

TERMS, NOTICES, ETC.

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Religious Intelligencer.

JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, AUG. 17, 1887.

DECLINED. Rev. Mr. Mowatt (Catharist) has declined the call to leave, much to the satisfaction of congregation and friends in this city.

BAPTIST CONVENTION. The Baptist Convention of the Maritime Provinces to meet in Charlottetown, P. E. I., on Saturday next. The session will probably continue till Tuesday or Wednesday of next week.

W. C. T. U. The Convention of the Woman's Christian Temperance Union of the Maritime Provinces is to be held in St. John, Sept. 7th, 8th, and 9th. A large attendance is expected.

SABBATH OBSERVANCE. In London with its numerous business interests, with nearly 5,000,000 inhabitants and nearly 700,000 houses, there is no delivery of letters on the Sabbath. The one thing may be said of more than ten thousand country districts in Great Britain.

A BISHOP ELECTED. After several ineffectual votes, the Nova Scotia Synod on Thursday last succeeded in electing a bishop to succeed the late bishop Binney. The gentleman chosen is bishop Perry of Iowa. The leading candidates were Messrs. Sullivan and Gilpin, but as it seemed impossible to elect either of them, their friends compromised on Bishop Perry. It does not seem particularly complimentary to the home clergy that a United States bishop should have to be chosen to preside over the Church of England in Nova Scotia.

A CHRISTIAN CONFERENCE. The Evangelical Alliance of the United States has issued a call for a Conference of Evangelical Christians to meet in Washington in December next. Among the questions to be considered are the following:

What are the present perils of the Christian Church and of the country? Can any of them be best met by a hearty co-operation of all evangelical Christians, which, without detriment to any denominational concerns, will serve the interest of the whole church? What are the best means to secure such co-operation, and to waken the whole Church to its responsibility?

A POORLY-PAID MINISTRY. The effect of insufficient support of the ministry is very well stated by the *Toronto Mail*:

The clergy of a country are largely instrumental in stamping its character upon it. Given an educated and devoted clergy, and there will arise, as a result of the pulpit teachings, a high-principled and honourable laity. But should the pulpit become weak and insipid, moral weakness will surely be the characteristic of the people. From a patriotic point of view, therefore, the best men are required for the Church. If penury is to be the earthly reward of the clergy, men of ability and power will be scarce in the next generation of preachers. This will be a public calamity; but it will be the result of public shortcomings.

BLAMEWORTHY SILENCE. That too much and inconsiderate speech is evil is generally conceded. But it is not so generally understood that silence may, in some cases, be as great

an evil. The "S. S. Times" well says—

There is an evil silence as well as an evil speaking. While it is our duty not to speak evil of others, it is often-times our duty not to be silent about the evil in others; for there is a wide difference between evil speaking and a dutiful speaking of evil. Many people seem to think that the highest compliment they can pay to a dead friend is to say that "he never spoke against anybody." But men sometimes are wrongly silent concerning the evil in others, in order that they may not condemn the same evil in themselves, or from some other unworthy motive. He who keeps silent about evil when it is his duty to be outspoken against it, is himself an evil speaker against his own soul.

B. A. BOOK AND TRACT SOCIETY. From a digest of the work of the British American Book and Tract Society, which has its headquarters in Halifax, we learn that within the past nineteen years, "there have been 148 colporteurs employed whose services equal the services of one man for 208 years. They travelled 367,128 miles and made 572,174 visits to families including 25,930 visits to Roman Catholics. There were found 2369 families without the Bible, and 4433 were found destitute of all religious books except the Bible. In every case those families were supplied with Bibles or religious books. In 216,881 of the families visited they had personal religious conversation, reading of the Scriptures, or prayer, and held or took part in 11,955 religious services. During the nineteen years of the Society's work there have been put in circulation through colporteurs, books, Bibles and tracts to the value of \$220,086.95; of this amount \$15,767.23 worth were distributed free of charge. Besides this there have been \$218,158.05 worth put in circulation direct from the depository, making a grand total of \$438,235.50.

