

## TERMS, NOTICES, &amp;c

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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 sometimes 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, AUG. 3rd. 1892.

—THE LATE exhibition of what purported to be the arm of St. Ann, mother of the Virgin Mary proved such a success financially that another part of the same arm is to be brought and made a part of the property of a Catholic church in New York. Any one desiring to be cured of any sickness can do so by paying a fixed amount into the revenues of the priests. The Catholic church must make some heavy strides if at any near period it may tear itself away from the shadow and gloom of middle age superstition. But this church like the mushroom thrives and grows strong in darkness but must inevitably wither and die at the first break of light.

—LARGE CONGREGATIONS though desirable and gratifying, are not essential to the progress of christianity. A minister once preached a sermon to one man, but preached the truth in love and the Holy Ghost. Another preached to several thousands, but preached "modern thought" in his own wisdom. Of these, the Advocate says, "the former did more to evangelize the masses than the latter. Many obscure workers are illuminating the world with Christian truth, while some popular pulpit orators whose sermons are applauded and paraded in the newspapers are hindering the progress of the Gospel.

—WHEN THE spirit of persecution is rife it takes but a small excuse to open a way for cruelty. The poor Jews in Germany have a hard time—almost as hard as in Russia. A boy was found murdered near a Jewish butcher shop, and the anti-Semitic party raised the cry that he had been killed to use his blood in some Jewish ritual.

This is an old slander that has survived the middle ages. The Jew-baiters called for the conviction and execution of the butcher, but, after a very long trial, the prisoner was fully acquitted.

Some of the abettors of the trial should be prosecuted for perjury and conspiracy.

—IS YOUR SUBSCRIPTION due? Kindly send it at once. Doing so will be a double good—to you and to us. Do it without further delay, please.

—A MINISTER, writing in the Advocate, tells "some things I know about" and among them are these:

It does not pay to get mad.

It does not pay to offer your resignation as pastor unless you want it accepted.

It does not pay to scold people who are absent from your schooling.

—THOSE parents are not so wise as they might be who spare no effort nor self-denial in the endeavor to provide for the temporal welfare of their sons and daughters, but give little or no attention to their moral and spiritual welfare. "These things ye ought to have done, and not have left the other undone."

—ONE SELFISH, self-willed person can make a great deal of trouble in a church. It would be a fine thing if they could all be got together in one organization, where they might expend their misdirected energies on each other. Unhappily, however, they are distributed too widely. They give a lot of people the chance to exercise great patience. And perhaps that is good.

—GENUINE LOVE for the church will show itself, says the Advocate, in attendance on the means of grace, in deep interest in the services of God's house, co-operation in the christian activities of the church, in financial support, and in uniting in the fellowship of those who follow Christ. Some men go to church regularly, but take no interest in the services. Some seem to enjoy the services immensely, but take no share in the burdens of the church. Some pay their money liberally, but do not unite with the church. Where one of these characteristics is absent there is a serious defect in the attachment of that soul to the Church of God.

## Church Obligations.

The Christian church is a Divine institution, organized by Christ and His apostles, for the observance of the ordinances of religion, the maintenance of public worship and the propagation of the Gospel. Its history shows not only its great influence in the promotion of truth and the salvation of sinners, but that it is essential to the very existence of piety in the world. Wherever it has been rejected, neglected or perverted, true religion has correspondingly suffered; and in all cases its purity and prosperity have been attended by rich blessings.

That such an institution should have enemies is not strange. They seek to destroy its peace and to strip it of power, sometimes by open opposition and persecution, at others by covert and insidious measures. Though sometimes hurt and weakened, it has well withstood all forms of opposition, and will withstand them to the end, having the promise of the great head that He will always be with it and that even the gates of hell shall not prevail against it. Its members, therefore, may have full confidence while they are faithful to Him in life and labors.

