

TERMS ON CES.

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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.

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BUSINESS!

Those subscribers whose payments are so long due, will confer a real favour on us by remitting at once. There are several hundreds who have not yet paid this year's subscription. It is certainly time they paid. Will our friends who are in this class have the kindness to forward payments immediately? They not only owe it to us, but also to themselves, to make no further delay. We need the money—every dollar of it. And we need it now. This intimation ought to be sufficient.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, AUG. 2, 1893.

—THESE WORDS of commendation are encouraging. A minister writes: "The INTELLIGENCER is one of my best friends and helpers."

Another minister says: "We will never be able to pay for the messages of good it (the INTELLIGENCER) brings to us every week."

Thank you brethren. We will do all we can to make the INTELLIGENCER the friend and helper of every one whom it reaches.

—THE ONE FULL PROOF of the christian ministry is the manifestation of the Spirit's presence and power. Such proof will never attend the ministry of the man who does not believe with all his heart, with every fibre of his being, in the things unseen and eternal. Only the man of implicit faith in eternal things can hope to make them luminous and real.

—THE BRETHREN will be serving the cause of God by keeping the Denominational News department well supplied. We are glad to print all the news of the churches we can get, and would like to have the department full every week. We cannot manufacture news. The responsibility is wholly with those who have the facts and can furnish them. New Brunswick and Nova Scotia are alike interested. Keep us supplied, brethren.

—GREAT as the drink evil is, who can say how much greater it would have been to-day but for the restraining influence of education and legislation? To what woeful extremes would it not have gone, and what appalling and alarming results would it not have produced by this time had it been allowed to go on unchecked by the means specified. Efforts through these means are not to be relaxed. The duty to oppose, obstruct, cripple so far as possible the drink evil, is perpetual. Let parents use their utmost influence in the home, preachers in the pulpit, teachers in the school, church members in their lives and callings, all societies in their united efforts; also our legislators, and though the "liquor problem" may not at once be wholly solved, the liquor evil will be greatly restrained.

—A QUESTION about the right of women to be members of ordination councils has risen amongst our Baptist brethren. A council was called at Lower Economy, N. S., to ordain Rev. H. Davis. Among the delegates sent by the churches were two women. After the Council was organized the question of their right to act as members was raised, and the

council voted that they be not recognized as members, and they had to leave. They were sent there by the unanimous vote of their church, and the church is likely to think that it has not been very well treated. A correspondent spreads the matter before the denomination through the *Messenger & Visitor*, and asks several questions. The editor refrains from discussing the matter just now, but says:

We are not prepared to say positively that to exclude a woman from such a council because she is a woman is in harmony with the spirit of the New Testament or consistent with the position which, in other respects, is accorded to women in our churches. But we think the council did wisely in taking a conservative course and in declining to take the first step in establishing a precedent in the matter. Under existing circumstances, the council probably had no right to exclude from itself anyone delegated to it from an invited church, but the council could make the withdrawal of any persons to whose presence it believed there was sufficient reason to object, a condition of proceeding with the work for which it had been called.

—MR. MOODY says: "I am a thousand times more anxious for the purification of the church than for the conversion of sinners. There will be no trouble in securing the conviction of sinners when the church can show a clear record." When the sinners in the church get right with God, and the whole body is practically in sympathy with Christ, the work of the church will go forward with irresistible power.

—REV. DR. PATTON thinks that American Christianity is about to pass through a severe ordeal. He says,—"It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian churches are concerned. The war will come. It is not amendment, it is not revision, it is not restatement, it is revolution that we shall have to face. The issue will be joined by and by on the essential truth of a miraculous and God-given revelation; and then we must be ready to fight, and if need be to die, in defence of the blood-bought truths of a common salvation." The division of opinion and feeling in the Presbyterian body, over the Westminster Confession, is a sign of the coming conflict. The truth will triumph.

