

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms \$1.50 a year, in advance. If not paid in advance the price is 2.99 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 a needless 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 22nd 1891.

—“NOT MORE MEN merely, but more man,” is the very expressive form in which one writer states the need of christian workers. Quantity can never meet the demand for quality.

—THE BREWERS of the United States had a convention a few days ago in Cincinnati. A paper there, describing it and its purposes, called it “a man-butcher's convention.” Well named.

—ENGLISH Methodists, like their brethren on this continent, are agitating for a longer pastorate term than three years. The movement is slower there than it would be, owing to the belief that an Act of Parliament is necessary before the desired extension of the term can be legal.

—THERE NEVER was so large a convention of Christians as that which met the other day under the banner of the Society of Christian Endeavour. Fifteen thousand members were present.

This movement is grandly significant of the zeal and activity of the young members of the churches, and promises large blessings to the world.

A SOUTHERN PREACHER condemned dancing. He was afterwards assailed on the street by a mob, and a judge spoke of him as a scoundrel who had insulted the citizens. The preacher had, probably, only told the plain truth, but it did not please the wrongdoers, hence the severe treatment given him. But he can better afford to endure it than to be unfaithful.

—SOME who were converted during the past winter are, perhaps, yet unconnected with any church. They are making a serious mistake by remaining outside the church. They need the ordinances, the fellowship, the duties, the opportunities for service that are found in the church. And the church needs them. Pastors should look after such, and induce them to take the responsibilities and enter upon the privileges of church membership.

—AFTER YOU have read your INTELLIGENCER send it to somebody who will not otherwise see it. He may find something in it that will help him. And he may be induced to become a regular reader of it. Only last week we received a new subscription from the Pacific Coast, the sender saying that he had never seen but one copy, and that had been sent him by a friend in this Province a few days before. But that one copy induced him to become a subscriber. Neither he nor the gentleman who sent him the one copy is a Free Baptist.

Many of our subscribers might do this kind of mission work and with good results. Try it.

—THAT THE ROMAN CATHOLIC church is not gaining in the United States is acknowledged by some of their own leaders. An appeal was recently made to the Pope to appoint bishops of their own nationality to look after the European Catholics who come to America. The plea was based on the following statement:

“It is proved by the table of statistics appended to this memorial that 439,400 Catholics left Europe for the American continent during the year 1889. Of this number 178,900 went

to the United States. The same country received, moreover, thousands of immigrants from Canada, Mexico, Brazil and other countries of Latin America. Calculations based upon the most authoritative statistics go to show that Catholic immigrants and their children ought to constitute in the United States a Catholic population of 26,000,000. But the fact is that the number of Catholics in that vast country scarcely exceeds 10,000,000. Catholicity, therefore, has up to the present date, sustained a net loss of 16,000,000 in the great American republic.

NEXT MONTH there is to be a great religious celebration at Treves, Germany, when there will be exhibited what is called the “holy coat.” This much venerated garment is alleged by the Roman Catholic authorities to be the very seamless coat which the Saviour wore and for which lots were cast. It has before been exhibited for a consideration and for a purpose, but only at very long intervals. Of course marvellous curative properties are ascribed to it. And thousands of the faithful will flock to do reverence to it.

Another. Mr. Mercier, the leader of the Quebec government, while in Europe, received from a bishop a present which no doubt greatly delighted his pious heart, and will, perhaps give him more power than ever over the devout in his Province. The bishop gave him what he declared to be “a piece of the veil of the Virgin Mary.”

This is the last decade of the nineteenth century!

—DR. McARTHUR believes in expository preaching. He thinks the exposition of the scriptures ought to underlie all sermons, saying, “The true purpose of preaching is to discover and to declare God's thought; it is exegesis, getting out God's thought, not ‘eisegesis,’ putting in man's wish. This kind of preaching possesses many and marked advantages. It may be so arranged as to enable the preacher to know far in advance what his subjects will be and what is the Scripture he will select. He thus loses no time in selecting subjects and Scriptures, and in the examination of commentaries, and the other apparatus of careful exposition. His preaching will also have much of the variety, the poetry, the philosophy, the history and the many archaic charms of the Bible. This is the unexhausted and inexhaustible book of the world. Even the most familiar texts will give out new meanings if carefully studied. We can no more exhaust a passage of Scripture by one examination than we can exhaust by making one trip the charms of a sail on a beautiful moonlight night in summer. Pastors would be longer, happier and more fruitful if pastors studied the Bible more carefully, profoundly and sympathetically. Preaching should be expository, evangelical and, as a rule, extemporary. Observation and experience strongly emphasize the writer's conviction of the value of this kind of preaching.

