

TERMS AND NOTICES

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Terms 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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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, SEPT. 2ND, 1896.

There is, it would appear, an increasing demand for young people's societies under denominational control.

It is encouraging to notice that there is a steady increase of temperance sentiment amongst Roman Catholics.

The growth in University circles in Germany of societies whose object is the encouragement and development of personal piety and practical interest in christian work, is one of the encouraging signs of the times.

The Government is to be interviewed by a delegation of Prohibitionists on Thursday of this week. The question of the plebiscite and other questions relating to the prohibition of the liquor traffic will be discussed. The result of the conference will be awaited with interest.

We must assume that the Archbishop of Canterbury means what he says when he declares that he regards the passing of the bill legalizing marriage with the sister of a deceased wife as menace to religion. But upon what he bases that belief is a puzzle. The Bible does not condemn it.

The membership of the Methodist Episcopal church increased nearly a million in the last ten years. Yet, it is stated that there has been no real increase in the aggregate circulation of the denominational papers. The managers of the publications attribute this to the keen competition of the secular press of the country. But whatever the cause, it shows the difficulty which the publishers of religious papers have to meet, and emphasizes the importance of the hearty co-operation of ministers and others in behalf of the denominational press.

A business man returning from having heard a sermon, expressing his pleasure at the plain and earnest presentation of Bible truth to which he had listened, said: "I am more and more satisfied that what our preachers should study is not oratory, and rhetoric, and eloquence, but the Bible. They want to get themselves filled with the truth and spirit of the Bible, and then talk it straight to the people. The people do not go to church to be entertained, they go to hear the gospel; and if our preachers would give them more gospel and less eloquence the churches would be much better filled than they are." And he was right.

In the "Forum," answering the question "Is Christianity dying out?" H. K. Carroll makes use of some figures from the religious censuses of 1890 and 1895 in the United States. The comparison of the church statistics of the two periods give a most emphatic negative to the question. In 1890 there were 20,618,307 communicants in the United States, and up to last year the totals have been increased to 24,646,584—a gain of 4,028,277 in five years. During the same period there was a gain of 23,075 churches, and 21,646 ministers. The gain in new members is not fully represented in the above figures, because the 1,500,000 losses by death had first to be made up before a net increase could be shown. The value of church buildings, lots and furniture in 1890 was about \$680,000,000, and now is thought to be fully \$800,000,000. Christianity is evidently alive and active.

A common way of showing

how well or how poorly a church does in its contributions for christian work is to divide the whole amount contributed by the number of members to get the average per member. Then this average paraded to show, as it is large or small, the generosity or the penuriousness of the church. The *Telescope*, denying the charge that its denomination, the United Brethren, is doing very little, points out that it is very unfair to a large number of the people to resort to "the average" plan of estimating the liberality of the church. The fault, it says, "is not with the givers, but with those who do not give, and that class is not going to be reached by such statements as belittle the givers. The fact is, those who give as a rule do fairly well, and scarcely will one be found who gives anything who does not give more than the average of his denomination. Especially is this true respecting missionary contributions. Now, what should be aimed at is not to heap up invective and denunciation against those who do give, because they give so little, as it is to suggest some practical way to get the non-givers to do their duty."

Recently a Sunday was set apart in London for the instruction of the congregations, by their pastors, in the duties and responsibilities of christian citizenship. The fact is suggestive of an increased appreciation of the importance of good citizenship. Commenting on this the "Christian Work" says,—"A few years ago it was rare to hear a discourse upon this subject. In earlier days the independent voter was almost unknown. Party lines then were drawn much closer than they now are, and a minister could scarcely venture to attempt applying Christian principles to the social and public side of life without being held amenable to the charge of dragging the pulpit through the mire of politics. It is now seen, however, that the pulpit has a most important office to discharge in making good citizens; and especially does this hold true under a government by the people. And this part falls to the editor as well as to the preacher, and especially to the editors of religious papers. This does not mean the inculcation of partisanship at all, but it does mean the promotion of the high moralities in the life of the nation as well as in that of the individual. And this duty was never quite so pressing as now. Never was there a time calling for the exercise of more intelligent Christian patriotism, and never was there more urgent need that the influence of the home should be exerted in this direction. The man who in such an emergency complains when his minister or the editor of his paper attacks the one or the other, shows that he stands far below the plane of the highest ideals, and in so doing gives evidence that he prefers party success to the public good."

