

## TERMS, NOTICES, ETC.

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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 save time and 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, JULY 24, 1889.

—THE PRESENT AND FUTURE. "Let us not sigh too much for the loss of the good things of long ago, but let our care be to make the present and the future better." Leaving the things which are behind, press forward.

—LOOKING FOR THEIR CONVERSION. Rev. Dr. Somerville, who is distinguished for his world-wide evangelistic labours, in a recent address in the Presbyterian Assembly of Scotland, telling of his visit and labours amongst the Jews in Bohemia and in the East, declared that he is looking for some sudden and wonderful conversion of this ancient people.

—NOT STRANGE. It is told of an old man, an official member of a church, that, near the close of life, with trembling voice and tearful eyes, he would often say, "I cannot understand why my children are not saved: they have all gone astray, and are without any interest in religion." Yet those who knew him knew that he had all his life been worldly-minded and very close, stingy and grasping, and that his children had learned from his course to look on money as the chief end of life.

Many parents in all denominations are, it is to be feared, making the same grievous mistake.

—INFLUENCE OF A PAPER. An Ohio pastor tells of a church in that State, no member of which took a religious paper. It dwindled till it had only twenty members. For sixteen years it had only an occasional sermon. Finally the State Convention took pity on the decrepit church, and secured the services of a young man. The first money he received he spent in paying for sixteen copies of a religious paper, and presented a copy to each family of the church, with a receipted bill for one year's subscription. Life was infused into the withered body, the long-forgotten or neglected prayer meeting was re-established, a congregation was gathered, a small but neat meeting-house was built and paid for, and five converts were baptized, all within the term of five months.

—POUNDS AND PENNIES. Pounds for mammon and pennies for Christ has a humiliating verification, says the Presbyterian, in the following facts: The Protestant churches of the United States contribute annually \$11,250,000 for foreign missions; and according to Dion Boucault, "more than \$200,000,000 are paid every year by the American people for their theatrical entertainment,"—nearly eighteen dollars to support the theatre for one given to send the gospel to heathen nations. And yet there are those who declaim against the cost of foreign missions.

—A STRANGE CASE. A Georgia Baptist minister who has been preaching for nearly twenty years, a large part of the time being a pastor, has just been re-baptized. He claims that he has only recently been converted, and believed that as a new convert he ought to be baptized. The evangelist who baptized him has also baptized more than forty others who claim, like the minister, that they had not before been converted. It is now proposed that the minister be re-ordained. As he has during the years of his ministry baptized and received into the churches

many people, what is their position? Will they have to be re-baptized too? It is a good deal of a muddle.

—TEMPERANCE IN INDIA. In the July Century Bishop Hurst of the M. E. church writes about temperance in India, a question to which he has evidently given considerable consideration. The results of his examination are not at all pleasant to contemplate. The Guardian well says that it is a lasting reproach to the Indian Government, and an almost insuperable difficulty in the way of Christianity, that the vice of intemperance, so strictly forbidden by the religions of Islam and Buddha, and discountenanced by the native rulers from time immemorial, should be encouraged by present authorities in India. The Government has a practical monopoly of the liquor traffic, and by the sale of licenses has enormously increased its power and destructiveness. Dr. Hurst quotes from both English and native authorities to show that intemperance in India is increasing. There are several Temperance organizations there doing their best to check the increase of the traffic, and the missionaries are also doing their utmost. But the best sign is that the natives themselves are rousing to a sense of their danger, and are organizing actively to avert it. Dr. Hurst thinks that if they had the power of local self-government they would break up every distillery in the country.

—DEATH OF A MISSIONARY. The death of Miss Ida O. Phillips is announced. She was the daughter of the late Rev. Jeremiah Phillips D. D., for nearly half a century a Free Baptist Missionary in India. With her brother, Dr. J. L. Phillips, Free Baptists in New Brunswick and Nova Scotia and our readers generally are well acquainted. Miss Phillips was thirty-three years old. She had spent most of her life in India. She returned to America the last time in 1887, after having been ten years in active work. She came on account of impaired health. She died in Winnebago, Minn., on the 5th inst. She hoped to be able to go again to India and the work she loved. But it was not to be.