—THE EDITOR of the *Telegraph* continues in very bad humour, and is correspondingly reckless in his statements and insinuations. It is the INTELLIGENCER's prohibition attitude that vexes his righteous soul just now. It is too bad. We are sorry for the poor man—sorry he makes such an exhibition of himself. But he was never scrupulous, and it is a long time since his disregard of truth became chronic.

—SAYS Canon Farrar, “Each day, each week, each month, each year, is a new chance, given you by God. A new chance, a new leaf, a new life,—this is the golden, the unspeakable gift which each new day offers to you.”

—THE ATTACKS upon Christian missions in China continue. To the credit of the chief authorities it must be said that they seek to suppress the mobs, and show a willingness to make restitution for the injury done. While nothing can be said in excuse of the violence of the Chinese mobs, the people of christian America might with profit give a little serious thought to the treatment the Chinese have received on this continent.

—MISS OAKES of Long Island city, N. Y., is a wise and brave young lady. She was to have been married a few days ago. The guests and the minister were present, and the bride was awaiting the coming of the groom. He was late, and when he came it was evident he had been drinking. The bride's father was remonstrating with him, the young man being disposed to argue the matter and defend himself. In the midst of the talk and in the presence of the guests, the bride made her appearance. There were tears in her eyes, but there was also a blush of indignation upon her face, as she pointed to the door and bade the man whose wife she had expected to be to go and never return. He went at once. She is to be pitied that her love was

so sadly misplaced, but she is to be congratulated that her eyes were opened before they were married, and that she was sensible enough and strong enough to send him away. Would that all young women who know of the drinking and other bad doings of the young men who seek them in marriage were equally wise and brave.

—THE LATEST WORD we have from India by letter is a brief note from Miss Hooper, written June 7th, when all hope of Bro. Boyer's recovery had gone. She wrote:

“How can I say it? And yet I must. Our dear Bro. Boyer is just now passing to his eternal rest, after an illness of about ten days of typhoid fever. We are sorely stricken. But our Father sustains. Tell mother and all that I am well.”

—THE INTERNATIONAL Educational Convention at Toronto last week was a great meeting. Fifteen thousand teachers were there, including leading educationists from every part of the United States and Canada. Papers were read, addresses delivered and discussions had on questions of interest to the teaching fraternity.

The Canadian teachers resolved to organize a Dominion Teachers' Association.

—THE SERIOUS ILLNESS of Mr. Spurgeon has caused world-wide anxiety. For many years he has been working under great pressure; and though yet a comparatively young man, being two years under sixty, he is sadly worn and broken. Should he rally from the present illness, which all devoutly hope, he will not be able again to undertake the many duties he has been leading so long.

Many prayers are offered for his recovery, for all the christian world is interested in him as the first preacher of the simple gospel of his time.

The latest reports say his condition is improving.

Church Business.

One cause of weakness in many churches is the unbusiness like way in which their financial affairs are managed. In some churches the whole business management is left to the pastor. He may be a good business man or he may be a very poor one. If he is the latter, dissatisfaction is sure to result; if he is the former, the business may be very carefully done, though to do it must necessarily interfere with the duties which he alone can do; in either case he is putting on the pastor a burden grievous to be borne, and is a wrong to both him and the Church. Every good pastor takes a deep interest in everything that concerns the Church, and if he is possessed of business knowledge and tact will gladly use them for the benefit of the Church. He does wrong, a wrong that weakens the Church—when he assumes the duties that belong to the church members. Instead of relieving them he should make plain their responsibility and insist on their faithful attention to it. We are persuaded that more churches would be strong and growing if their business affairs were attended to in a systematic and business-like way—not by the pastor but by the members.

There are many churches struggling along in discomfort and weakness, some of them almost perhaps on the verge of extinction, simply through the culpable lack of business principles in the management of their financial affairs. One secret of the many changes in the pastorates of churches is the uncertainty of the payments of the too meagre stipends promised the ministers. When the promised salary, small enough at the best, is withheld till long overdue, and doled out in irregular and uncertain instalments, it is no wonder that the worried pastor comes to think that he would be more useful in some other field.

