

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, FEB. 8TH, 1899.

Keeping at it is necessary to success in christian, as in other things.

The question of doing mis- work among the Doukhobors is said to be receiving the consideration of more than one denomination.

Any church is badly off that does not have occasional revival of spiritual life. A Free Baptist church is in a particularly bad condition that does not have frequent seasons of special spiritual quickening and saving power.

Rev. Dr. Berry, of London, dropped dead while attending the funeral of a minister on Tuesday of last week. He was a leading Congregational minister, and was invited to be pastor of Plymouth church when Henry Ward Beecher died.

It is estimated that fifty millions of the people of the United States are non-church goers. It seems almost incredible that only two-sevenths of the people give any attention to public worship. It is a condition which may well arouse christians to more faithful service.

The eighteenth anniversary of the founding of the Christian Endeavour Society was celebrated in Boston last Thursday. A great meeting was held in Tremont Temple. Among the speakers was Rev. Dr. Clark, the founder of the Society, the growth of which has been so remarkable.

It is suggestive that, in memory of the late Archbishop of Canterbury, a baptistry has been placed in an episcopal church in England. And the rector has announced that he "will always be ready to lend the baptistry to any clergyman who desires to use this primitive method of administering this sacrament."

Replies to Bishop Potter's statement about the saloon being the "poor man's club" continue. In the "Sacred Heart Review" of the 4th inst., which somebody has been kind enough to send us, we find a brief but pointed reply by Father Doyle, spoken in the Paulist church, New York. Amongst other things he said: "In the name of the poor but honest working man, I resent the imputation that the saloon is his club. It is a club, indeed, to beat the brains from the head of many a poor fellow; to knock the money from his pocket which should go to buying food for his wife and family; a club to level him to the earth when he would rise to an independent manhood."

The Baptist churches in England encourage the appointment of local preachers. A recent statement shows that the local preachers far outnumber the pastors—there being 5,111 of the former, and 1951 of the latter. The local preachers do excellent work, and are, doubtless, much more successful than if they were in the regular ministry. It would, we believe, be a good thing if brethren amongst us, with gifts for such work, would engage in it. Perhaps some who would like to do so, fear to undertake it lest they be regarded as aspiring to the ministry. This comes of the readiness to encourage every man who can lead a meeting and exhort to enter the ministry. There is certainly room for the work that could be done by lay preachers.

The "Cristiano," a Protestant weekly, published in Madrid, takes a gloomy view of the condition and prospects of Spain. Among the evils enumerated are the absence of moral

isements in a society which boasts of its Christianity; the apathy of those who think rightly, which leads them to selfishly shut themselves up in their houses and leave Spain to roll to the abyss; the spread of immoral literature; &c. All this, remarks the writer, augurs a year of much disquiet and great disturbances. The cause he finds in the want of religion. There is no religion. "There is no fear of God. And the want of religion means the want of all—of morality, of honour, of virtue, of energy, of everything. What then, is to be done? A Spanish archbishop said that Spain needs bread and the leaves of the Catechism. But it has had the leaves of the Catechism long enough. Would not the leaves of the Gospel be better?"

A Romanist journal, published in Paris, makes a noteworthy concession in a recent issue. This is what it says:

It is a fact that at present the Anglo-Saxon nations are foremost in matters of religious life as well as in those of science and of commerce, whilst the Latin races are growing weak in their sense of religion as well as in their political influence. However long you may ponder over the causes of this moral decay of the Catholic nations, you will never find any other cause but this—the habit of treating external ceremonies as the main element in religion. We have come to put superstition in the place of conviction, and to make Christianity a mere mechanical ritual. But a religion which is a mere parade drill is unworthy both of the worshippers and of the God they worship.

Romanists, it is suggested, might do well to heed such words of warning from a friendly source. And not least, those Romanists who are yet members of the Anglican church.