THE FIRST RESPONSE. Readers of our India Letters may remember that Bro. Boyer's appeal for help to start a Book Room in connection with his work in Balasore. In the letter which appeared in our issue of June 29th he said:

"There is need of a book room here. I have arranged to open a small hall in the bazaar sometime in July and would like to put \$200 worth of English and Oriya Bibles, and religious books in it. Somebody or some church or Sunday-school, I feel sure, would be glad to send us \$200 for the purpose. It need not come all at once \$50 quarterly for a year would supply the need nicely."

A few days ago in our journeyings among the churches we met a brother whose interest in the particular branch of the mission work has been awakened by Bro. Boyer's appeal, and who is anxious that it be undertaken. He handed us a contribution of \$15.00 towards it. There are probably others who would like to make contributions to the fund. We hope so, and will be glad to receive them and have them appropriated to the purpose named. In soliciting for this fund, we wish it to be understood that it will not be well to have money intended for the support of the missionaries transferred to it; contributions to it should be in addition to what friends of the mission are intending to give towards the missionaries' salaries. There are many who could give the extra amount needed to help Bro. Boyer carry out his plan which is evidently a good one. Think of it, friends, pray about it, send along the money.

Among The Churches.

No. 10.

The "David Weston" is by far the best steamer on the river, by which we mean to say that she is the most pleasant to travel in, having more and better accommodations than the others, and besides she steams along at a fair rate of speed. We took passage on her down river last week. It was Saturday. There was a good number of passengers, perhaps more than the average daily number. The Captain—and, by the way, he is as genial as he is capable—informed us, in answer to inquiry, that the travel this summer is fair, though not so large as they would like to see it. A number of the passengers on the day of which we write were going to spend the Sunday and perhaps a few more days among their friends in the country, some of them to visit their families who are rusticated during the hot weeks in one or another of the pleasant places along the river where holiday parties are fond of congregating.

It was not a bright day, showers were frequent, some of them very heavy. The steamer makes frequent stops, and there is a constant going and coming of passengers and freight. Most of the landing is done in small boats, not the most pleasant way when the rain is pouring in a torrent as was the case sometimes that day.

Our destination was what is known as Brown's Flat in Greenwich, which point was reached about 3 P. M. Once before we had been there, two years ago at a session of the Fifth District Meeting. We had pleasant recollections of that visit, and were glad to have the privilege of repeating it.

It rained hard Saturday night, and, so far as one, not very much skilled in discerning the weather-signs could judge, there was every promise of a wet and disagreeable Sabbath. But whatever fears existed as to the kind of a day the Sabbath would be were disappointed, for the morning was bright and clear, and the air sweet and refreshing as could be desired.

A good congregation, filling the church, assembled at the morning meeting at Brown's Flat, to whom we were glad to talk of the good things, the best things, to be had in the Christian service. The Sabbath School is held before the morning service, and it is evidently an interesting school. In the afternoon the monthly conference of the church was held. It was well attended, and was a season of interest. The brethren and sisters readily performed their covenant obligation, and so far as could be judged from the testimonies given they are enjoying a good degree of spiritual life. After the conference the ordinance of the Lord's Supper was administered to a good company of disciples of Jesus, and it, too, was a season of much comfort.

The evening preaching was at Oak Point, some five or six miles above. There was a large congregation. It was our first visit to the place. They have a new church building which was dedicated last winter. It is not too large, but just large enough, and will accommodate the community. It is well built, of good proportions, nicely finished throughout, its furnishings are suitable and in good taste, and last but not least it is paid for. The brethren have done well in erecting such a good place of worship free from debt. When the building was projected, some who heard of it laughed and said it would not be completed. But when men in earnest undertake to do a right thing they generally succeed. The church, has not a large membership, but they are evidently in earnest in the service of God, hence their success in the worthy undertaking of providing a suitable place for public worship. Two or three miles farther up river is the church which for many years has been known as "the common meeting house"; of it and the brother, now deceased, (the father of Rev. Thos. Connor) from whom it took its name, the older ministers and other old members of the denomination have pleasant memories. Though old and somewhat out of repair it is still occasionally used, though the most of the services are held in the new house at Oak Point. The next session of the Fifth District Meeting is to be held at the last named place.