In almost all of our churches the managers of the financial affairs are shrewd enough and prompt enough in their own business. But they seem to have imbibed or fallen into the notion that Church matters can be managed very differently from business affairs. The latter must be managed, but the Church finances can just “slip along.” The result is that everything is at loose ends, and the Church suffers spiritually as well as financially. It would be charitable to suppose that these managers—or mismanagers—are ignorant of the heart-sickness, the positive agony, their want of care causes in many a parsonage.

We magnify, and very rightly, the potency of spiritual forces. We sing in our Church services, and with real earnestness, “Come, Holy Spirit, come.” We know that “Paul may plant and Apollos water, but God giveth the increase.” This is one side, and the most important, of the life of the Church. But the other side is im-

portant too. The Church should “provide things honest in the sight of all men” as truly as the individual Christian. It is a shame and a sin that in so many churches the pastor is disheartened, and his efforts cramped and to no small extent nullified, by the carelessness of those whose duty it is to oversee the financial affairs of the congregation.

What is needed is simply the application of business principles. The expenses are so much. Then there is just so much income to be obtained. It would not seem to take any great business sagacity to see that. Nor would it seem to require more than the average business promptness to make collections tally with disbursements. But even a modicum of such principles would work almost a revolution in some churches.

There is the further advantage of the use of such principles, that so would be done away, wholly or in great part, the sometimes seeming necessity of fairs and suppers and all sorts of entertainments “for the benefit” of the church—a sorry kind of benefit they too often are!

Yes, we need business principles in piety. They cannot take the place of piety; but they help amazingly in the practical application of piety to the needs of the world.

It is Worth Trying.

“Why should we Free Baptists not make the attempt to raise, during 1892, for our work in India, a sum equal to one dollar per church member?” is asked by the “Morning Star.” The same question may very properly be asked of Free Baptists in the Provinces. We believe it could be done. Perhaps it would not be possible to get all the churches into line at once; but if it were undertaken in good earnest some churches would probably reach the mark, while many others, perhaps all of them, would do better than ever before, and the aggregate of contributions would be greatly in excess of any year in our history. What our contemporary says of the churches it represents is equally true of the churches here: “One thing, brethren, is certain. We can easily contribute a larger aggregate sum for the Lord's work than we are now contributing, and we ought to. The receipts for missions, foreign and home, are pitifully small. Another thing is certain. We need some measure that, once taken hold of, will enlist and increase interest, perhaps begot even enthusiasm, and induce the awakening of those who are comfortably (but discreditably) asleep ‘in Zion.’ Our Methodist brethren recently accomplished much by their cry of ‘A million for missions!’ Why may we not accomplish vastly more than now by such an effort as is suggested?”

Notes by the Way.

NO. XV.

Albert Co. has but one Free Baptist Church. It is located at Five Points, Coverdale. This year the meeting of the Sixth District was held there. The people were fully equal to the entertainment, not only of the ministers and delegates but of the many visitors who attended during the session. And the entertainers evidently enjoyed it as much as did the entertained, which is saying a good deal.

The session began at 2 p. m. on Friday 11th, inst. The brethren report the first meeting very good, though with, apparently, less religious strength than the conference of last year's session. The pastor of the church, Rev. A. C. Thompson, presided, and there were sixty-three testimonies.

We were sorry to miss that first meeting. But it could not very well be avoided. We thought to get there, started on time, and would have been there had the trains gone as usual. A mile or two out of St. John the engine was disabled. A delay of an hour and a half was caused. But that was not all. The one delay caused others. Three times between St. John and Salisbury the train had to be sidetracked, all occasioned by one breakdown. And so we were nearly four hours late in reaching Salisbury. How like many a life. A mistake or sin in the outset often causes numerous sidetrackings later on.

Arriving at Salisbury Station, we found Bro. A. Leeman waiting for the train. From Salisbury to Five Points is only about a mile, and we were soon at the pleasant home of Mr. Wallace Taylor, with only one mishap in the mile. The buckboard was all right, but there was too much weight in one of the seats.

Licentiate Long preached in the evening to a good congregation. A number of brethren took part in the meeting.

Business began at 8 a. m., Saturday. Rev. T. S. VanWart presided. Reports were received from twenty-six churches. Four churches failed to

Rev. G. F. Currie was elected Chairman, Rev. A. M. McNinch Assistant Chairman.

The Treasurer of the District, Bro. G. L. Good, having died during the year, a resolution expressing appreciation of his faithful services for many years, was adopted.

Bro. Edward McLeod was appointed Treasurer.