—SPURGEON attached great importance to preaching. He believed it unspeakably more important than family visitation. This is what he said:

Some put it down as a duty for all Christian ministers to visit—to be always visiting. I am not alluding to any brother, but I have not observed anything miraculously good about the preaching of brethren who spend their time in that particular department. With all the force of my being, I say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by a dropping in here and there and talking a little chit chat. By all means keep the sermons up. The pulpit is the very Thermopylae of this war. Hold the pulpit!

He evidently had in mind the social visiting about which much is said in these days—much that is very foolish. When it comes to mere social duties, the "Mid-Continent" well says, a minister has no more or greater responsibility than any member of his church. But it is otherwise with the work covered by the phrase "pastoral visitation." That phrase covers distinctive spiritual or religious work. Such visitation often supplies the minister with material for preaching and is helpful and edifying to the people.

—THE ADVANCE movement in Foreign Missions being taken by our brethren in Nova Scotia is gratifying. They have been supporting work and workers in the India field for some years, but have not yet been represented there by a missionary from among themselves. But now they are to send one of their own number. We rejoice with them in this answer to their prayers, and trust that not only interest in the foreign work may be increased by what they are now undertaking, but that every branch of their work may receive new stimulus.

We hope that Miss Gaunce, from the Woman's Mission Society of this Province, may go, this autumn, when Miss Wile and others go. Mrs. Boyer's plea printed last week, for immediate reinforcements, will, we have no doubt, move our sisters to act with promptness.

—THE PROPOSED propagation of the Moslem faith on this continent shows much zeal, if not so much wisdom. Mr. Webb, the ex-U. S. consul, who became a convert to Mohammedanism, has now associated with him Abdurrahman Effendi, an Egyptian of rank. They propose to establish colonies of Mohammedans in the Southern States. They intend, also, to build

mosques in New York and other cities. Effendi expresses his belief thus:

"Mohammedanism is destined to be the religion of all intelligent people, and the time to spread the prophet's doctrine is ripe. Calm, earnest discussions will work wonders, for Christianity is evidently a failure. Christians are not sincere, but the Moslems are devout now as they were in the days of Mohammed. In Europe the Moslem faith is making great strides, and in America progress is rapid, though not dreamed of by those unacquainted with the subject."

What he says about the devoutness of Mohammedans is true. The charge that Christians are insincere is not true, and yet many things seen amongst Christians might give that impression to those of another faith. Christians need to "walk in wisdom towards them that are without."

Individual Responsibility.

There is no escape from personal responsibility in the church of Christ. That members shirk their duties cannot be denied, but the individual responsibility remains, and the guilt is according to the disregard of it. Being in the church, each member is under obligation to do all he can for the accomplishment of the objects for which it exists. The question is not, "What wilt thou, Lord, have the pastor, or the deacon, or the Sunday School officers, or the zealous women do?" but "What wilt thou have me to do?" Each one ought to feel that, as one professing faith in Christ, the recipient of life which is by faith, the possessor of precious hope, it is his duty and privilege to use all his opportunities and resources, according to the will of God, for the promotion of His gracious designs. This, certainly, is what the Divine Master expects of His disciples.

Just as in an army, each soldier ought to feel, and each true soldier does feel, that the honour of his country is as much entrusted to him as if he were the only combatant in the field, so each member of the Christian church should feel that the spread of the gospel, the maintenance of religious institutions, and the care of the flock of God, are committed to him as though he were the only Christian disciple in the community.

Only by each Christian realizing his individual responsibility before God, and faithfully discharging his obligations, can great results be attained. The great excavations seen on railways, the magnificent bridges that span the rivers, are the result, not only of well prepared plans, but of the exertions of individuals, each doing a little at a time. Nelson appreciated the importance of individual readiness and nerve and courage, when he said, "England expects"—not the fleet to do its duty, but "every man to do his duty." John Wesley required of his followers that every one should be busy in God's service—"all at it, and always at it." He knew that it was by making the individual feel that he had responsibility—that he had something to do—that he should make the whole overcome.