Of these two churches Licentiate Gideon Swin is pastor. Bro. Swin is the youngest son of Rev. Albert Swin of the Nova Scotia Conference, a venerable servant of God now four score and seven years of age. It must be greatly gratifying to him that his son, the child of his old age, is following in his footsteps as a preacher of the gospel. Bro. Swin is fond of his work, and has attained a good degree of favour amongst the people to whom he is ministering. His labours have been blessed during the nine months he has been there, and he is looking for more good results. Part of the time he preached at Holdersville also, but the inconvenience of crossing the river led him to relinquish that church.

Brown's Flat and Oak Point churches are not enough for a circuit; it is too much to expect them alone to give sufficient support to a pastor. There are other churches—say Jerusalem and the mountain—within easy reach that might be included in the pastorate. They would all profit by such an arrangement. Together they could well support a pastor, and under his ministry they would thrive spiritually. We trust some such arrangement may be made.

Part of Monday was spent in seeing some old friends and in making the acquaintance of new ones. It was a pleasure to be amongst them; we regretted that we had not the time to see all. But other duties called us away. When the Steamer came we had to say good-bye. It was a beautiful day, on the river it seemed a perfect day. The "Soulages"—which is the not very high-sounding name of the Steamer—was filled with people, some going to St. John on business, but most of them returning from a day or two in the country. The boat is slow—but the distance we had to go was so short that even she could not need much more than two hours to cover it, and with pleasant company it passed quickly enough.

We are not disposed to find fault with the managers of the steamboat line, but we cannot refrain from calling their attention to the fact that it does not contribute to the pleasure of many who patronize the line that a group of men should be permitted to sit for hours around a table in the main saloon of the steamer playing cards for money, as was the case on the "Soulages." Perhaps it does not often occur; we hope it does not; and we beg to suggest that it should not be allowed at all.

All-Around Christians.

Christianity does not consist either of doctrine alone or of works alone; but both of doctrine and works. Doctrine or faith without works is dead, and works without doctrine or faith is mere legalism which is but simulated life, having neither heart-beat nor pulse. The cry of some teachers is that it does not matter how you live so that your doctrine or faith is right; the cry of others is that doctrine or faith is of minor consequence so that your life and works are correct. Some hearers complain that preaching is too doctrinal and others that it is too practical. The true idea is that of a well instructed faith making itself manifest in a well ordered life. In order to a well developed Christian life we must know the truth concerning Jesus and his great work of redemption and our relation to that work, and then show forth our faith by a manifestation of the "virtues of him who hath called us out of darkness into his marvelous light." Faith must be held, and a good conscience must be maintained as to life and service, for the apostle tells us that some having put away a good conscience have made shipwreck of faith. We must "hold fast the form of sound words, in faith and love which is in Christ Jesus," for the Scriptures are profitable for doctrine, that is for divine teaching; but they are also profitable for and intended for "reproof and correction and for instruction in righteousness, that the man of God may be perfect (repaired), thoroughly furnished unto all good works." To the most casual reader it is apparent in all the apostolic teaching that doctrine is taught with a view not only of giving assurance to the believer as to his salvation, but with a view of developing and bringing to perfection a character which shall eventuate in the moral image of Jesus Christ. "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." This is like unto the teaching of our Lord, who said to his disciples: "If ye know these things, happy are ye if ye do them." Faith is first, and works follow. This is the order as well as the relation; that is, we must have both faith and works, and have them in proper order and relation. We do not work to live, but we live to work. So much for the foundation and essential elements in the Christian life. This, however, is not all.

