

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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. Observance of this rule will prevent much copying and consequent 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, SEPT. 7, 1887.

BUSINESS NOTICE.

Some of our subscribers have not yet paid for the present year. We find on examining our books that they are a considerable number. Besides these there are some who are in arrears for a longer time.

To all these, and to no others, this note is addressed.

We need all the money due. We need it now. The amount due by any one person is comparatively small, but the aggregate of these small bills is a large sum, the withholding of which is a serious and perplexing matter to us.

The date on the label tells the time to which the subscription is paid. Please consult it, and send the amount necessary to pay the subscription to the end of the current year.

We hope no one addressed in this note will longer neglect to make payment. We desire to hear from them all, and we trust they will not delay. It is important.

—A SAMPLE CASE. Who does not know a man who cannot give \$50 a year for his church, but will spend hundreds for pictures he never looks at, books he never reads, and horses he never drives.

—N. S. CONFERENCE. Today (Wednesday) the first meeting—that of the ministers—of the Nova Scotia Free Baptist Conference is held. Tomorrow the business of the session proper will begin. We hope our brethren may have a good session, and be divinely directed in all matters they have to consider.

—A FUGITIVE. The late President of the Mormon church was, at the time of his death and for some time before, a fugitive from justice on account of his polygamous practices. His successor in the Presidency is in the same undesirable fix. It must be rather depressing to the faithful to have to do business with a man who is in hiding in order to escape arrest. But it is creditable to the nation that such is the fact.

—THE FISHERIES. There is a prospect that the Fisheries dispute may be settled after a while. The British Government has taken steps towards the appointment of a commission to consider the matter. Mr. Jos. Chamberlain and Sir Lionel West and a member of the Government of Canada will be the British members of the commission. Of course this is but the first steps.

—“CAMP-MEETING ALLEN.” Rev. John Allen (Methodist) died suddenly on Wednesday in Maine. He has for years been known as “Camp-Meeting John Allen,” a name by which he liked to be called. He was very fond of camp-meetings, and is supposed to have attended more of them than any other man. He was ninety-two years old when he died.

—THE MISSION TREASURY. Have the churches all paid their Foreign Mission money for this year? The Conference is near—not a month

away. What has not been done that needs to be done, should be attended to at once. Some churches have not yet, we fear, contributed to the mission treasury. Do not neglect it brethren. It is not enough to take a collection. Do that if you think it ought to be done, but do more; appoint collectors to visit all the people of the community. The people generally are glad to contribute when they have an opportunity. Let this be done without delay. The Lord's treasury should not be allowed to lack.

—THE END. With No. XXX, which appears in this issue, Rev. A. Taylor's Reminiscences close. That they have been read with much interest by a wide circle of readers we are assured. Whether they will be published in pamphlet form we do not know. It has been suggested that they be so published, and a movement to raise the amount necessary to cover the cost of publication was started, but how much has been contributed we have not been informed. The matter depends wholly on Bro. Taylor's friends. Perhaps those who have any funds towards the publication had better report the amount to him or to us. And if any others have it in their hearts to contribute, which we trust they have, they could also forward their contributions.

—ANXIOUS TO SUPPRESS. Protestantism is spreading in Southern Russia. The officials of the “Holy Synod” are becoming alarmed, and are adopting measures to prevent it if possible. They recommend the following measures, which they hope will cope with the heresy:

(1) Gathering together in the villages those of the peasants who can sing for the practice of church music; (2) lectures on ecclesiastical subjects; (3) directing the village clergy to celebrate Divine service at least twice in every week, and to take care that each celebration is performed with all due solemnity, and with the proper canonical costume; (4) appointing certain of the better educated of the clergy to reside in infected districts, and to keep a strict watch on all that transpires, to admonish those who display any tendency towards unorthodoxy, and generally to keep the authorities and the police well informed.”