At eleven o'clock business was discontinued for an hour, and a sermon was preached by Rev. G. F. Currie. It was an interesting and profitable hour. It would, we believe, be well if the District Meetings gave more time to devotional services. A sermon, a half-hour prayer-meeting, a short praise service in the midst of the business will always have a good effect. No time will be lost; indeed the business is likely to be more quickly and satisfactorily done.

The ministers present during the session were: Revs. J. Noble, J. N. Barnes, T. S. VanWart, A. C. Thompson, W. DeWare, G. F. Currie, A. H. McLeod, A. M. McNinch and Jos. McLeod, and Licentiate, A. Perry, F. Currier and S. J. Perry. The visiting ministers were invited to seats.

Delegates to Conference were appointed. Millstream Mountain was named as the place of the next session of the District Meeting.

The committee appointed last year to arrange the pastorates in the District reported by Bro. VanWart, the chairman, that the committee, hesitating to undertake so difficult and delicate task alone, had called a meeting of representatives of the churches at Penobscis in August last. Nearly all the churches were represented and the ministers of the district were present. Six pastorates were arranged; though the arrangement is not quite to the satisfaction of all, the committee had not been able at the time to make any other arrangement, and now submitted the matter to the meeting with the hope that whatever re-arrangement is necessary and possible may be made, the good of the churches being always kept in view.

The whole question of pastorates was discussed. One fact was made clear—that there is no difference of opinion as to the necessity of the pastorate system. Of course there is difference of opinion as to the grouping of the churches in some cases; it would be most surprising if there were not. But these differences ought always be easy of adjustment. A committee, consisting of Revs. J. Noble, Jos. McLeod and J. T. Parsons—was appointed to hear the statements of the churches that desire changes in the arrangement, and to report thereon.

The committee on Church Reports submitted a digest of their contents, as follows:

Twenty-six churches have reported; one hundred and thirty-three have been added by baptism; the number of members reported is 1784; raised for support of the ministry \$3491, for current church expenses \$465, for improvements to buildings \$538, Home Missions \$23.00, Foreign Missions \$174; twenty-two churches have pastors; twenty-two have mid-week prayer meetings.

Although there is cause for regret in some respects, there is much cause for rejoicing. It is especially to be regretted that no more has been contributed Home Missions and Education.

The number added to the churches is larger than for some years.

The committee suggests that increasing attention be given by pastors and people to the prayer and conference meetings, and that each church appoint a finance committee. It is urged, also, that the churches carry out faithful the pastorate system.

There was a good discussion on this report, brethren A. H. McLeod, DeWare, Thompson, VanWart, Slipp and many others participating.

During this discussion referring to the unreported churches, Bro. Thompson spoke of the importance of looking after them, and also of doing extension work.

The Saturday evening meeting was in the interest of missions. Miss Weyman read the report of the District W. F. M. Society, and also made some appropriate and pointed remarks. From the report it was learned that the receipts of the Women's Society are larger this year than last—an encouraging fact. The business meetings held by the society will, probably, be reported in the Women's Column.

Rev. Wm. DeWare made a good speech, and Rev. Jos. McLeod made some remarks. The meeting was presided over by Rev. Jos. Noble, and prayer was offered by Rev. A. M. McNinch. The attendance was large, and a good interest was evident.

Sabbath was a clear day and very warm. The services were as follows: Coverdale, 9 a. m. Prayer meeting led by Rev. T. S. VanWart; 10.30 a. m. preaching by Rev. Jos. Noble; 3 p. m. by Rev. J. N. Barnes; 7.30 p. m. by Rev. Wm. DeWare. At Salisbury Baptist church, 9 a. m. prayer meeting by Bro. A. Perry; 10.30 preaching by Rev. Jos. McLeod; at 3 p. m. by Rev. Wm. DeWare; Methodist church

7.30 p. m. by Rev. A. M. McNinch. Licentiate Currie went to Sussex and Penobscis. All the services were well attended. The ordinance of the Lord's Supper was administered in the afternoon service at Coverdale. In the evening meeting a number rose for prayer. We trust that much good and lasting impression was made by the preaching and other services of the day.

The pastor, Rev. A. C. Thompson, with the church officers and people, was untiring in efforts to care for the many who were present during the session, and they certainly succeeded to the satisfaction of everybody.

The Investigations at Ottawa.