There is much need that Christians everywhere put away slothfulness, and address themselves with hearty earnestness to the discharge of duty. The great work entrusted to the church demands this. Our Lord calls to every one, "Go, work."

The Trouble in Siam.

In order to get at the true inwardness of the claim made by France in her ultimatum to the Siamese government it is necessary to look back a number of years. Many years ago France, by no just right, assumed the protectorate of Annam, which immediately adjoins Siam. At that time the whole valley of the Mekong river was undisputedly Siamese. In fact a French atlas, as late as 1888 recognized this to be so. After the defeats and disasters of the Tonquin expedition France did not feel so eager for the annexing of new territory as was her wont. But the French are quick to forget defeat and humiliation, and the instinct of annexation once more found voice in a speech of M. Ribot, delivered two years ago, in which he claimed for France, as ruler of Annam, all this great Mekong valley, which is actually larger than Annam itself. Having thus stated a claim, France, recognizing the fact that she was much more powerful than Siam, and therefore need not be very particular about the justice of her claim, immediately began expelling the Siamese from the soil, which they had always regarded as their own and which in all justice was theirs. Naturally the Siamese resented this and last spring one M. Srogorin who was expelling a Siamese Mandarin from the territory was killed by the Mandarin. This suited France to a dot. It afforded the very pretext she had been looking for, French men of war and French troops were despatched to the scene of the trouble. Then on the

18th instant, the French ultimatum was announced, demanding the payment of \$400,000 indemnity for the killing of M. Srogorin, the surrender by Siam of the Coast region between the mountains and the river, the immediate retirement of the Siamese not only from this region but from two other provinces, and the delivery of \$600,000 more as a guarantee of the satisfaction of French demands. Forty-eight hours was the time given for the Siamese government to decide whether they would submit to this injustice or go to war with a much more powerful nation. The King of Siam replied with a dignity and withal a spirit of love for his people and regard for their best interests that was pathetic. He says he has never been informed what rights the French claim on the left bank of the Mekong River, and that five months ago he proposed to submit all contested points to international arbitration. He now submits to the pressure of circumstances, and consents that the territory on the left bank of the Mekong, as far north as any military posts have been occupied by the French troops, shall be regarded as French territory. He regrets acts of personal aggression against French subjects, and promises to punish those who were guilty, and to make compensation. These matters, he says, have been the subjects of diplomatic discussion, but owing to the pressure of France he consents to yield and to pay the two million francs, and asks for a mixed commission to inquire into the amount of damages. One would think from the tones of the demand and of the reply, that Siam was a nation of culture and civilization and France was the half heathen buccaneer. There the matter has rested for the last few days during the latter of which, Bangkok, the Siamese capital has been under bombardment.

Now let us look what is England's interest in this quarrel. Siamese commerce is almost entirely carried on by British ships. England's trade with Siam is about 95 per cent. of the whole trade of the country. If the French take possession this trade amounting to about \$14,000,000 annually will become French. But besides the commercial aspect there is another. Siam lies between French territory and British, and, as it has been England's policy to keep Afghanistan between Russia and her Indian Empire so it is her policy to keep Siam as a buffer nation between French possessions and British Burma. But throughout England has looked at the affair coolly and dispassionately and yet no one has for an instant feared for the safety of British interests. The French in their mercurial, excitable way are today very eager for war, and all this hounding of poor Siam is just a back-handed slap at Britain. Let one of the shots that are fired in the bombardment strike a vessel bearing a British flag and France is likely to get all the fighting she wants. Germany looks on well pleased to see England embroiled. The German newspapers are saying, "England will be taught a lesson and need not expect to receive German support. It would be well for Germany to look back to days of Jena and of Austerlitz, then British money, British arms and British valour alone sufficed to lift the nations that now form the German Empire up from under the heel of a conquering Frenchman. German gratitude takes on a peculiar garb."