The death is announced of Rev. E. W. Porter, a Free Baptist minister of prominence in the United States. His death occurred on the 24th ult., at his home in Peabody, Mass. He was in the sixty-sixth year of his age. Bro. Porter was a Nova Scotian, having been born near Beaver River, Yarmouth Co. where many of his relatives now live. He was a brother of the late Rev. J. I. Porter, so long a foremost minister of the Nova Scotia Conference, and the uncle of Rev. D. T. Porter, pastor of the Free Baptist church at Advocate, N. S. His ministry of nearly forty years was marked by deep devotion and was fruitful. His health had been failing for two or three years, but he continued busy in the work he loved. When we saw him last, at the Free Baptist General Conference at Ocean Park, in August last, he was not in vigorous health, but he was diligent in christian service. He will be missed by his brethren, for he was a lovable man. Mrs. Porter and two daughters survive him. They have the sympathy of many in their sore bereavement.

Christ's Missionaries.

The earthly ministry of our Lord was a missionary ministry. He travelled constantly through the cities and villages of Galilee, Samaria and Judea, speaking to the people everywhere of "the things pertaining to the Kingdom of God," and doing works of gracious power. He pursued His work with burning zeal. From the day when He said, "Wist ye not that I must be about my Father's business," till He cried, on the cross, "It is finished," he was unceasing in his labours for the salvation of men.

He has left His people an example of service for others, of labour for the salvation of the lost, which they must follow if they would be His true disciples. The principle which governed Him, He laid down as the law for the government of His apostles as the first preachers of the gospel. He commissioned them to "go into all the world and preach the gospel to every creature," and said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The command He gave them made them missionaries to the lost and needy everywhere.

The Apostles understood their appointment, and obeyed. Though they knew the hardships, dangers and even death would be in the way they should go, they did not hesitate. Beginning, as they were directed, at Jerusalem, they widened the scope of their action until, before the Apostolic age was ended, the Church of Christ was planted in Judea, Samaria, Galilee, Syria, Asia Minor, and in various parts of Southern Europe. All this was done in less than forty years after the death of Christ, and in the face of a hostile Judaism and a blind and corrupt paganism.

The missionary spirit which the Apostles received from Christ, and the missionary principles He taught them, which governed their actions, they communicated to and enforced upon the churches which they organized. And the churches became missionaries

A great persecution against the church at Jerusalem broke out about the time of the martyrdom of Stephen; and large numbers of that church were scattered abroad throughout the regions of Judea and Samaria. Instead of being frightened into silence, they were true to the missionary spirit which is characteristic of the true Church of Christ, and they went everywhere preaching the word. And "the hand of the Lord was with them" and many "believed and turned unto the Lord." It was through the zealous and faithful witnessing and work of these Christian fugitives that the great church in Antioch was planted, which became the centre of missions.

The early Church, it is seen, was distinctly a missionary church. And so the church must be in every age. Christianity is the religion which moves those who are saved by it to be abundant in labours of love for the help and salvation of others. It is christianity which builds hospitals and organizes charities for the relief of the bodily needs of men as well as establishes institutions and associations and activities to meet their spiritual necessities. It takes in the whole world, and proposes to win the whole world for Jesus Christ.

And what is true of the Church as a whole, is true of each member of the church—each one is called to be a missionary for Christ. While all the members cannot be preachers in the technical sense, all can have and should have the missionary spirit. Everyone of them can speak for Christ both by precept and example. Every one can devote something of his worldly substance to promote the cause of Christ. Those who are faithful in witnessing in word and life, and in self denying support of Christian work, are true missionaries of the Cross.

Russian Ignorance.

It is not generally known that the vast majority of Russians are neither able to read nor write. The Army Statistical Department in Petersburg publishes some remarkable information on this subject. Last year the number of recruits who could both read and write numbered only 40 per cent. of the whole. When it is remembered that the recruits are all young people, of a certain age, who have had an opportunity of learning to read and write, we can form some idea of the proportion of illiterates among the aged. It is not too much to say that 75 per cent. of the Russian people can neither read nor write. There are whole provinces where it is an exception to find any one who knows one letter from the other; and in numerous important and populous districts no attempt is made to supply the villages with primary schools. It has been calculated that if the Tsar disbanded one quarter of his soldiers he would be in a position to build and endow 10,000 village schools in districts where no schools at present exist. The money saved would pay the salaries of the masters and mistresses and build them modest dwellings as well. The sacrifice would not be great, for Russia would still have three-quarters of a million of armed men on her peace establishment, a number equal to that of Germany and England combined.

La Grippe.