There is, however, frequent need of caution and counsel against disregard of the obligations which attach to membership in the church of Christ. There is—as may be learned from an examination of church reports and in other ways—a tendency, greater in these days, we think, than formerly, to think lightly of church obligations. This tendency is manifested in various ways—neglect to attend the monthly conference, the prayer-meetings, the preaching services and the Lord's supper, unwillingness to participate in the Sabbath Schools and other work, failure to readily meet the expenses of the church and contribute to missions, and non-attention to other duties enjoined in the covenant. It is sad to think how much delinquency there is in these respects. So far as can be judged by some reports there is in many churches a large percentage of the members who almost entirely disregard many of their covenant obligations.

The church has really, less to fear from without than from within. While its life is kept pure the assaults of enemies are in vain. But with the decline of its spiritual character—its pure, strong christian life, it becomes an easy prey to its enemies, either those who assail it or those who dominate it, to its hurt and the dishonor of God. One of the ways of the enemy—a most insidious and dangerous way, too, is to bring about the condition of things which permits the control of the church's affairs by worldly men. The church may, in such case, preserve a name and form, but its power is only nominal. There may, for a time, be apparent prosperity, but it is outward and superficial, and sooner or later there will be trouble and the cause of God be wounded and dishonored in the house of its friends.

Church obligations are sacred things. Church members need to feel, "They vows are upon me, O God." They need this in order to their own comfort and growth and efficiency as christians, and in order to the preservation and prosperity of God's cause.

## The Prohibition Issue.

In the coming presidential election in the United States the Prohibition party will fill a bigger place than ever in the public notice. Every election, the vote of this party has increased and this year there is every prospect that 1,000,000 votes will speak opposition to any party that panders to or even yields to the saloon. The question, involving as it does such tremendous moral issues is not one that can be pooh-poohed out of politics. With the debasing effects of the traffic ever fresh before the people the question ought to be a vital one to every voter who has at heart the welfare of his home and loves to see his country a prosperous one. Concerning the past the prohibition question will play in the coming contest, the "Christian Advocate" says:

There has never been a time when citizens have had more motives to

study current political and social questions than now. We believe the republic is near to moral battle fields whereon some of the most important and vital issues will be determined. The prohibition movement can not be cast down. He is a political weakling, or an ignorant or unworthy citizen, who jauntily declares the whole affair is simply "a sumptuary question, and a faded nursed by cranks." A republic whose political forces are arrayed largely by the distillery, the brewery, the saloon, and arrogant liquor interests in general, is in greatest danger. Political managers who dare not offend the liquor power do not deserve to serve as the anointed leaders of the best brain, heart, and morals of the American people. That horrid leadership merits dismissal and relegation to the rear. All religion and formulated morals aside, the very police instinct of men should perceive and insist that braver and more elevated leadership should be put in the van. All parties also aside, we hope that next November will demonstrate that large masses of people are in determined revolt against the whisky power. That month will doubtless contribute much relating to several vital issues, but no question is more vital than the one that chiefly interested the Cincinnati convention.

When such a question arises, involving as it does, the vital problem of the age then it is time to rise above party partisanship, forget party prejudice and be strong for right wherever it is found. We say "Speed the great cause!"

## Persecuted Stundists

An article has just appeared in an organ of the Russian Gov't. in which it is announced that the Minister of the Interior and the Holy Synod of the Greek church are preparing a plan for the complete annihilation of the Stundists. The article goes on to say that the Gov't. has come to the conclusion that it is their duty to give every aid to the church in the fight with this heresy which is fraught with so much of danger to the church and State. The article points out how "the Stundists in the Southern and Western provinces are steadily advancing in numbers and influence; and from his Government's point of view, laments the complete change for the worse in the manners and ways of Russian peasants who are weak enough and wicked enough to leave the Church of their fathers for the new 'German' heresy. Their national costume, their national drink, their method of agriculture, even their Russian language, is said to be undergoing a change, and their affection for the Czar and the army and the officials ends as soon as they embrace Stundism. Of course, we all know what this lament really means. It means that the Russian Protestant peasant resembles the Protestant everywhere. He becomes a new man physically and mentally, as well as spiritually. He is clearly in his habits and dress, he is industrious and frugal, he is sober, he is more refined in speech, and he refuses to bow down in blind obedience before the corrupt officials and the blatant bragging militarism of his country. Is it an offence in the Czar's eyes that those poor peasant subjects of his, struggling towards the light, place the edicts of God's Holy Word and the dictates of their newly-awakened consciences before the laws of the iniquitous system of which he is the head and fountain?"