Lay Workers.

To encourage laymen to more and a wider range of christian service is a need of the times. There are few, if any, churches in which there are not members who, given the opportunity and the encouragement, could do much excellent christian work beyond the routine of ordinary church duties. The Methodist church, in earlier days, made much and profitable use of a class of laymen who were known as local preachers. Even yet, especially in England, they are an important part of the working force of the Wesleyan church. In this country, however, they are not, we think, as numerous as formerly, a fact which we have heard Methodist ministers deplore.

Lay preaching should be encouraged. There are men—more of them, perhaps, than is thought, who, while not called to the regular ministry, are capable of leading meetings and preaching when necessary. There is ample room for such work as they could do. In pastorates composed of several churches the work which a pastor, working alone, can do is, at the best, much less than he would like to do, and less than the needs of the people require. His hands would be strengthened and the activities in which he is leader would be greatly increased in number and effectiveness if he could have the co-operation of one or more laymen taking such services and doing such work as he or they might arrange. Parts of the field reached by him at very long intervals could have frequent visits, meetings could be more frequent, Sunday schools could be conducted for the benefit of the children and older people too far away to regularly attend the Sunday Schools at the centre. The work done in this way would not only strengthen and develop the life of existing churches, but would, doubtless, in many cases result in the organization of new churches. Such lay work should be encouraged.

Faithful Preaching.

"With all boldness" the preacher of the gospel should declare "the whole counsel of God." A writer in the "N. Y. Observer" urges the importance of courage in the preacher—a courage born of conscience and conviction, in order to faithful presentation of the whole truth. He queries whether ministers now-a-days have this courage in the degree needed. Do they honestly speak out what they believe concerning sin and death and hell? Or is there a tendency, more or less marked among them, to cry: "Peace, peace, when there is no peace?" If the divinely called and ordained men, who stand and speak in the name of Christ, do not have moral courage enough to denounce sin both in themselves and in others, then there must be something radically wrong. Christ was no coward. He did not, because he could not, live in peace with sin, neither can any one else who is really filled with his Spirit. Dr. Henson once said he would give five dollars just to see one good old fashion conversion. Who has not often felt the same? It would be so cheering, there would be such a mighty inspiration in it; just to hear sinners cry out as they did on the day of Pentecost, or as they did in latter times under the preaching of Edwards and Whitefield, Wesley and Finney: "Men, brethren, what must we do to be saved?" Why is it that this kind of conversion is so largely if not altogether a thing of the past? Whose fault is it? Is it the fault of our faith or of our preaching? Do ministers keep back, as is sometimes charged, the real truth, or do they present it in such a way that it fails to accomplish the desired result? When the apostles were filled with the Holy Ghost, they kept nothing back, but spake the word of God with all boldness, and the cause of Christ triumphed most gloriously. Thus, real moral courage, that alone which can qualify the gospel minister for his work, comes from above. We have it only as we have the Holy Spirit. O, that the Spirit might come upon all of us! If he should come and we should be literally filled with courage by the Holy Ghost, would the people see any change in us and in the way we preach Christ and him crucified? B.

The Baptist Convention.

The Maritime Baptist Convention at Berwick, N. S., was a meeting of much interest. The delegates numbered 400 or more. Rev. G. O. Gates, of St. John, was elected President. The devotional meetings were unusually good. On Sunday 3000 people were in attendance, and overflow meetings were held.