An article in the INTELLIGENCER of Jan. 25th, says that "La Grippe" first attracted world-wide notice under that name, in 1890." The La Grippe I write about first made its appearance in Eden in the year B. C. 1. A woman by the name of Eve (her own name not known) caught it from a vicious tramp. Eve, who was married to a man by the name of Adam, gave it to her husband, and they gave it to their children, and to shorten the story, it has been in the world ever since. It has never been stamped out. Men have tried, they experimented in every way, to destroy the microbe, but the microbe is as active and, apparently, as full of life as when it was born.

During the first centuries B. C., towns and cities were completely destroyed by it. It was very virulent the first century, A. D. The only perfect man in the world died a terrible death in consequence of it. Thousands of men and women died in prison, were stoned, sawn asunder, burnt and crucified, because other people had it. It is the most contagious and infectious disease known. The moral scientist has tried to vaccinate for it; children were vaccinated with water, so were adults, but they died. Men built high walls, and guarded them, thinking they could shut the microbes out, but as they took them in with them and died.

Men tried to run away from them, and hide from them, but it was no use. They came over to Britain with the Gauls, they came to the New

World in the May Flower, they came to Canada with the Loyalists. They are everywhere—in the church, in the school room, in the home.

SYMPTOMS.—When they are in the church: FIRST—considerable fever, cheek flushed, eyes flashing, very touchy, sore, easily hurt, pulse variable, irritable.

SECOND—No appetite, cannot eat the pastor—he does not agree with them, tries another minister, nibbles at him, but it's no use, he has no appetite for minister or church member.

THIRD—Great lassitude and weakness generally worse Sunday mornings and Wednesday evenings, if able to get out to prayer meeting, knees very stiff cannot kneel, partial paralysis of the limbs, unable to stand, complete paralysis of the tongue, unable to articulate from 7.30 to 9 p. m., paralysis of right hand and arm most of the time, unable to touch pocket when the claims of missions, minister's salary, Denominational paper &c are presented.

There are other symptoms and characteristics of this disease, but if you have any of those named you may know that you have church La Grippe, and have it bad—so bad that if you will not take the medicine you will die, and the mourners will not go about the streets very long, or in any great numbers, for you will not be missed by the pastor you have burdened, nor by the church you have weakened.

PRESCRIPTION.—Take a dose of consideration—"I thought on my ways"; "Come and let us reason together", to be immediately followed with a strong dose of repentance, the strongest kind you can get, mixed with restitution; shake well before using, and keep the medicine on hand ready for instant use.

If the patient will use this prescription faithfully, he will certainly be cured. He must take plenty of exercise if he would keep in health. (I was sick and in prison and ye visited me"; "I was glad when they said unto me, let us go up to the house of the Lord"). Paralysis will leave his knees, his hands, his tongue, he "will run like a hart and leap like a roe."

THADDEUS.

Notes On Current Events.

Chief Justice Taylor, of the Manitoba Supreme Court, has resigned owing to ill health. He has been a judge since 1883, and Chief Justice since 1887. He was knighted two years ago.

The British Parliament met on Tuesday. The majority of the Government is put at 141. Sir Henry Campbell-Bannerman will lead the Liberal party—at least, for the present.

The United States and the Cuban leaders have arranged for the distribution of \$4,000,000 among the Cuban soldiers. Each man will receive about \$100. This is not in payment of wages due the soldiers, but merely a relief to help them in disbanding. Their pay will be expected later.

Dr. Schurman, President of Cornell University, who has been appointed by President McKinley the Chairman of the Commission to inquire into the Philippine Islands situation, is a Canadian. He was born on P. E. Island, is a Baptist, and is a graduate of Acadia College.

A Commission that has been inquiring into the system of education in Jamaica, which is denominational, has reported that the results are not at all satisfactory. A majority of the Commission advises against "government aid to any new denominational schools. Probably the present system will, eventually, be abandoned and non-sectarian schools established in stead.

The agent of the Canadian Government at Detroit states that he has just arranged to settle in the Northwest, in the Spring, one hundred families of Mennonites and Dunkards (German Baptists) who are now living in Indiana. It is also said that a number of Belgian families in Michigan will move to Canada's Northwest in the Spring.

Australian federation is now regarded as practically agreed upon. Some unsettled questions, which checked the completion of the union projects, have been arranged by the colonial premiers. It is said that the federal capital will be in New South Wales, and, like Washington, will be in federal territory. The Parliament will have two branches—a House of Representatives and a Senate.