At present the bombardment goes on, the Siamese doing everything to avoid war, while the French are doing all in their power to precipitate it. England watches her interests and will watch them!

As we go to press, despatches announce that Siam has accepted France's ultimatum, but the gain to France will after all be about nil for before she can take advantage of the concessions there must, according to stipulation, be an agreement of the other powers. France, then, before she can take possession of any of the territory must have a settlement with England and China, and that means that the excitable republic will never really rule over the Mekong valley. The fact is that France has taken the easiest possible way of withdrawing from an untenable position. The proviso, by which the consent of the other powers must be obtained before the provisions of the ultimatum can take effect, is the broken link that will let France down easily from a dishonourable as well as uncomfortable position and at the same time sever her connection from the rulership of the Mekong valley. Meanwhile peace reigns in Siam.

Who Pays the Bills?

The *New-England Evangelist* gives its readers a few items to think about as follows:

Who pays the bills? Who feeds the drunkard's children? Who provides for the drunkard's wife? Who supports the beggarly tramps who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by scribes of intemperate employees? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunk men? Who pays the expenses of trials and commitment and executions occasioned by drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which but for drink might remain unoccupied? Who endures the suffering, and losses, and brutality which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin, and for digging a grave in potter's field when the last glass has been drunk?

Who pays the bills? The drunkard can not; for he has wasted his substance in his cup. Will the rumrunner pay them? The fact is, you and I and the sober and industrious toiling portion of the community must meet all these bills.

Might not the above be meditated upon with profit by the taxpayers of the country? The fact is, through the rum traffic the people of this country sink millions annually, besides realizing a loss of another sum equal to that as a result of the idleness and crime resulting from that traffic.

Voices and Echoes.

The "Mennonites" are a careful, thrifty people. They are building a college in Newton, Kansas, to cost \$75,000. They will not have a cent of debt on it. The other day they ran short of money—and stopped work till they raised more.—*Mid-Continent*.

Other builders whether of Colleges, churches or residences might profit by taking a leaf from their book. The Mennonites may go to the extreme of carefulness, but the general tendency is to the other extreme. If the Mennonites err, they certainly err on the safe side.

A man, who could not spare a dollar and a half a year for a newspaper, sent fifty two-cent stamps to a Yankee to know how to raise beta. He got an answer: "Take hold of the top and pull."—*Exchange*.

Did it serve him right?

There is a hog in Atchison, Kan., which chews tobacco.—*Commercial Gazette*.

Atchison has no monopoly. The "woodes are full of them"—east and west.

Hundreds of thousands of Catholic families do not buy even one Catholic book a year.—*Catholic Review*.

If a Protestant paper had said that, it would be charged with slandering Catholics. The "Review" doubtless, knows whereof it speaks. The record is not at all complimentary to its people. But they are, perhaps, better Catholics because of the fact.

The Lord is as willing to forgive a bad woman as a bad man.—*Epworth Herald*.

But "society" is not as willing. It overlooks the wrong of the man, gives him the same recognition as before, perhaps regards him with even more favour because of the dash of devil he has revealed. It casts out, and never forgives, the sinning woman. And the strangest part of it is that women—good, reputable women, have their full share—the largest share, we think, of responsibility for this abominable unrighteousness.

The man who refuses to give to foreign missions on the ground that there are heathen enough at home, gives evidence of being very much in love with at least one of the heathen at home.—*Can. Presbyterian*.

And he rarely shows any regard for the other home heathen. At least he never does anything for them—does not even set them a good example.

When two people quarrel, or when two churches quarrel, or when a denomination splits in two by a quarrel, what is it away down deep in our human nature, that makes us want to make public every little wrong thing that the other fellow or the other crowd do, while we try to cover up or explain away what we do or what our side does?—*Phil. Standard*.

Some people call it "the old Adam," others call it "inbred sin." But call it any name you may, it is simply downright meanness. Let men differ if they must, and hold their differences strongly as they please, they ought to treat each other with fairness. Be honest, even when you are ugly.

