

TERMS AND NOTICES.

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Religious Intelligencer.

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Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, NOVEMBER 11, 1903.

Editorial.

—We trust everybody addressed in the "open letter" last week will give immediate attention to the request. We need to hear from every one of them at once. Please don't disappoint us.

—A third dedication since Conference. See report in News of the Churches.

—To carefully instruct and wisely and faithfully direct the young is one of the most important duties of the church.

—The *Congregationalist* is authority for the statement that the growth of the Congregational denomination in New England has fallen far behind in the last ten years as compared with the growth of population.

—The Northern Presbyterian and the Cumberland Presbyterian denominations—which have been widely apart—are getting well along towards union. Committees of the two bodies are soon to meet to consider terms of union to be reported to their assemblies, which will meet in May next. The latest report is that "the prospect is bright" for their union.

—This is the week of special prayer throughout the world for young men. It has been an observance for about forty years, and is now more widely observed than ever before. There are now 1,736 Y. M. C. Associations, and a total membership of 350,455—a gain of 27,000 in the past year. This work should be remembered in the prayers of all Christians.

—Giving to Christian work by the head of the family, for the whole family, is not the better way. The members of the family do not get the sense of personal responsibility. The father might as well do the praying and other things pertaining to Christian life for

the whole family. Let every member, down to the very youngest, have a share in the work.

—One feature of the welcome recently given a new Roman Catholic bishop in Buffalo, N. Y., was the display by the rum shops and theatres of the city. Every groggery, little and large, was "ablaze with flags and signs of welcome." The rum shops and the vaudeville theatres vied with each other in the size of their illuminations and floral designs. Just think of it—rum shops and the lowest class theatres shouting "welcome to our bishop!" We venture to believe that the bishop could not enjoy that part of the welcome. But if the church had taken pronounced ground against the rum shop and the low theatre they would not have dared shout for "our bishop."

—Our Free Baptist brethren in the United States are making a special appeal to their churches for contributions to the missionary work of the denomination—both the home and foreign branches of it. The treasury is not only empty, but there is a considerable deficit. The *Star* says the people have apparently been giving less the past year or two than ordinarily. While there have been no extraordinary expenses, a debt has accumulated and needy interests are suffering. They need about \$15,000 to pay up arrearages—this amount of debt being about evenly divided between the home and foreign work. The amount is certainly not larger than they ought to easily raise. We trust the presentation of the fact that there is such need will be sufficient to move the churches to at once contribute the amount. It will do them good if they will double the amount, and so put the boards managing these branches of work in a position to comfortably and sufficiently prosecute the work. What heart it would give the missionaries, too, to know that the people whom they represent are keeping the treasury abundantly supplied.

The British and Foreign Bible Society.

A CENTURY OF PRAYER AND WORK.

On March 7th, 1904, there sprang into existence one of the most remarkable societies the world has ever known—"the first institution that ever emanated from one of the nations of Europe for the express purpose of doing good to all the rest." It preached no new doctrine, it advocated no particular dogma, yet for the past hundred years it has carried on Christian propaganda of the most astounding dimensions. Taking no cognisance of mere sectarian differences, it has aided every Protestant communion. Though seldom regarded as a missionary organization, without its assistance the majority of the world's great missionary societies would be crippled, since it supplies them with the Book which is the fundamental basis of all their work. More than this, the Society's agents compass the earth, sowing the good seed in all lands and among all races of the world's inhabitants; yet it sends forth no missionaries in the ordinary sense of the word.

The British and Foreign Bible Society was founded with the object of issuing the Bible as cheaply as possible in all tongues and to all people, "without note

or comment." The following statistics will convey some idea of the immensity of the work accomplished. At the beginning of the last century, the Bible was current in about forty different languages; to-day some part of the Bible has been issued in over four hundred, including every great vernacular of the world. And towards this result, the British and Foreign Bible Society has contributed more than all other agencies put together. Its list of versions now includes the names of 370 distinct forms of speech. Eight new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land, Eskimo and Madurese—have been added during the past year.

In the majority of cases, the work of translation and revision is supervised and financed by the Bible Society, generally through committees organized in the country where the language is spoken and composed of representative missionaries and native assistants. Such work is usually laborious, and in many instances expensive. For example, the actual revision of the text of the recently completed Malagasi Bible—apart from printing—cost the Society considerably over £3,000. But this sinks into insignificance when compared with the expense of translation work at the beginning of the last century. The Society's grants to Dr. Morrison and his assistants, for producing the first Chinese Bible, amounted to £10,000; while to Dr. William Carey and his associates in the various Serampore versions, the grants of money and materials exceeded £30,000. As a contrast to this: the revision of the Lifu Bible (for the Loyalty Islands), although it took three years to accomplish, and involved 52,310 corrections, entailed no more expense for the six natives who assisted the revisers than an annual grant from the Society of six suits of clothes.