One who knew her well writes thus of her in the Star:

No one who had not been intimately associated with her, can ever realize the intense energy, the entire self-sacrifice and consecration, she brought to her work. Hers was a consuming zeal; it could not be otherwise. No life can possibly endure such ceaseless and intense strain even in a work of love and mercy, and not be consumed at last.

One almost wonders how the slight girlish form, amid tropic heat, in districts smitten with famine and pestilence, could hold out year after year, while putting the best energies of her life into her arduous, blessed work. And yet, strengthened on high, she nobly and successfully toiled, until she became recognized as one of the best equipped missionaries the denomination has ever had in the field. Brilliant in intellect, faithful in all her relations, happy in spirit, loyal in her womanhood, loyal to the King, a multitude both in her native America and in India will deeply mourn her departure.

She went not empty handed. Up from the famine stricken plains of benighted India, from amid its jungles and temples, souls she has fed and clothed and taught, will rise to call her blessed, and with the Father of Love she has found what on earth she never sought, "rest, sweet rest."

To the sorely stricken family, nearly all of them engaged in missionary work, and to the bereft missionary band in India, we extend christian sympathy. May they have the fullness of Divine comfort.

## THE EDITOR'S LETTER.

## No. III.

After the First District Meeting, twenty-four hours of office work, and then we started for the Sixth. A stop-over at Sussex to take part in an interesting event which has already been chronicled in the department of the paper which some people think the ladies always read first, was a pleasant break in the journeying. Sussex loses an excellent young lady and our church there a faithful member and interested worker, but St. John and the Waterloo Street Church gain thereby.

The church in Sussex has been without regular pastoral care most of the time since last General Conference. The pulpit has been regularly supplied, however, and the interest is very good; indeed the brethren have done remarkably well, all things considered. There is much regret that Bro. Francis' failing health compelled him to relinquish the pastorate which he had held only a few months. He had made a good impression on the community, and much was hoped from his labours had he been able to continue. He was advised, however, that he must not preach at least for a year, and regretfully he had to obey the advice. He is still living there, and he and Mrs. F. have many warm

friends. At the expiration of his term of service, the churches he had served—Sussex, Millstream and Penobscis—made him donations amounting to \$105. His friends hope that a long rest from study and pulpit work may restore him fully. We trust their hopes may be realized.

At present Licentiate F. C. Hartley is in charge of the pastorate. He is much liked. The churches would like to engage him for the year, but he is not yet decided whether he will remain longer than September or October. He is anxious to complete his course with as little delay as possible, and may enter upon it in the autumn.

Rev. C. T. Phillips was in Sussex the day we were there. He was everywhere cordially welcomed. For about fifteen years he lived and laboured there, and in that time made a host of strong friends in all the denominations. It was pleasant to witness the warmth of the greeting he received on every hand.

Deacon G. L. Slipp, whose health has not been very good for some time, though not now strong, is better than he was a while ago. We were glad to spend a couple of hours in his pleasant home. He has deep interest in the cause, bears gladly his full share of responsibility and rejoices in every sign of prosperity. We trust he may be spared many years to the church in Sussex and the work at large.

The day in Sussex amongst old friends, of whom we saw many as we would in the time at our disposal, was altogether pleasant.

At Annagance Friday morning, a number of teams awaited the arrival of train of members and visitors to the District meeting to be held at Cornhill, six miles distant from the station. To Mr. Jas. Burlock we are indebted for a pleasant drive, and also for many kindnesses received in his good home during the session of three days.

The Sixth differs from all the other District Meetings in that it begins its annual session on Friday. It is, we think, a very good plan, too. The business is generally completed on Saturday; so that when the Sabbath services are over the delegates are free to go home. In those Districts where a business meeting is held on Monday, it not unfrequently happens that delegates who were present Saturday and Sunday are missing, much to the embarrassment of those who have to do the business without them.

The ministers present during the session were, Revs. J. Noble, J. Perry, R. French, J. T. Parsons, C. T. Phillips, A. C. Thompson, W. H. Perry, A. H. McLeod, T. O. DeWitt, W. DeWare, Jos. McLeod and Licentiate Bonnell. Rev. B. N. Hughes (Baptist) and Rev. Mr. Comben (Methodist) were present in some of the meetings.