The report on the condition of the churches showed the following facts: Total membership, 48,200; added during the year, 2,511; nine ministers were ordained during the year; three new churches were organized; seven houses of worship were erected; the number of churches in N. S. is 209; in N. B. 171, in P. E. I. 25, total 405.

The mission work of the denomination has been prosecuted with vigour. Of foreign missions the report speaks hopefully—at all the stations there is evidence of progress: "A review of the whole field shows that during the year there have been 17 baptisms, 16 added by letter and experience; that there are 17 native preachers, 3 teachers, 11 Bible women and 5 colporteurs. It also gives an idea, though a very imperfect one, of the work done on the field. But it also shows with what fidelity and zeal the missionaries are prosecuting the work entrusted to them.

The total receipts for the year for foreign missions were \$16,465.88, and the total expenditures, including the deficit of last year of \$2,933.23, were \$18,200.30. This leaves a balance against the treasury of \$1,734.42. The estimated expenditure for the current year is \$18,129.42.

Home missions were also carefully looked after, a large amount of money being expended. The report of the Northwest mission showed that the past year has been the best in its history, 866 have been added, 343 by baptism. The churches on the field have doubled their contributions to the mission over last year. Of the 53 churches nine are German, one is Scandinavian, one Indian. During the past ten years the work has grown from 13 pastors to 27; four students to nine; 800 members to 3,000; one to five self-sustaining churches; from \$1,583 annual expenditure to about \$8,400, and while the population has grown 130 per cent the Baptists have grown 400 per cent.

The Baptist Young People's Union held its annual meeting during the Convention. The reports showed that the last year was the most successful in the history of the union. One hundred and twenty-two societies were reported, with a total membership of

6,912. Total receipts for the purposes of the union, \$16,408.

The work of Acadia College and the other schools at Wolfville was reported. The College graduated 28 students last year, and 10 received the M. A. degree. Bible study is a recognized part of college work, and is being prosecuted with success. The law department started last year has prospered beyond expectation. While no especial revival has been enjoyed during the year, the religious life of the college is fairly good. The board have been reluctantly compelled to accept President Sawyer's resignation on account of his health, but he will continue chairman of the faculty and honorary president of the seminary, and will remain in charge of philosophical and ethical subjects.

There were at Wolfville last year 318 students, and of these nearly 50 are studying for the ministry.

The Convention had to deal with an unpleasant matter—a deficiency of \$4000 in the accounts of the treasurer, J. Z. Chipman, of the Wolfville institutions. It is such a misfortune as might happen to any body of men, and it is hoped it will not detract from the practical sympathy of the Baptist people with the institutions to which they owe so much. It is hoped, too, that the deficiency in the funds will be made good by the treasurer and his friends.

Voices and Echoes.

One of our preachers here, last Lord's day, August 9th, spoke of himself as God's ambassador; August 2nd, as God's mouthpiece, and July 26th as God's vicegerent. He is a very nice little young man, but his claims, seems to me, wonderful.

The above was communicated to the *Christian Standard*, the editor of which says of the young man's claims, "Yes, they are wonderful, in the assumption and in the ignorance they indicate." That "very nice little young man" and all his kind should be kept out of the pulpit till they learn who and what they are.

The devil is intent on accomplishing one of two things; either breaking up the church or running it; and it is pretty certain that of the two he prefers the latter.—*Religious Telescope*.

And too often succeeds in his plan of running the church. When he can get the preacher to "speak smooth words," or manage to have the church's affairs controlled, either directly or indirectly, by ungodly men, he is not worried about that church. It may be called by the name of Christ, and may go through all the forms of christian worship and work, but it does not seriously antagonize him, and he is satisfied.

I do not know that I have found the model man, for there may be several of them, more or less so in their way, but I have found the model chairman of a pulpit supply committee, and have enjoyed his courtesy for three weeks. He wrote me in advance about trains, met me at the station, escorted me to my place of entertainment, waited me at the church door before services, attended to every detail, looking to my comfort during them, and bade me good-bye at their close, and when I was finally gone, wrote me a pleasant letter. . . . And with all he was not officious nor prominent, but as quiet and modest as a woman. He said no more than was natural, assumed nothing unnatural, but merely attended painstakingly to what he had to do. . . . It was delightful.