On Friday the members of the Dominion cabinet were hastily summoned to New York to meet Sir Wilfrid Laurier and his colleagues on the International Commission. It is

assured that the object of the meeting is to consult concerning some features of the proposed treaty. The negotiations are about closed. The result will be known soon.

The Filipinos and the United States forces at the Philippines have begun fighting. On Saturday Admiral Dewey cabled the Naval Department at Washington that hostilities had begun between the American army and naval forces, in and about Manila, and the Philippine insurgents. The insurgents, he said, had been the aggressors and had been repulsed.

The news was quite a shock, for the administration, though apprised that an ugly situation prevailed had clung to a hope that actual fighting might be averted.

A correspondent of the "London Times" writing from Madagascar tells how unsettled and unsatisfactory matters are there. The French officials have made themselves so detested that several of them have been killed, and there is revolt against French authority in some parts. The correspondent says that one French official tried to kidnap a chief's twelve year old daughter, but she escaped and raised the country. Trade is languishing, the French having imposed duties which give French goods an advantage of 92 per cent. Among the taxes on the natives is one on every head of cattle and every crop of rice cultivated, the result being that the cattle are slaughtered and sufficient rice is not grown, but has to be imported. There is a perfect army of officials.

Mission News and Notes.

—North America has one Protestant missionary to 125,000 Moslems; the Sahara has one to 2,500,000; the Sudan, one to 45,000,000; West Africa one to 30,000.

—Rev. F. B. Meyer of London is now visiting the principal cities of India. He is holding meetings for the "deepening of spiritual life." He asks the prayers of Christians that his administration may be acceptable to the saints. He proposes to close his labors at Ceylon, March 2.

—The Presbyterians lead all denominations in the number of foreign missionaries, having 696 and reported 3854 as added last year. The United Brethren have 28 missionaries and report 561 added. The American Board has 531 missionaries with 4652 added.

—R. v. John G. Paton's reports for the past year tell of 1,102 South Sea Islanders won from cannibalism to Christianity, one missionary alone receiving two hundred adults into church membership. A translation of the island languages has been finished by Dr. Paton, and will soon be issued.

—It is estimated that since the opening of this century at least 4,000,000 souls have been brought out of heathen darkness into the glorious light of Christian truth. There are to-day 1,166,217 communicants; 4,542 native ministers preaching the Word of Life to their own people, and 59,112 are employed as catechists, lay readers and helpers.

—Just as Dr. Judson had finished the translation of the New Testament into Burmese he was cast into prison. His wife took the precious manuscript, and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton, and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him and his old pillow was thrown into the prison yard, to be trodden under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll, and took it home as a relic of the prisoner, and there long afterwards the manuscript was found within the cotton, complete and uninjured.

Home Religious News.

—Evangelists Crossley and Hunter have gone to Newfoundland to hold a series of meetings.

—Rev. S. A. Baker has severed his connection with the Seamen's Mission, St. John. He will go to Grand Manan as pastor of the Reformed Baptist church.

—Evangelist Gordon is holding meet-

ings at Silver Falls, St. John, and good interest is reported.

—A Convention of Y. M. C. Associations is to be held in St. John next week, beginning Thursday. It is expected to be a convention of much interest. Leading men in the association from the various points in Nova Scotia and New Brunswick will attend.

—The meetings in this city last week, led by Evangelist Martin, were marked by considerable interest. Meetings are being held this week.

Denominational News.

DEER ISLAND, N. B.—I am glad to be able to report that our new church at Lambert's Cove is enjoying a revival of God's grace. I baptized five persons last Sabbath, four of whom were heads of families. There are others following. I have held meetings but a week, but much good has been done and the interest is still increasing.

A. D. PAUL.

Jan. 31, 1899.

COVERDALE, A. Co.—On the evening of Jan. 25th, a number of the members of Coverdale Free Baptist church met at the residence of Deacon A. H. Steeves, and held a basket social. The sum of \$28.50 was raised for the purpose of painting the outside of the church building.