—PLYMOUTH BRETHRENIISM. The Plymouth Brethren are loud and strong in their condemnation of what they regard as the unchristian sectarianism of the different denominations. They seem blind to the fact that there is probably no sect more sectarian than themselves. The excesses to which their peculiar views lead them are very well illustrated by two recent cases in England. In one of these a family had separated themselves from the company of Brethren to which they belonged, and formed a church by themselves; but presently differences arose even in this select company, and at last the father “broke bread” in one corner of the room, the mother in another, and the daughter in a third. In the other case a sister who had joined the most exclusive sect of Brethren, would not permit her own sister to sing hymns with her in the home. Sectarianism gone to seed, surely.

A REVIEW.

A brief summary of things noted and the impressions received during the “Among the Churches” tour of the summer may be of interest.

Our journeyings took us into nine Counties—Victoria, Carleton, York, Sunbury, Queens, Kings, St. John, Westmorland and Albert. We were never more impressed with the fine character of the country as a whole. Good soil, well wooded and well watered; good roads in every direction, and easy and ready communication by rail and steamer with the markets; excellent crops of all kinds, and everywhere unmistakable signs of intelligent industry and the consequent prosperity. We felt many times to exclaim, “The lines have fallen to us in pleasant places, yea, we have a goodly heritage.” They who leave New Brunswick to find a better country, with conditions more favorable to success in legitimate and honorable pursuits are likely to discover that they have made a mistake. The same energy, intelligently applied, that wins success elsewhere will win as real success here. Those who go away from home and succeed are of the same class who succeed at home; and those who fail here would, in like manner and for the same reasons, fail anywhere. Making allowance for accidents and the sundry misfortunes which are not, by any means, peculiar to this country, the possibilities of successful living and the conditions that contribute thereto are as great as anywhere.

The religious life of the country is

gratifying. There is badness enough, to be sure. But there is, in spite of many things deplorable, a marked religious feeling which in a great degree dominates the life of the people. The Sabbath is observed, the churches are well attended, and a sturdy moral sentiment asserts itself. There is much of the “righteousness which exalteth a nation,” in spite of the fact that there is all too much, in various forms, of the “sin which is a disgrace to any people.”

The several religious denominations get along well together. The mistake is made in some places of trying to support two or three churches when there is not more than enough work and support for one. Perhaps this mistake will be remedied after a while, as many other mistakes in Christian work have been. In some cases where the different denominations are working side by side in small communities there may be occasional friction, but as a rule there is real Christian harmony. Such is not only anxious to live, but willing also “to let live,” and even to help the other live. This Christian unity, manifest in mutual sympathy and hearty co-operation for the advancement of Christ's kingdom is gratifying; it is the answer, in part at least, of our Lord's prayer, “that they may be one,” and it goes far to convince the would-be unbeliever that Christ is indeed the sent of God for the salvation of the world. Such unity does not involve any unfaithfulness to convictions, nor any concealment of the interpretations of revelation peculiar to any denomination, nor any disloyalty to the church of one's choice. It simply and very impressively expresses and emphasizes the superiority of Christian love over denominational dogma.

Our own denominational affairs we sought to observe with some closeness. Much that we saw and heard was encouraging; some things were otherwise. In church buildings there has been a marked improvement in late years. This is well. The character of their house of worship—respect being had, of course, for the financial ability of the community—very fairly expresses a people's idea of God and their sense of obligation to serve and honour Him. It was pleasing to see, in many places, that as the farms have broadened and become more productive, and the homes of the people have improved in size and style and furnishing, the Lord's houses have also been enlarged, improved and beautified or have given place to new ones in keeping with the prosperity of the people and expressive of their recognition of God as the giver of the good they enjoy. There is, however, in some places still room for improvement. Glad of what has been done, we may somewhat confidently hope for the rest.