The writer of "Monday Musings," in *The Advance*, a minister, of course, had the pleasant experience described. Happy man. He wishes the good man he writes about had a dozen sons, all like himself, and that they might be distributed among the churches, for the convenience and happiness of visiting ministers. Which wish let us know that he has had unpleasant experiences, like many others, arising from lack of thoughtfulness on the part of the people he has sometimes served as pulpit supply. How often a visiting minister has been made to feel uncomfortable because nobody gave him the attention which common courtesy requires. It was not intended that he should be left to look out for himself, but nobody was charged with the duty, everybody thought somebody else would do it, and, therefore, nobody did it. When a minister is invited to preach in a church, the least that should be done is to have somebody, representing the church, see that he is properly cared for. The payment of the invited pulpit supply may be the subject of another note, later.

AN IMPORTANT DISCOVERY.—Dr. Andrew McPhail, of Montreal, acting under instructions of the Marine and Fisheries Department, has been investigating for several months the cause of lobsters in cans turning black, which greatly deteriorates their value. He has been successful in his research and has discovered the cause of the blackening and how to prevent it. It will be a great boon to lobster canners, as the loss through deterioration is placed at \$500,000 annually.

Fifty-five Years a Minister.

The Woodstock Press makes a fitting reference to the 81st birthday anniversary of Rev. Joseph Noble, which was Tuesday of last week. The *Press* says:

Among the figures moving on our streets none is more revered nor respected than the venerable form of the Reverend Joseph Noble. More than half a century of a life consecrated to the Master's service, influenced by a soul sanctified by spiritual power has given a saintly appearance to the venerable form. To-morrow, Tuesday, August 25th, Mr. Noble will have reached the 81st anniversary of his birth. For fifty-five years of that time he has been a minister of the gospel, and nearly every part of the province has been benefitted by his ministrations. To him the Free Christian Baptist Church is largely indebted for its present degree of efficiency and usefulness. As a citizen this town is indebted to him for the influence of a sanctified christian life. His exemplary life has been a powerful influence in moulding the lives of all who come in touch with him. He has not lived to himself alone.

Would it not be fitting to this anniversary occasion that such a life should receive something of a more than private recognition. The time is short, and somebody should move promptly in the matter.

We trust the suggestion in the closing paragraph will be acted upon. He is worthy for whom they would do this.

India Letter from Miss Wile.

DEAR FRIENDS:—

I intended to write you long ago, but up here the time slips away with such rapidity that I scarcely realize its flight. To say that I am enjoying my holiday would sound all too insufficient to express the delightful rest and pleasure I am deriving from this stay in the grand Himalayas. Mrs. Burkholder, Dr. Mary Bachelor and I came up together, and joined Mrs. Phillips and Beebe at Toong for a day. I came on up here, about 2000 ft. higher.

As far as Siliguri we travelled in the ordinary passenger train, and it was so hot and uncomfortable that I have no words to describe it. At the above mentioned place we found the mountain train in waiting. Such a quaint little thing! It looked like a good sized model which might have been procured from some machinists' workshop. The track is laid on one side of the cart-road, the gage being only 18 inches, and the carriages and wheels small in proportions. At last the little engine, with a great deal of bluster, started off, and as we would see the tiny thing snorting along as it turned a corner, it resembled nothing so much, to me, as some pompous small man who struts about with his thumbs in his vest arm-holes.

The road is certainly a triumph of engineering skill. In some places whole sides of the mountain are faced with masonry, in others we are carried by means of a switch-back, straight up the side of the steepest part. Then, again, we go winding round as if a spiral staircase had been introduced. Farther on is a bridge that seems only a single trestle, and is thrown over the chasm in such a way as to make you think, as you look downward, how pleasant your own room at home is.