## England's Conquest.

A Canadian paper figures up the gains in British territory during the last seven years as follows: In Asia, 278,700; Africa, 1,693,205; in Australia, 97,300. These upwards of two million square miles contain twenty millions of people. England always was good at a scramble for the earth, and leaves other nations far in the lurch in this matter. She is playing a part in this century which Spain played in the last, and whether her empire shall be permanent or what seems more likely—fall to pieces, as Spain's did, it is an important, even a providential, part in shaping human history.

The above, from the "Christian Standard," deserves a few words. England certainly has been, and is acquiring much territory, but a moment's thought ought to convince any one that she is not acquiring it as Spain did in the last century. Spain, in the pride and strength of her arms and urged on by greed of gain, made war without other cause, her only justification being the old saying that "might is right." England's conquests, on the other hand—if conquests they may be called, have been the peace bearing advances of a great christian nation. Spain conquered to plunder and slay, England gains territory to bring into the darkened regions, light and the beneficent influences of Gospel truth. A difference surely! Spain overthrew at least one civilization more advanced than her own; and the degradation of Mexico to-day bears witness to the power of her devastation. Can any one point to a spot where England has made such a blot? Spain fell, as every nation which has not truth and justice following in its train will fall. But, with England it is different. In every religious and moral reform, in every step that is taken to accomplish good for humanity struggling upward, she stands first—head and shoulders above the rest of the civilized world. Can she, engaged in such work, fall? We think not.

## The Sunday School.

Since the Sunday School has come to be regarded as such an important factor in church work, earnest Sabbath School workers are more than ever determined on finding out the most effective methods to be employed in order to obtain the best practical results, and so, in time, evolve what might be considered a model Sunday School. Of course there are, and always will be, diverse opinions as to what this model Sunday School shall be like, but on many points all are agreed. For instance, the opinions as to the qualifications necessary to make a model Superintendent are for the most part alike. All agree that is not a position that any one might fill, but it is rather a case of the "right man in the right place," the scholars themselves being the quickest to recognize the fact.

In order that a Superintendent may do good work he should be popular with the scholars, remembering that he was a boy once himself, and avoiding those practices which, as a boy, he condemned in others. He should be personally acquainted with every scholar in the school, and be able to address them by their christian names.

He must also possess that tact which induces him to ask as a favour what he has a right to command, but which as a command might be refused. And yet he must know when to be firm and so impress his scholars with the fact that what he says he means and that, having spoken once, he desires prompt obedience. Such a Superintendent is popular with the teachers as well as with the scholars, for he is equally considerate of them and their needs? He is always ready to assist them by a word of encouragement and counsel, and makes it his business to see that they are supplied with proper helps with which to prepare the lesson. He has the faculty of knowing what is going on in every part of the room, and the thought of this constant supervision gives the teachers a sense of relief.

A model Superintendent alone, however, cannot make a model Sunday School. Unless supported by a good staff of officers and teachers he will find his task difficult in the extreme. An Assistant Superintendent should be capable of taking his superior's place without any apparent change in the regular routine, whilst the Secretary and Treasurer should be regular in attendance and correct in accounts. To the teachers the Superintendent looks to carry out his ideas and make his school what he desires it should be.

A great deal has been said about the responsibilities of Sunday School teachers and the great opportunities afforded for sowing the good seed in youthful minds. Numerous touching stories from real life tell of how a teacher's influence for good has gone with the scholars through life, and yet there are many teachers who believe that their whole duty is performed when they spend the time allotted in reading or questioning their scholars from a given passage of Scripture each Sunday. Such teachers are never disappointed, for they never expect great results.