The importance of the regular ministry of the word and pastoral oversight is being appreciated to a much larger extent than formerly. The time was when few or no churches had what could properly be called pastoral care. They depended on the visits, more or less frequent, of travelling ministers. They were wont to pray considerably, “Lord to send somebody to help us,” but were not much given to helping themselves. They got along fairly well, and some good was done. But their life was spasmodic, and the effect on the outside people was not always the best. A better order of things is prevailing to a good extent now. The churches are understanding the need and worth of pastors, and the necessity of providing for them. Where there are pastors devoting themselves to the work, life and activities of the churches are more orderly and regular, and there is steady growth in those things that are essential to permanency and true Christian efficiency. Sometimes the pastoral relation is only so in name; it might better be called a pulpit supply—and that only semi-occasionally. While this is better than nothing, there should be an endeavour to improve upon it. The preacher is not always, nor oftenest, to blame for this; in most cases he cannot be expected to do more, the support given him is so meagre. Ministers are, we are led to believe, receiving somewhat better support than in former years, though a further advance in this direction would do the churches good as well as relieve some brethren from the necessity in engaging part of the time in other employment to maintain their families. “The labourer is worthy of his hire.” “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

Increasing attention is being given to Sabbath School work. The communities are now very few that have not Sabbath Schools. They are, for the most part, well equipped, and doing excellent service. There is no more promising sign of the times in Christian work than this systematic and

earnest effort to teach the young the word which has been “given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” that they may be “thoroughly furnished unto all good works.”

We did not expect to find everything just as it ought to be, and so were not disappointed when there appeared regrettable things, sources of weakness.

The ministry is not equal to the work needed to be done. Those at work are doing well, many of them do all they can, and some of them more than they ought to try to do. But there are not enough of them to occupy and properly cultivate all the fields that need care. Why are there not more ministers? Perhaps the Lord has refrained from moving more to devote themselves to this work because we have not done better with and taken better care of those He has given us. This is a view of the matter that may well engage the thought of the denomination. God would have His people do all they can to make the most possible of the young men whom He calls to the ministry of the church, and to take proper care of them during the years of their active work and sufficiently provide for and tenderly treat them in the years of age and weakness. When there is failure to do these things, it is not surprising that fewer than are needed are found entering the ministry. The need of more ministers is pressing. “Pray ye, therefore, the Lord of the harvest to send forth labourers into His harvest.” And beside that the prayer is coupled with a purpose to receive and treat them as God's ministers and His church for its edification and extension.

We find a very general interest in the various undertakings of the denomination, as Foreign Missions, Home Missions, Education &c. But there is need of a better system of enlisting this interest in a practical way in support of these branches of work. Some churches do well, and do it promptly and heartily; but many do comparatively little, and some do nothing, simply because the matters are not rightly presented to them and plans adopted to obtain their contributions. It might be a good thing for the Conference or the several societies to employ an Agent whose business it would be to have charge of these enterprises, to visit the churches and organize them for better work. But if not in this way, then in some other way there should be introduced and kept in operation an improved system of contributions to the treasuries of the societies. The Mission Societies, the Education Society, the Students' fund, the Ministers' Relief Fund, and the Conference fund. All need more, some of them much more, than they now receive. The people as a whole are, we believe, ready to contribute, if their importances are clearly set before them and suitable methods for regular contributions are adopted.

One reason why less Home Mission work is done now than in some former years is, perhaps, that there are fewer ministers to spare for it. And yet we are persuaded that more attention needs to be given to this part of our work. Weak churches need help, and there is new ground to occupy. Besides supplementing what weak churches are able to do in support of a regular ministry amongst them, an evangelist or two might be kept constantly in the field, helping pastors as they may be needed, and sowing the seed of truth in new fields. The denomination is certainly suffering loss in not giving more attention to this work.

The grouping of the churches in convenient pastorates is not so successfully done as it might be. The fault in some cases is with the churches, and in some the ministers are chiefly responsible. There are instances of two or three strong churches forming themselves into a pastorate ignoring weaker ones adjacent. Both classes suffer, the strong for their selfishness, and the weak because alone they are helpless. The strong must learn that it is Christian, and as much for their benefit as for the benefit of those they help, to bear the burdens of the weak. With a proper grouping of the churches in pastorates such as might be easily effected, the strength of the weak would rapidly develop. Glad for what has been accomplished in this direction, we are hoping that the good plan may become general. The ministers may do much towards it.

JOURNALISTIC.—The Montreal Herald, which was completely burned out, will be fully equipped again soon. Meantime it is to be published from the office of Lovell & Sons.