The Conference was held at 2 p. m. Friday. Bro. Noble, by invitation of the pastor, presided. The church was full notwithstanding the rain; and it was a most enjoyable meeting. There was an unusually large number of testimonies. At the close the pastor, speaking for the people of the place, very cordially welcomed the members and visitors.

At 7.30 p. m. there was preaching by Rev. Jos. Noble, an earnest, practical and spiritual discourse.

At 8 a. m. Saturday the reporting meeting was opened, Rev. Wm. DeWare in the chair. Prayer was offered by Rev. W. H. Perry. Reports were read from twenty-six churches. Nearly all of them have had more or less pastoral care during the year. The additions reported were fifty-seven. The financial returns were very good. The value of the church property in the District, which is almost entirely rural one, is about \$35,000. Sabbath school work receives much attention; and there is a good interest in Foreign missions.

Remarks on the state of the cause, and suggestions about the work in the future were made by Revs. J. Noble, C. T. Phillips, J. Perry, R. French, J. T. Parsons and Jos. McLeod. Bro. Noble contrasted the earlier days and present, showing the great gains made, and pointing out the signs of still greater prosperity. He could remember when the whole membership of the body in the Province was not as large as the congregation to which he was speaking. There is reason to exclaim, with great thankfulness, "What hath God wrought!"

Bro. Phillips spoke of the hopeful outlook. He told of the Second and First District Meetings and the blessing and cheer enjoyed in them. A survey of the field reveals facts which warrant great hopefulness.

Rev. A. H. McLeod was elected Chairman of the District; Rev. W. DeWare being chosen his assistant. Delegates to Conference were appointed—Brethren C. W. Weyman, Jonas Taylor, J. Dunfield, I. McFarlane and H. Walker. . . . The next annual

meeting is to be held at upper Millstream. It is a good sign that no less than three churches were ready and were anxious to entertain the Meeting next year. . . . The report of the committee on the condition of the churches as shown in their reports brought out some discussion participated in by Brethren Thompson, W. H. Perry and others. . . . The question of Licenses was considered in committee of the whole, and Licenses were granted to A. H. Bonnell and L. Cosman.

Saturday evening a Mission meeting was held, the Chairman of the District presiding. Rev. T. O. DeWitt offered the opening prayer. Earnest speeches were made by Revs. J. T. Parsons and T. O. DeWitt. Then Miss Jane Weyman, Sec. Treas. of the District W. F. M. Society, read her report of the year's work. Twenty aid societies had been heard from and contributed; five had not yet reported; one society which had done nothing for several years had this year sent a contribution. The amount received up to the time of the annual meeting was \$178.00. The Secretary expressed the belief that they are able to do much more, and urged more devotion. . . . Mrs. C. W. Weyman followed with a short address of much interest. She gave figures and other facts about the women of India, and besought christian women to be greatly earnest in efforts to give their benighted and down-trodden sisters the gospel with all its rich blessings. Messrs DeWare and McLeod spoke briefly. It was a meeting of the good effect of which will, we think, be felt all through the year.

The Sabbath was a beautiful day. Friday afternoon was the first rain we had seen during our tour to four District Meetings. Early Sunday morning, also, it rained hard, and very early it looked as though it might be a day of rain. But soon after sunrise it cleared, and the day was as fine and cool as could be desired.

The services of the day began with a blessed prayer meeting at 8 o'clock led by Bro. DeWitt. At 11 a. m. there was preaching by Rev. John Perry, at 2.30 by Rev. Jos. McLeod, and at 7.30 by Rev. T. O. DeWitt. At Havelock there was preaching in the Baptist church, in the morning by Bro. Parsons, and in the evening by Bro. J. Perry; in Graves Settlement Methodist church in the evening by the writer. The congregations all day were very large, and there were many who could not get into the church. In the afternoon Bro. W. H. Perry preached to a large congregation in the open-air. All the services were interesting, and we have no doubt made lasting impressions.

The general opinion of the meeting, as we heard it frequently expressed, was that it was a very enjoyable and profitable session. One brother said to us, "I have now attended seven annual meetings in the District, and this is the best of them all."

The people of Cornhill were unbounded in their hospitable entertainment of the great crowd that attended the meetings; they evidently enjoyed having them, and we are sure the visitors could not fail to enjoy the kind treatment they received.

