to present a review of the Christian church in the United States for 1896, had a statement from each denomination, written by a representative member. Rev. Dr. Howe, of Cobb Divinity School, contributed the following on the progress of the Free Baptist church:

It is latent atheism, not to see the Divine presence in the ordinary course of nature and of life. Only in ordinary ways and events, yet signally, has God, the past year, manifested his favor to the Free Baptist Church. The extraordinary has not happened, unless, after all, in these times of financial hardship, it should be deemed extraordinary for a church to have brought each department of its benevolent work to the end of the year with all bills paid.

It is a matter of devout gratitude that our thirty foreign missionaries and two hundred and sixteen native workers have been kept at their posts, with no weakening of the stations, no missionaries recalled, and several that were in this country returned to their fields. By the strenuous efforts of Treasurer Given and the hearty cooperation of pastors and people, and by the efficient aid of the Woman's Missionary Society, these results have been reached.

This latter body divides its attention between home and foreign missions. Besides caring for many things in the work abroad, it sustains eight women of the missionary corps. In most of the churches this society has its representatives, by whom its interests are carefully cultivated and in quarterly and yearly meetings its speakers are always given a hearing.

The attempt of the Conference Board to have the churches accept an equitable apportionment of the money needed for our regular benevolent operations failed to secure the necessary interest from the various yearly meetings. However, as much money as was wanted has by the older methods been raised. For some causes the receipts have been greater than those of the previous year.

Our schools and colleges have had unusual prosperity in point of patronage, but have fallen far short of the prosperity needed (not to say deserved) in respect to increased endowments. In the West, Hillsdale, in spite of an arid season, has welcomed full

classes to its halls, and has been able to provide a new home for its vigorous theological school.

In the East at Bates, for two years past, the entering classes have numbered nearly twice as many as formerly. Perhaps the one event of the year that has brought the greatest satisfaction to the friends of the college was the victory won by its students in the intercollegiate debate in Faneuil Hall. Cobb Divinity School, a department of Bates, catalogs more names than ever before in its history. Last April death removed from its faculty Prof. John Fullerton, D. D., a man of rare gifts, whose half-century of devotion to Free Baptist educational interests has been of invaluable service to the denomination.

The depravity of figures in representing Christian work appears in allowing to the churches a net gain of but 2,039 members. All things must be considered to see how much remains untold. More than 5,500 converts were baptized, an aggregate approximating 64 per cent of our membership. In New England 244 churches received by baptism 1,808 members; 199 churches failed to receive a single addition. This sterility, however, does not signify, as Mr. Moody suggests, the ill-effects of a too critical study of the Scriptures, nor too much attention to politics, but simply the effects of the steady shrinkage of population in the country places where these feeble churches are located. In the 12 churches of the Massachusetts and in the 29 of the Rhode Island Associations that are mostly in villages and cities, all of the former had accessions and all of the latter except three, and these in rural districts.

The record of our New England churches answers well for that of the entire denomination. To a wide extent, and more than usual in the West and South-west, evangelical earnestness has prevailed. If the coming year excels the last in intelligent devotion to the Lord's business, his presence will not only be everywhere, but will everywhere be recognized among the Free Baptists.

ONE EARNEST CHRISTIAN'S WORK.

The story of what one earnest Christian did in a Missouri County, points to what others may do if they go about the work heartily and continue in it patiently. Eight years ago a man and a woman opened a small store in Galena, Mo. They found that there was not a Sabbath-school in the county nor an organized church, and almost the entire trading was done on Sunday. They set to work, visited nearly every school district in the county and nearly every family, talked Sunday-school while they prosecuted their business; and within six years there was a Sunday-school within every district, two churches in the county seat, and others elsewhere. In Galena itself, at the present time, every family is represented in the Sunday-school; and the judge of the circuit court always prepares his Sunday-school lesson before he holds court, that he may not lose caste with the business men and lawyers, all of whom attend. The percentage of criminal cases is less than in any of the other four counties of his district, and the number of Sunday-school scholars is nearly double the enumeration of school children.

Mission News and Notes

—The American Methodist mission station about fifty miles from the Fuchau, Province of Fuhkien, China, was attacked by a mob. In course of the attack a number of shots were fired, but none of the inmates of the station were injured.

—The Presbyterian Church in the United States has opened a mission to the Dwarfs in Africa—the first Mission to this interesting and mysterious people. A Christian lady in Scotland meets the expense of the Mission. Three missionaries are engaged in this new work, and the Board is ready to appoint another missionary whenever a suitable man offers.

—Chinese converts are often of advanced age. A missionary of Che Foo baptized a man 83 years old, a widow 79, and still another 88 years. At another station there came to a Presbyterian missionary a man who had wheeled his aged father, 75 years old for five miles on a wheelbarrow. The old man wished to be baptized, but could only say, "All I know is, I am a he'llish sinner, and that I love Jesus and trust Him for salvation."

—The Irish Presbyterian Mission in Gujarat, India, is enjoying a revival movement which promises to increase the church there by half its present strength. Sixty-five admissions to membership and forty-two adult baptisms are recorded, and in one district sixty-four heads of families, representing about 250 persons have enrolled themselves as candidates for church membership. The Mission staff numbers 31 European and about 140 Indian agents, scattered over a population of 11,000,000.

—The accounts of the Moravian Missions for the time covered by the last financial year closed with a deficit of \$7,850. To offset this the society, has since received from an English

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