But the true teacher is the teacher who finds something to learn as well as something to teach in each lesson, who treats his class not only as a class but as so many individuals with individual tastes and needs. The true teacher does not take it for granted that his scholars know everything he knows, but comes down to their level of knowledge, and having found out what they already know, seeks to add to their store of Bible truths, and, by explanation and illustration, to present them in as interesting manner as possible. Having secured the attention of the scholars to some important truth he is not slow to make a personal application and so leave them with something to think over. His interest in the scholars does not end with Sunday afternoon, but goes with them through the week, manifesting itself in practical help when necessary, or in kindly words of encouragement and advice. Such a teacher cannot fail to secure the respect of his scholars, and, in addition to this, he has the assurance that his "efforts are not in vain," for the seed sown by the earnest Sunday School worker will bear fruit, sooner or later. The church recognizes this fact and encourages the work of the Sunday School by every means in its power.

But in order that the Superintendent, officers and teachers may be able to accomplish as much as possible in a limited time it is absolutely necessary that the school be run systematically. It is always best to open exactly on time, for, if the opening exercises are delayed everything else is delayed in a corresponding degree. The opening exercises should be such that all the scholars can take part and so have less time in which to whisper and look around. The teacher should

know just how long he has to speak on the lesson, and arrange his remarks accordingly. A good plan, and one which has been adopted in some schools, is to have the bell rung five minutes before the time for closing, thus signifying that there are five minutes left in which to point out applications and close the lesson. Certain rules and regulations are indispensable, and it is necessary, having made such rules and regulations, to adhere to them as closely as possible and insist on them being carried out.

And now comes the question, Who should attend Sunday School? Of course we expect the younger children and the boys and girls. But here some people think the use of a Sunday School ends. This is a great mistake. Unless one knows all that is to be known about the Bible and all that pertains to it he is eligible for a Sunday School scholar; and if he knows all there is to be learned his services as a teacher would be invaluable. But the idea that Sunday School is only for children is being gradually dispelled, and now, more than ever before, old and young may be seen grouped in their respective classes, intent on studying the same lesson. And this is as it should be. Probably in their youth these old people were denied many of the privileges which the children of the present generation enjoy, and now that the opportunity is afforded them of a systematic study of the Bible, do they not do well to improve it? In many schools there are found plenty of boys and girls up to a certain age, say sixteen, but the young women, or more particularly, the young men, are conspicuous either by their absence or their lack of interest in the work.

And the question which has been perplexing S. School workers, perhaps more than any other is this, How are we to keep them in the school? The fact there are many counter-attractions on Sunday, and that Sabbath breakers are always on the lookout for recruits, makes the question more difficult to answer. But there has been a vast improvement in this respect lately, for teachers are learning by experience how to make the study of the Bible so interesting that they will be fascinated in spite of themselves and will even catch some of the enthusiasm of the teacher. Of course this involves study, tact and ingenuity on the part of the teacher, but this he will count as nothing if only he can succeed in keeping them where the influence is for good alone.

Thus with renewed vigor the Sunday School goes forward, conquering and to conquer. And this is how we shall estimate the good accomplished—not by the number enrolled, that is a secondary consideration; not by the financial condition or the pecuniary assistance given to the church, but by the members whose indifference has been changed to interest, and whose interest has terminated in a determined choice of the better part which shall not be taken away. This is the only true standard by which to estimate results; this is the standard by which the church estimates results, and has found the good accomplished so great that it now counts the work of the S. S. in no respect second to its own, and looks upon it as an indispensable factor in the great work of evangelizing the world.

## Mission News and Notes.

—The offerings of the Chinese in the missions of the American Missionary Association in California amounted, in the last fiscal year, to \$6,280.40.

Thousands of Koreans, it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria.

—The total of the annual contributions to foreign missions made by all the evangelical churches is said by the *Missionary Review of the World* to be \$11,337,349.

—Fifty Scandinavians from the United States, twenty-seven of them women, have presented themselves in Shanghai since the first of the year, in response to Rev. J. Hudson Taylor's call for 1,000 to join the China Inland Mission.