The Journal & Messenger (Baptist) of Cincinnati, appears in a new dress. It looks bright and fresh, and its make-up is first class. The J. & M. is one of the best papers that comes to us. We wish it the largest success.

OUR INDIA LETTER.

DEAR BROTHER McLEOD.—Of all the difficulties—and they are many—which obstruct the progress of Christian work in India, I think the prejudice of caste is chief. People seem to prefer a religion which exacts outward ceremony rather than inward purity. A man's caste is broken, not so much by lying or stealing as by eating certain kinds of food or neglecting to perform certain ablutions.

When, by reading a tract or hearing the preached word, a man is persuaded of the truth of Christianity and is determined to embrace it, the obstacles that caste places in his way are almost innumerable and all of them difficult to overcome. A man declares his intention to be a Christian and eats with a Christian family. His caste is broken. If friendless and poor, nobody cares. If he has friends and relatives, they and the priests, with prayers, persuasions, money and curses—by appeals to all that is sacred to the Hindu mind, they endeavour to dissuade him from his purpose. But, disregarding their persuasions, he goes on and is baptized. After this step his friends let him alone. He is disinherited. His father, mother, brothers, sisters and often wife and children never speak to him again. His parents feast the brahmins, and with great solemnity, perform his funeral ceremonies. He is dead—dead to Hinduism and alive to Christianity. What a strong test! And strong as it is, not a few pass it and thank God for the privilege of doing so.

Another difficulty which East Indian missionaries met in their work is the inherent conservatism of the natives, which is, I think, partly the cause of their caste, and partly its result. The same religion, the same laws and customs, the same language (the sacred sanscrit) and even the same dress—all these have suffered little change for more than a score of centuries. If Americans and Europeans sometimes prefer the new even when the old is better, Hindus go to the other extreme and cling to the old when the new is better. With them, innovation is always regarded with suspicion and precedent is law.

While sitting on the veranda of a fellow missionary a few days ago, a beggar came up and demanded two lbs. of rice, which, she said, the Sahib owed her. (All white men are called Sahibs by the natives.) The Sahib asked, “How is it that I owe you two lbs. of rice?” Said she, “Haven't you given me two lbs. every week for a month, and isn't it your duty now?” If such an argument is reasonable to a Hindu mind, with how much greater reason can they say, “Our forefathers have practised this religion for 25 centuries, is it not therefore our duty to practise it too and teach it to our children?”

A third and serious difficulty is the example set by so-called Christians. Every man who wears a *topi* or hat and eats beef, especially if he has a white face, is regarded by the natives as a Christian. Many of the English Civil Servants, although they pass for Christians, commit the most flagrant sins. The English government encourages the opium traffic and licenses bawdy-houses and rum shops. Many of the native gentlemen are adopting the habit of wine and brandy drinking in imitation of the English custom, while others who practice the temperance principles of the Hindu religion point with disgust to the habit and lay the sin at the door of Christianity. I am far from thinking that the evils of civilization outweigh the good, but that Englishmen carry with them into heathen countries many of the sins of their own country, nobody can deny. It is indeed a matter of profound regret that missionaries not only have to battle the sins of heathendom but of Christendom as well.

The books of Paine, Ingersoll and others have been translated into the vernacular and are also largely read in English. But these, like all birds of the darkness cannot live in the day. The daylight of Christianity has scarcely yet reached the land of the veda. These books and their influence must all disappear before the strong and pure rays of the Sun of Righteousness, whose light, it is written, “lighteth every man that cometh into the world.”

Other difficulties that have to be met are the ignorance, indifference, deception and cowardice of the natives. Excepting a few gentlemen of the cities, the people are low and ignorant, scarcely knowing anything beyond the method of supplying their bodily wants. Even a native zenana teacher on being asked a few days ago by one of the missionaries about her soul, referred to it as something in her stomach. Among Hindus women are not regarded as having souls at all.