Christianity does not consist in the gigantic development of a single virtue, but in the symmetrical development of many virtues: "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also"; that is, in the grace of beneficence. The Corinthians were a very gifted company of Christians, but as a rule they were illiberal and penurious. The apostle commends them for their many virtues, but warns them that if they will be all-around Christians they must not suffer themselves to be deficient in any grace. This is taught in many passages of the epistles. We are not only to have faith, which is the foundation grace, but we are to add to it virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. Paul says to the Philippians, we are to give our minds to whatsoever things are honest, just, and pure, and lovely, and of good report, and, in a word, to everything that has virtue in it and is worthy of praise. If we do these things, says Peter, we shall neither be "idle nor unfruitful"; nor shall we, in such case fall away from God and grace, but shall have an "abundant entrance ministered unto us into the everlasting kingdom of our Lord and Saviour"; but if we neglect these things, we grow near-sighted as to Heaven, and become entangled again in the world as was Lot in Sodom, and shall scarcely be saved.

Reflecting on these things we cannot but call to mind many disciples who seem not to have given much attention to an all-around development of Christian life. Some are conspicuous for their knowledge of the Word, which they use to teach others withal, and sometimes in a rather hard and censorious way, so that we have often wished that they might practice more wide-

ly some of the things they so carefully teach. Some are gifted in prayer and exhortation, but are not mindful of service outside the prayer-meeting or conference room. Some are ready and willing to give money, but they have neglected other gifts that are in them, and are of no account in the spiritual work of the Church. Some are honest and pure in their lives, but are selfish and unpleasant in their tempers, lacking kindness and courtesy in their intercourse with men. We are reminded of one good brother who is widely known for his many and sometimes large gifts, but who is so surly and ugly, or at least brusque in his manners and bearing to those who seek his aid, that many would rather go without the help he would certainly give them, than encounter his sometimes savage and uncharitable remarks. Some are gifted with great powers of leadership, and are in that regard doing great service to God; but they are so unmindful of the gentler graces of Christ that they lord it over God's heritage, and run "roughshod" over many of the less pushing brethren about them; their masterfulness is good but their lack of brotherly kindness almost spoils the good they do.

We need not pursue the subject. It is plainly evident that symmetrical development of moral and spiritual character is just as desirable in its way as symmetrical physical development is desirable in its way. A man six feet six inches high is not an unseemly man if he is large proportionally. Large features are not unhandsome, if all are large; but if one feature, mouth, nose or ear should be enormously large, while the other features of the face were normal or abnormally small, the owner of the face so disfigured would be an object of unpleasant observation. Well, so are some Christians, who have developed one, or perhaps two, graces or gifts abnormally, but have neglected to cultivate an all-around character. It is a bit of good advice which the apostle gave to the Corinthians, and may be applied to many other graces beside that of giving: "See that ye abound in this grace also."—Independent.

Mission Notes.

—There are now in the mission field 2,400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

—The provinces of Kan-Suh and Kwei-Chau each has three missionaries for its 3,000,000; Shen-Si has ten missionaries for 10,000,000; Yun-nan has four missionaries for 6,000,000. Here are four provinces, together nearly four times as large as Great Britain and Ireland, and 22,000,000 of people, but only twenty Protestant missionaries.—Arthur T. Pierson, D. D.

—It is a remarkable fact, not generally known, that in Ethiopia a people numbering about 200,000 have the Old Testament in Ethiopic version and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who in the time of the great dispersion, settled in Abyssinia and married wives of that nation.

—A writer in the *Christian World* says that the dream of Livingstone of the suppression of the slave trade and of an enlarged commerce in the heart of the unknown continent has been realized, and every year will make more full its realization, and possibly the present expedition of Stanley will give great impetus to the work. But something more is needed; for a missionary writes: "If you start from the door of my house, on the shores of Lake Nyassa, you may walk fifteen hundred miles westward till you reach the sea, passing on your way thousands of villages, yet you may not meet a single man or woman who ever heard the name of Jesus Christ."