—Knowing and giving, it has been said "are the strands of the rope by which the car of missions is drawn." While each several strand is important, knowing properly occupies the first place. "Faith cometh by hearing." As a rule beneficence is in the ratio of information. Indifference, prejudice, and opposition are chiefly due to ignorance. Secure strictly faithful missionary news, said Livingstone, then spread the information broadcast, remembering that all deep and abiding interest must have a foundation of knowledge.

—The census returns from New Zealand show 1,197 churches and chapels, besides over 400 other buildings used for Sabbath services. They

have accommodations for 278,114 persons (somewhat less than half of the population of the colony), and are actually attended by 197,055 persons. As divided among the different denominations there are 40,785 Presbyterians, 37,252 Episcopalians, 30,525 Roman Catholics, 27,106 Wesleyans, 14,442 Salvationists, 450 Jews, while about 4,000 are of no denomination at all.

## Denominational News.

RESIGNATION.—I have tendered my resignation as pastor of Victoria Corner, Somerville, Third Tier, and Connell Churches, to take effect the last Sunday in September. I did so after a prayerful consideration. I have no definite plans for the future. I am ready to correspond with any church or churches desiring a pastor for the coming year.

July 22nd.

G. SWIN.

DEER ISLAND.—It has been some time since I told you of my work in this field of labour. There has not been much to write that would be interesting. We are toiling away in our usual way. Fairhaven has placed a beautiful organ in their church at the cost of \$150. This greatly aids the church to praise God. The debt of this church was during the past year, considerably lessened being now a very small burden. Removals and deaths have greatly reduced the strength of Northern Harbor church this last year. Our regular services are there sustained. Chocolate Cove church is vigorous and determined in the work of the Master. We were much pleased with a visit from Rev. J. W. Clarke who was the first Free Baptist minister that I have seen since last October. We had almost forgotten how they looked. Brother Clarke preached for us at Fairhaven, Chocolate Cove and on Indian Island during the few days he was with us. His sermons were helpful and instructive as well as appreciative and applicative to our work. We are sorry to say that we will close our work on this island the middle of October. Two years of faithful work with this people will soon be at an end. We are conscious that we have been faithful. Yet we think our labour has not been in vain in the Lord. We would be glad to stay longer and labour with the people with whom we have become attached, but the change has become almost imperative. To separate means a sacrifice. Where He may lead I do not yet know. O. S. Fountain is Secretary of the Office of Association to whom all letters in reference to pastoral relations ought to be addressed.

A. H. McLEOD.

BEAVER RIVER.—In reading over reports from the field both in the INTELLIGENCER and Morning Star it certainly must cheer the hearts of our people to know that so many are "putting on Christ" and being added to our ranks. The "Great Head of the Church" is indeed blessing the labors of His people and is pouring out "showers" upon them. We can with sincerity, say with the Psalmist, "Bless the Lord, O my soul." We feel a little ashamed for not reporting from this pastorate sooner, and the only excuse we have is, that having been laid aside a short time, and so little time at our disposal as this field is quite large, still, we will try to write oftener for the benefit not only of our readers but also for those who live in this direction. For four months we held special services at different points, during that time our congregations were fairly good. Christians were blessed, wanderers returned and sinners were converted. "To God be the honor." The Sabbath School at Safford which had not held a session for some time was re-organized and seems to be getting along fairly well. It has for its Supt. Bro. DeTully Wyma, who also holds the same position at Cheggogin; the Sabbath School at the latter place is flourishing. The teachers and scholars intend holding a Sabbath School concert on Sunday the 14th inst., which, if present indications go for anything, will be a great success. Up to date, sixteen have been baptized and added to the Cheggogin and Beaver River churches. Eleven to the former and five to the latter. We are expecting others to come forward shortly. There seems to be good interest all over the field. We are, indeed, helped by the friends who are holding up the hands of their pastor, and also doing all they can for the cause of our blessed Christ. We have not purchased a team yet, but are able to get to our appointments through the kindness of Bro. G. C. Brown of Port Maitland and other brethren who are always prepared to drive us from place to place. There seems to be perfect unity in each church on this pastorate. May it continue in the earnest prayer of

ARTHUR G. JONES.

Port Maitland, N. S.