An Englishman, accustomed to find his mother-tongue suffice his needs in the world's great centres, seldom comprehends how limited after all is its actual utility. Think of the scores of tribes in Africa, for instance, speaking languages, the very names of which are scarcely known to us in the British Isles—the Lolo language, spoken by ten millions of people on the Equatorial tributaries of the Congo; Galla, the language of a fierce tribe of about six millions in Abyssinia; Fanti, spoken by two millions, on the Cape Coast; and then imagine the vast tracts of country where fresh languages or dialects are spoken every ten or fifteen miles. A hundred years ago the Scriptures had been printed in but three African languages—Coptic, Ethiopic and Arabic; to-day, the British and Foreign Bible Society publishes the Bible, complete or in portions, in eight of the languages indigenous to Africa, apart from those needed by the Europeans or Asiatics who have taken up their abode in the continent.

The diversity of tongues to be found in one country is often a matter of surprise. Last year the Society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 in Burma, in over 30 in South Malaysia, in 53 in the Egyptian Agency, while in Capetown the Biblewoman alone sold copies of 14 different languages.

In addition to preparing the Scriptures, the Bible Society is also engaged in circulating them far and wide. Since its foundation, it has issued over 180 million copies, complete or in parts. Last year it issued nearly six million copies, a total which surpasses all earlier records by 870,000 copies. The Society's 850 colporteurs sold over 1,830,000, and the Society's grants for colportage during the past year amounted to £43,282. It also supported 650 native Christian Biblewomen in the east, in connection with nearly fifty different missionary

organizations. As already stated, an important feature in the work of the Society is the way it has assisted Christian missions. As a rule, books for the foreign field are granted on such terms that they cost practically nothing to the missions which receive them.

Despite the wide extent of work accomplished during the Bible Society's first century, much still remains to be done. There are millions of the human race speaking languages into which not so much as a single gospel has yet been translated. Out of the 140 millions of women in India, 139 millions can neither read or write; the cry on every side is for more Biblewomen, not only to read the Scriptures to these illiterate souls, but patiently to teach them to read for themselves. China last year bore witness to a wonderful awakening, the circulation of the Scriptures in that empire being more than double that of the previous year; urgent work awaits fresh colporteurs in every province. In South America the call is for more colporteurs and Biblewomen to aid the missionaries, more especially in pioneer work in outlying portions of the mission field. The advance of missions makes yearly increasing claims on this Society, "without whose aid," it has been said, "the bulk of missionary enterprise would be paralyzed." The spread of education, especially in foreign countries, is raising up tens of thousands of new readers every year. There never was such a demand for the Bible as there is to-day. And in order to meet the many imperious fresh claims that are pressing upon the Society from every side, it is proposed to celebrate its hundredth birthday by raising a special Centenary Fund of at least 250,000 guineas, which is to be devoted to the enlargement of its work in all departments. And it is asked that all who have received help and comfort from the sacred Book will give, as a thank-offering, whatever sum they can afford to aid in sending these same Words of Life to the millions of people who yet remain without a line of Scripture in their own tongue.

DISSENT IN RUSSIA.

HERETICS AS "LOST SOULS."

The latest official report to the Czar on the state of religion in Russia is a remarkable document, and shows in a striking way the immense power and wealth of the Russian Church. There are 66,780 orthodox churches and chapels in the Empire. During the past year 833 places of worship were consecrated. In charge of these churches or in connection with them are 16,658 monks and 36,146 nuns. These 52,804 persons—white or parochial clergy consist of The white or parochial clergy consist of 2,050 head priests, 43,096 ordinary priests, 14,413 deacons and 43,743 under deacons—a total of 103,302. The grand total reaches the enormous number of 156,106 persons. As the reports from seven out of the sixty-one Episcopal divisions into which the Empire is divided are not given, we can safely add another 15,000, which brings the total up to 170,000. The sum paid directly by the Russian people last year for the support of this colossal army reached \$26,000,000. The indirect payments for births, deaths and marriages are not included. If we add an approximate sum for the seven missing sees we get an amount reaching nearly \$30,000,000. The report regards the outlook for the future as most unsatisfactory. Drunkenness is increasing, so is immorality, and he regrets that the clergy, especially