—The story of Fiji is most wonderful. Here was a little archipelago of over 200 islands. The population were not only idolaters, but cannibals. They built houses for their chiefs, surrounding the piles on which they rested with the bodies of living men, buried alive. They launched canoes by making rollers of living, human bodies. They killed infants and strangled widows. Human language has no terms to express the debasement of this people or the atrocities of their customs. Such things should be registered in hell and written in blood. The Fijians are now a Christian people. In 1842 the island of Ono had not one heathen left on it, and it became the center of gospel light, until the whole group felt its power, so that to-day there are a thousand churches of Christ on those islands. Every village has its church-building and school, and all the signs of a Christian life and a gospel civilization. —Gospel in all Lands.

—Mr. Moody proposes to erect a training-school for women city missionaries, to accommodate at least 100, on the corner of Ohio and St. Clair Streets, Chicago. The school for young men will be located elsewhere.

What England is doing in India.

Those who prophesy a gigantic war between Russia and England in the near future, and the consequent occupation of India by the former Power, rarely have before their mind's eye any adequate conception of what such a change would mean. That change would be one of the most far-reaching in the history of mankind. It would mean the ascendancy of grossly inferior institutions and civilization. The possible results of such a war naturally suggest the inquiry as to the benefits which India is deriving from British rule. An article by Dr. Abel Stevens, in the *Methodist Review* for July, contains some most suggestive and encouraging facts in regard to the new and higher civilization which has made such progress in India. Nothing, for instance, could be more contrary to our ideas of the Oriental mind than the active and outspoken criticism of a powerful daily and weekly press; the mass of Eastern mind has been quiescent for centuries without a sign of original disturbance; yet we are told that in India there are now 450 newspapers and periodicals. Some of these are published in the English language and edited by natives; others are bilingual, while the great majority are published in the vernacular dialects. The criticism of this press is often ignorant and shallow, and a great deal of it is used in fostering anti-British feeling; but many of the able and more influential native journals constitute a strong counteracting influence. In fact, the intelligent opinion of distinguished natives is the most potent cause of reconciliation between the governors and the governed. When apprehensions as to English invasion of their religious and civil rights are quieted by assurances which they can trust, the native population will be likely to perceive the fact most necessary to their reception of Christian ideas and civilization—the fact that British reforms mean the moral and mental elevation of the Hindu race. Already the higher mind of India has become imbued with European ideas, and the conclusions of modern science destroy any surviving regard for the ancient civilization.

India owes an immeasurable debt to her conquerors for the preservation for over a century from invasions and internecine wars. Besides this, the network of railroads which is overspreading the peninsula, has done away with the possible recurrence of the famines which have periodically destroyed millions of the population. As late as 1877-78, five millions perished by famine in Southern India, simply because there were no sufficient facilities for the transportation of food to the starving people. Formerly the Hindus looked upon these famines as the unavoidable visitations of God; now they see that as they were never general, but caused by local droughts and scarcity, a sufficient number of railroads can easily carry the surplus food of one district to the starving inhabitants of another. There are now over 12,000 miles of railroad, with over 3,355 in course of construction. The irrigating canals have been greatly enlarged and multiplied, and public works of various kinds have increased the comfort of the people.

As regards the burden and expense of government, there is a prevailing misconception as to the taxation of the Hindus. Sir James Caird, who made a careful investigation of the subject, stated in the *London Times*, in 1883, that "compared with other countries, the Indian Government expenditure per head is only one-twenty-fourth that of France, one-thirteenth that of Italy, one-twelfth that of England, and one-sixth that of Russia." As we before mentioned, the testimony of the best native authorities corroborates Sir James Caird's assertion and the English professions of mild and beneficent rule.

Along with their political amelioration, the religious well-being of the Hindus has not been overlooked. Though as yet there has been no general acceptance of Christianity, yet the best possible preparation for it has been made by the principle of universal toleration, while some of the worst barbarities of the ancient religion have been suppressed. Thus as an order have ceased to exist, and the suttee is no longer a religious rite. A bright future is dawning upon the ancient scene of Aryan civilization. The progress has been gradual and sure, and will continue, let us hope, through an ascending series of temperate and noble triumphs which restrict the license while they remove the fetters of the mind.—Guardian.