ST. JOHN.—A large number of the congregation of the Waterloo Street Free Baptist church gathered together last evening (Monday, 30th ult.) at the residence of their beloved pastor Rev. J. W. Clarke, to be the 20th anniversary of Mr. and Mrs. Clarke's marriage. A very enjoyable social evening was spent by all, and during the festivities Rev. Mr. Long on behalf of those present read a very appropriate address and presented to Mr. Clarke a purse of \$66.50 as a token of the esteem in which he is held by his congregation. Mr. Clarke replied the gift in the most feelingly pleasant manner. Among those present were the deacons of the church. Mrs. Clarke has also much endeared herself to this people, and the esteem in which Rev. Mr. Clarke is held also shared with his wife. Many others in the city beside those attending the house last night wish the genial pastor and his wife many returns.—Telegraph.

QUARTERLY MEETING.—The Yarmouth County, N. S., Free Baptist Quarterly Meeting met with the church at the Head of Publico, on Friday evening, Jan. 27th, 1899, and continued over the Sabbath. The first evening Rev. F. S. Hartley preached, and was followed by others who witnessed to the truth of the dwelling Spirit of Christ. At the first service there were not many present. The ministers present were: Rev. E. Crowell, W. M. Knollin, S. Hartley and J. W. Freeman. Yarmouth County, and Revs. W. Miller and J. E. Gosline, of Shelburne County. At the business meeting Saturday, the following officers were chosen for the ensuing year: President, Rev. W. Weston; Vice Pres., Rev. W. M. Knollin; Sec. Treas., Rev. F. S. Hartley; Auditor, Rev. E. Crowell. Rev. F. S. Hartley was appointed delegate to Shelburne Quarterly Meeting with Rev. E. Crowell as substitute. The Sec. Treasurer and President were appointed a committee to locate the next session of Quarterly Meeting.

The afternoon conference meeting was very well attended, though not so large as sometimes, and was an interesting meeting. There was a good audience in the evening who listened to the gospel message delivered by Rev. J. E. Gosline, delegate from Shelburne Co. Quarterly Meeting. This was the first time bro. Gosline has attended Yarmouth Co. Q. M., and were glad to see and hear him.

Sabbath morning the weather was that could be desired, for the winter time. Rev. F. S. Hartley preached and his sermon was well received. Meetings were given out for the remaining part of the day, and also for Monday evening.

Rev. W. M. Knollin has taken charge of the Publico pastorate, and it is hoped he will have success in his labors. Some of the Ministers had returned for Sabbath work on their own pastorate. Bro. Gosline intended to remain for the Sabbath, but on account of a funeral he had to leave, but intended to come back to Publico for Monday evening. The Quarterly Meetings are a great help to the spiritual life of the churches, and think if the minister would urge more of the brethren and sisters to attend, still greater number will be benefited.

J. W. FREEMAN.

Sec. Treas.

L. W. R. CANTERBURY YORK CO.—On Saturday evening the 21st, Jan., home was taken charge of by friends and members of the church at L. Canterbury. There were, also, friends from other churches, and from

other side of the water, for their arrival, the church was furnished with a whole company. Enough remained to pastor's family used yet. Before Wm. Slaney, on presented a message amounting to \$2.00 and myself with for their use. may all be blessed by the pastor, the home.

THE YEAR 1898 is out, and the churches. reference, who have tion, expected several weeks a ment with the p do not now rec ber of Year B ly notify the f Vice Esq., W

HOME MISSIONS was a meeting. Executive last the members w J. T. Parsons. for mission ad were decided held over till the brethren devoted consideration o to them.

MINISTERS.— was in the city the work in his a fairly satisfact A Penobscot, business letter, doing well. H the time." Rev. G. W. Licentiate Gre last Sabbath. Rev. Dr. H. to his house w Licentiate P this city last S

—That Mr. two years t parently exten —That Gre thousand and fr the importes ber an even this year end was also eaten There was hal a week for a child in the over a pound mutton as we

—Mormon lovers in the an active prop Engla; d; that is spreading Cuba, Porto R will receive i of civilization to give.

—That the Italian of the favorite insti ladies. They may employ them of paper with of the gospel This is worl hung around the idea bein

Boy DRUNK W. Bishop. of Prevention of Patterson, N to the Grand It was that drunkards, ra to fourteen asked that th liquor to th The evidence children were by Zooker f fifteen cents a drink named on the evidence aga through the p struck when come to the were found in Fine m —most ex they? And for the traffic are broad- ranks? A c —with worr They might h were with s of christ shepherds of "now jour