It is always difficult to know when a native is telling the truth. If he should even say that he wants to be-

come a Christian, one cannot always believe him, for natives lie for money, lie for spite, lie for good will, or, if other causes are wanting, they lie for pastime. This may sound strangely to N. B. ears, but I am sure that I have listened to more lies here in one week than I would hear in Canada in a lifetime. No native is the least displeased to be called a liar.

The above are some of the difficulties we meet. But we have helps too. I shall deal with them in a future letter.

Yours &c.

A. B. BOYER.

GENERAL RELIGIOUS NEWS.

—Missionaries have, in the past eighty years, formed and reduced to writing over forty languages.

—Fourteen thousand openly-professed Protestants belong to the sixty Protestant organizations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

—Christian work continues to extend throughout the great English railway systems. A large portion of it is maintained by the railway employees themselves; but they are greatly helped by Christian ladies.

—A recent visitor to the great cathedral at Florence notes the fact that not a single sentence from the Bible is to be found sculptured on its walls, and adds that perhaps not a single copy of the sacred Scriptures could be found within the building.

—The Palestine Society of German Catholics has bought a tract of 150 acres on the northern shore of the Lake of Gennesareth. They are also building a church at Cana of Galilee in honor of St. Bartholomew, a native of Cana.

DENOMINATIONAL NEWS.

CLARK'S HARBOR, N. S.—The interior of the Free Baptist church at Clark's Harbor has just undergone quite a pleasing renovation from the hand of the joiner and painter. It was by no means dilapidated before, for the edifice is comparatively new, and its finishing was not devoid of decorative art at the first. But the yearly meeting will convene there shortly and the denominational jubilee service, as already announced, will be held in conjunction, and preparations on something of an elaborate scale are in order. The new ceiling over-head, the graining, and repainting, as well as the exquisite tinting of the walls, give a very stylish appearance to the whole interior.—*Cape Sable Advertiser*.

A FAREWELL.—Rev. W. J. Halse went last week to assume charge of a church in Lowell, Mass. Of the closing service in the Portland Church the *Telegraph* has the following report:

Alexandria Temple of Honor occupied front seats, last evening, in the Portland Free Christian Baptist church, which was crowded to the doors, the occasion being the termination of Rev. W. J. Halse's devoted and successful ministry of more than five years. The reverend gentleman leaves shortly to accept the pastorate of Chelmsford church, Lowell, Mass. In that thriving city he will find a wider field of labor, but last night's occurrences indicate that it is doubtful if there or anywhere his efforts will meet with warmer appreciation than has been felt by all who have witnessed his faithful and self-sacrificing work in this vicinity.

The Rev. gentleman told his people, last evening, that he should not preach a farewell sermon, since it tore his heart to say farewell. His logical and eloquent discourse was based on I. Cor. xvi., 10. Now if Timothy comes, see that he may be with you without fear; for he will work the work of the Lord, as I also do. After showing the Christian ministry to be of divine origin, the speaker considered at some length the nature and design of the ministerial office, which is solemn, arduous and responsible. He then considered the duties of the church with respect to its pastor, which he defined to be, to supply his pecuniary need and let him not fear as to his temporal support; to give him confidential and affectionate countenance and let him be without fear as to his position in the esteem of his people; to be regular in attendance on the means of grace and let him not fear the acceptance of his ministry; to unite with him in every holy enterprise and assure him of support in his efforts to do good; to pray fervently and continually for him and let him not fear devotional neglect; and finally, to exhibit the holy fruit of his labors, that he may be assured of his reward in the great day. In closing, Rev. Mr. Halse said:—

“Let me conclude by naming a few motives why he (your pastor) should be with you without fear.”

1. His own comfort. If he is with you in fear he is not happy and he will suffer in the extreme. Would you have him happy and cheerful, then see that he may be with you without fear.

2. Your own profit. He cannot do you good without he has your confidence, affection and esteem. Otherwise he will be paralyzed. You will seek to be profited in vain.

3. The church's welfare. A happy, comfortable pastor is indispensable. Without it the church will have no attractions to those without and no joy for those within. If you are to have peace within your walls you must have a happy pastor. Then see that he may be with you without fear.

4. Your accountability to God.