The church building has been much improved since we were last there—two years ago; but we will not be surprised to hear before many years that it has been still farther improved by enlargement.

Cornhill is a fine settlement, and is evidently well farmed. It is not often one sees a more fruitful section of country with more signs of thrift, nor a people who, taken altogether, better deserve or more enjoy the prosperity with which they are blessed.

Free Baptists are numerous and thoroughly loyal to their denomination and the truth for which it stands. (Rev. A. C. Thompson is pastor of the church, and has been for six years. He is a diligent pastor, systematic and faithful in his work, interested not only in local affairs but in the general undertakings of the denomination. He is highly esteemed by his parishioners. He has an excellent helper in Mrs. T., whose interest in the Woman's Mission work and other christian activities is unflagging.

We were sorry to find Deacon W. O. Dunfield very sick. He has been confined to his house for some months. It was a real deprivation that he could not attend the meetings. His interest in the church at Cornhill, of which he has been an officer and burden-bearer for many years, is great, and he is missed from the counsels of his brethren and in the meetings for worship. During his long illness he has suffered severely, but has uttered no impatient or murmuring word. We found him calm and confident in the faith of Jesus. He can bear all things through Christ who strengtheneth him, and death has no dread for him. It was good to find him so "strong in the Lord" and so fully assured of victory

over all things and blessed rest through Jesus Christ. Monday till after dinner was spent in Petitoediac at the Parsonage. Bro. Thompson is fortunate in having so pleasant a home in the midst of his pastorate. Six ministers sat down to dinner there that day. Soon after Bro. T. hurried away to tie the knot connubial, and the others took their several ways to home and work.

## CHURCH FINANCE.

## No. II.

Two weeks ago we published an article on this subject, dealing with "Principle in Church Finance." The second article from the same pen, which was then mentioned, deals with "Plans of Church Finance." It is well worth careful reading:

System in giving is the great need of the people, as a mere impulse cannot be a safe guide, nor can compulsion, or a requirement of assessment or the price of sitting, determine what a member of the church ought to do; and certainly the attempt to imitate one another must work injustice; and as for being "bled" by entertainments and appeals to the appetite and the fancy, the life-currents of a soul must be sapped by that! But if a standard, fixed by a conscientious man who knows what his incomes and outgoes are, and who recognizes himself a "steward of the mysteries of God," is made in faith and resolution, there will be no difficulty in adjusting plans that will conduct this most important part of the church work to its ends without friction and without failure.

Toward this systematic decision, and that education in it shall be a part of the financial work of the church, and that money gathered shall be wisely applied to the satisfaction of all consistent people, the following hints may be worth heeding:

1. Give information to every body about every thing the official bodies are doing in getting and using money. Begin the year by full statements, showing what is to be raised and how it is to be applied. Show the probable resources, impressing personal responsibility upon each member as a partner in the "concern." Publish full and frequent statements of accounts not less frequently than once a month, giving particulars minutely, and plainly, that none can misunderstand them. Explain the workings of our benevolent societies and boards by the literature they furnish, as well as by condensed original "puttings" of the work. Do not give these all at once, so that the average member will be unable to see the distinction between them and the need of each, and be only set to growling about "so many collections;" but let each cause go by itself before each member, that its character and importance may be impressed, and concentration upon it may be given. Give all this information about church expenses and benevolences, not only in sermons and addresses before the miscellaneous congregations, but in published forms sent to the houses of all the people and to those of the families represented in the congregation and Sunday-school. Thus the home-life and this church line of duty will mingle, and conversation, whether in approval or fault-finding, will lead to educational thoughtfulness.

2. Use envelopes. For the regular church work weekly envelopes, with the dates of the Sabbaths upon them, so that each week will outlaw the unused one, and the new one will stare the business partner of the "concern" in the face as a reminder and reprover! Envelopes are cheap, and have an advertising and an educational power as they lie around waiting for use, suggesting duty, or developing the "old Adam" which leads to their being torn up in anger; for, indeed, when a man is hurt by an appeal for money for a good cause it shows that he has a sense of duty that he does not want to meet, and therefore needs to be stirred into some sort of sensation, of warring wrath, if not of loving activity. These envelopes ought to be sent to the houses of the people in packages for three or six months—a package for each member of the family, with a plea that they be sent back, one a Sabbath, empty, if not with an inclosure. Prepare benevolent envelopes for all the collections, each cause named, and a day set for the return of its envelope; each cause being thus considered upon its own merits, and contributed to because of its own worth. Do not appropriate the collections of the day to the benevolent work of that day, but secure a gift extra to that for the specific cause in hand, that it may be a benevolent collection, indeed, with all the direct and reflex results which should come of such a gift.