A Nova Scotia Missionary.

Last April a communication was received by the President of F. B. Foreign Mission Society of N. S., from Miss Edna C. Wile, of Caledonia F. B. Church, offering herself as a Foreign Missionary. Soon after, the F. M. Board was called together to consider

her communication; it was then decided to have another board meeting and invite Miss Wile to be present. Here are a few quotations from the records of the last meeting:

At the call of the President, Rev. J. W. Freeman, the Board of Managers of the N. S. Free Baptist Foreign Mission Society met at the Free Baptist vestry, Yarmouth, July 10th, to consider the appointment of Miss Edna C. Wile to the Foreign Mission work. The members of the Board present were: Revs. J. W. Freeman, W. C. Weston, C. F. Cooper, J. L. Smith, R. A. Sims, Esq., Mrs. J. W. Freeman, Miss E. E. Hilton, Miss M. E. Knollin. Miss E. Wile was within call of the board. The meeting was opened with prayer by Rev. J. L. Smith, Rev. A. G. Jones being unable to be present, Miss E. M. Knollin was chosen recording secretary, pro tem.

A letter from Rev. T. H. Stacy, corresponding secretary of the Free Baptist F. M. Society, was read. He said, "We are glad the N. S. Free Baptists propose sending a missionary from among themselves." He also stated that some three or four missionaries were to be sent from their denomination, during the coming Autumn, in September or November. At the request of the President, sister Wile gave a short sketch of her christian experience. She was converted eight years ago, and since that time had been in engaged in christian work in the C. E. Society and as a S. S. School Teacher. She had for some time, been impressed with the thought of working as a missionary; she had put all such impressions as far away as possible, but was at last led to surrender all to Christ.

The President asked Miss Wile questions out of the F. B. Manual on Foreign Missions, and these were supplemented by questions from the members of the Board, all of which were answered in a satisfactory manner by the candidate.

Whereas Nova Scotia Free Baptists have long been praying that a missionary might be given them; and believing that further qualifications necessary to successful missionary work could be better obtained in India than here, it was moved, seconded and passed unanimously, that we accept Miss Edna C. Wile as our missionary, to go to India this Fall.

She has always had good health, but a certificate is also held by the Board testifying to her good health, signed by a physician.

Some other matters of business were attended to relative to her going.

Our sister has had six years' experience as a school teacher which will be helpful to her, we believe, in her chosen christian work. She evidently believes God has called her to India, and she is willing to place herself fully in his hands.

The members of the Board prayerfully considered the matter, and, for several reasons, came to the conclusion to accept her now, believing it to be the will of our Lord.

We sincerely hope and pray that the Free Baptists and friends of our cause in Nova Scotia, who have for some years taken an interest in Foreign Missions, will have an increased interest now as we are having a missionary go from ourselves. In a few weeks from now the F. B. Yearly Conference of N. S., will be held. Let all see what can be done before that meeting in the way of financial aid to the Lord's work.

J. W. FREEMAN,
Pres. of N. S. F. M. S.
Plymouth, N. S.
July 20 '93.

General Religious News.

—In the United Kingdom there are 2,803 Baptist churches and 3,754 chapels.

—There are 3,687 officers and teachers in the Protestant Sunday School of St. Louis.

—Baptists possess \$32,000,000 of school properties and endowments in the United States.

—Out of twenty experiences given at a recent meeting in England sixteen testified that they were brought to Jesus through listening to salvation songs.

—In view of the hard times prevailing in Colorado, Dr. McIntyre has asked that his salary as pastor of Trinity, Denver, be reduced a thousand dollars.

—In his latest census report Dr. Carroll states that there are over ten thousand members of the denomination which calls itself The Old Two Seed in the Spirit Predestinarian Baptists.

—Ira D. Sankey is now in Chicago and has with him a party of English Christian workers. In company with Mr. Moody he will conduct revival