The *Telegraph* takes the religious papers to task for not joining it in passing judgment on the men now undergoing trial at Ottawa on the charge of wrong use of their positions and the public money. They may be guilty. If they are, we hope they will receive the fullest and severest punishment possible. But the religious press very properly declines to condemn the accused before their trial is finished. We have watched the reports of the investigations carefully, and have been glad to notice an evident purpose on the part of the committee conducting it to get at bottom facts. The prompt suspension of several officials whose conduct was not worthy the positions they held has demonstrated the determination of both government and opposition members to deal rigidly with all offenders. And we have no doubt that whoever is shown to be guilty of wrong will have to pay the penalty, no matter what position he occupies.

The feelings of the religious press are, we think, fairly expressed by the *Presbyterian Witness* in the following:

The best friends of the country are bound to prosecute with all diligence the investigation now in progress at Ottawa. Individuals may suffer; that cannot be helped. Let justice be done at all hazards,—for the sake of the future of the country. If the accusations against members of parliament and of the government can be proved, by all means let them be proved beyond peradventure, and let the guilty be promptly dismissed. On the other hand should it appear that the accusations are groundless and malicious, let the false accusers bear the penalty of their crime. For it is as base and as demoralizing to plot against innocent men as it is to commit fraud and theft.

If it can be made truthfully to appear that there has been no corruption in the department of Public Works, or in any other of the departments, all parties and classes will surely rejoice together. The exposures made thus far,—a present costing nearly \$2000 to Mr. Perley, and irregular payments to others in two or three instances—have been followed by prompt retribution. Should more serious charges against men in higher positions, be in like manner proved, we have no doubt that with the same certainty the avenger will do his work. So may it be.

On the other hand if the charges urged so strenuously should turn out to be unsupported by good and trustworthy proof the condemnation of the accusers will be justly very great. Very able men are at present engaged in pressing the investigations at Ottawa. Let them do their work thoroughly though the whole summer should be consumed in the discharge of the ungrateful task. The party in power owes to itself and to the country to push the investigation with faithfulness and courage.

Christian Work Notes.

—Professor Lindsay does not know a thing that will do more for the fulfillment of the first petition of the Lord's Prayer than the conversion of the Chinese, who are the only race on earth that may yet give the Anglo-Saxon a tussle for possession.

—The well-known Florence Night Mission of New York City has its counterpart in San Jose Cal., established by the same man who has done so much for the degraded here. For two years Mr. Crittenton has been at work in San Jose, and great success has attended his efforts. Over four hundred conversions have been made in the mission, and its nightly meetings are overflowing.

—Mr. Spurgeon's works have been translated into Norse language. At Christiania colporteurs have circulated upward of 87,000 copies of his sermons alone. His British Colportage Association reports that ninety colporteurs are now engaged. Last year they sold \$50,000 worth of literature, and took part in 10,246 services or meetings.

—A contemporary states that one good woman in New York, who is not in society, who is not rich, not fashionable and not willing to have her name printed in the newspaper or slights reports, contributed 1,400,000 slices of fresh bread and honey during the school season just closed to 1,000 little industrial scholars. Every day for the term of 200 days the lunch has been provided, averaging 7,000 slices, not one of which went to waste.

—The work of the Moravian Church since 1732 has spread rapidly, and at present there are 135 stations in many lands, with 87,263 persons in

congregations. Greenland, La. American Indian, Danish West India (Siam and America (Moravia, Austral Alaska. About congregations There are 355 missionaries in fields; 20,629 struction in 23 than 15,000 schools.

—Prof. L. the meeting of Society, thus sent by In different languages every stage of most primitive Such difference of the problem Hinduism included of the 260,000, there were about six million Shi tians, and aboriginal tribes, outside from forty to were practical outside the gre

—It is reported that the assistant stricken people in 1889, when distributed a great to pay special ty as the rel people for such mercy, and over a thousand whose attention religion of Ch missionaries securing this Not by any recipients of si was being don and compared with the fruits

—An idea rapid growth movement in on the best au were admitted during 1890 in of Cherson are no accurate provinces in taken root, but ed that the bers in 1890 first five mon standing the ing against the ber of membe ceeds 700. Ch What, then, those who are left the Ortho thrown in the ants; and, must be the persuaded?

Denom.

EXCHANGE. T. Parsons and Rev. C. St. John, administered on Sabbath,

Jewel

MISS LOUISE MONDS, LIKEWISE

Foreign: Round lake, and the amount was New York. Forty-eight She was con Miss Shepar of the New ance, which meeting at I time meeting They have Rev. A. B. eracle, New Late in the devoted to fo soliciting co earnest ad Simpson, M platform and several gold said: “I time to give forward the the heathen them, and, ornaments She then table and ac the next to tions?”

The spiri a quite a without any to imbue the women, and ward and