3. Divide the church into neighborhood classes after the old Wesleyan fashion, putting a "leader" over about

a dozen families. These leaders should help in spreading information, answering complaints and criticism in relation to finance, as to other matters, in church work and Christian life. They should be teachers toward the up-building of the people in every department, "and in this grace also!" They should see to the distribution of envelopes, tracts, leaflets, and other healthful literature; visit the delinquents as godly advisers, aiming primarily, not to get money, but to lead to the discharge of duty, and the growth in this as in other qualities of Christian character.

4. Have one fund only—one treasury. Put all the money from congregation, Sunday-school, prayer-meeting, class-meeting, special solicitation, into that one treasury. (Of course, all benevolent money should go at once to the societies for which it is collected; the church has no right to retain it a week.) Draw from this one treasury for all departments in righteous proportion. There will then be no damaging competition in the working out of plans; no contraction of interest; no "robbing of Peter to pay Paul," as where a general treasury is full and the Sunday-school is without papers or a decent library, or the school has a surplus, which it carefully guards, while the church cannot pay its bills. There will be no disposition to minimize the value or ignore the claims of any department. The whole church will be educated as a unit to value all its work, and the children, as well as the young and the older people, will be given a share in all work toward an interest in all that will increase church love and labor. Then our children will not be brought up to be indifferent to the Church as a whole, and to all but the single cause of Missions in the benevolent work. Then fathers will not do all the church giving for their children, depriving them of the training, responsibility, heroism, and joy of Christian giving. Then our Sunday-schools will not call that "self-support" which ignores their share of salaries, lights, fuel, repairs, insurance, etc., for which that department is just as responsible as any other. Then our "old people" will not ignore the right of the Sunday-school to support; then, in a word, every man, woman and child in the church will be taught to give to every department and every cause intelligently, regularly, cheerfully.

5. Finally, emphasize all the time that the one thing you are doing is to give opportunity, and not to make requisition. Why should giving be compelled any more than any other Christian act? An Inquisition with "screws" made out of "charges" and "committees" is little better than one whose "screws" are made of iron and steel. Members must be tried and expelled, sometimes, but it should be for acts of sin, like falsehood, as in breaking the promises made in joining the church, and other sins of that sort. Every member, having pledged to pay, and having practically rented a sitting, is obligated, until he withdraws from the church. The best we can do is to teach and exhort, and lead to the Christian's spontaneity which makes giving religion because voluntary. "Omnibusing" benevolent causes is unjust to both cause and giver, since each cause should stir each giver to delight in giving it for itself. Put the envelope into the hand with the reasons for using it, urging that it is a privilege to a true Christian to give. Then let that envelope be thrown into the fire by a mad hypocrite who covers his stinginess by a robe of righteousness in which your method has made a disagreeable rent; or let the envelopes be set on fire by a holy desire to do something for God which is made a glad medium of doing.

There are difficulties:

1. Success is questioned. But success financially is not the end sought; better fail in using legitimate methods than succeed in using doubtful ones. Why is not money raised for God—like prayers offered to Him, or testimony rendered—for any but the holiest motives, like all the sacrifices of the wicked, an abomination unto Him? But success is making wholesome character by intelligent, voluntary gifts among the few, is better than labeling a company of worldly, self-seeking people "a church" because they can raise money without giving it for Christ's sake! But right success is certain. Cheerful giving increases with study and consecration until the church becomes a fountain of power, as this and all other graces flourish wondrously, the force-pumps of worldly devices being unnecessary to get the living water! And, why compensate for gifts when not for prayers? Suppose a mother begins to give the child sugar-plums for prayer! The boy will learn to say his "Now I lay me" for a wager as freely as his sister and her beau eat ice-cream at the church festival, and call themselves