From the time we entered the little train, the whole country's appearance changed. We were soon in the dense forests of the terai, and could conjure up all sorts of dread tales concerning wild animals and deeds of darkness. The people, too, were different, and instead of the Bengali features being predominant we began to notice the Mongolian cast of face.

The air rapidly became comfortable, and our eyes, so long accustomed to the dried up plains, feasted on the luxuriant vegetation as seen in dense shrubbery, grassy roadside, and the tall, majestic trees.

The greater number of hills are covered with tea shrubs, which here, as in China, are planted on terraces, the planters' houses gleamed white and cheery against the background of evergreens, but one could not help thinking about the lonely lives they must lead.

In Toong we got no view of the snows, but in Darjeeling, several times I saw them in all their loveliness—a sight once seen always remembered.

As I looked at those mighty heights, the greatest in the world, bathed in the morning sun, and clearly outlined against a sky as blue as Italy's famed canopy, it seemed that time had floated away, and I saw the "great white throne." A mass of clouds at the base of the greatest heights served to heighten the impression, for "before the throne was a sea of glass like unto crystal." I think I shall be a better woman for having seen that wonderful bit of God's handiwork.

At Toong, a few miles down, we did not wait for lovely nor grand scenery. Mad streams went leaping and skurrying down steep precipices, and the great hills were never the same in appearance, so often did the clouds shift their position.

Nature revels in flowers up here. Roses, lilies, heliotrope, fuchsia, geraniums, etc., grow in the greatest profusion, and truly everything in her storehouse pleases.

The people, are, as I said, of Mongolian origin, and if one of the men should cultivate a queue and adopt the Celestial clothing one would not be surprised to hear him talk pigeon English to you. As it is, they talk to Europeans in Hindustani, though each of the three classes to be found here has its own peculiar dialect.

Many of them are Buddhists as to religion and have their temples on the "high places." One particular phase of the rude worshipping place is the numerous bamboos to be found with rags attached. Each one represents a prayer, and some of the rags have printed on them the prayers of the petitioner. It looked pathetic to see those fragments of cloth, representing the faith of some poor creature, tossed to and fro at the mercy of the wind, in the hope that some particular god might hear the prayer.

They are as a rule a fine, sturdy looking race, much larger than their cousins in America, but O, so dirty! It has been told me that they bathe and change their clothes but once a year, and I should think it might be true—judging by appearances. They ornament (?) their faces with daubs of pig-blood!

I have met some charming people up here—missionaries spending their vacations in this lovely peaceful spot. I have only one day more and then I must away to the plains again. This beautiful spot among the mountains is one of God's good gifts to us who dwell so many months on the plains. It is directly north of Calcutta, and is 24 hours' journey. The distance, however, is not so great as would appear from that, because the mountain train makes only ten miles an hour.

The above was written the very first of June, and now it is the 6th of July. I find the plains hot and damp, but am glad to be back to my work again, and thankful for renewed strength.

Yours sincerely,
EDNA C. WILE.Lalgash, P. O., Midnapore,
July 6th, 1896.

Mission News and Notes.

—Bishop Taylor's report shows a gain of 1,339 full members in Africa the last four years.

—India has only one Protestant missionary to every quarter million of its people.

—Many cities in India with as many as 5,000 inhabitants have never seen a Christian missionary.

—The Baptist Missionary Union reports \$163,000 of debt, and unless the receipts for the coming year are increased 50 per cent, mission work must be retrenched.

—It is said that out of the 139 Missionary Societies in the world, 121 are supported by Anglo-Saxon money; and out of the \$12,500,000 given for foreign missions, \$10,000,000 are given by the Anglo-Saxon race.

—The missionaries of the Paris Evangelical Mission in French Congo are rejoicing over the conversion of a chief and his son, who called his people together, boldly confessed their belief in the one true God, and then collected their fetishes and threw them into the lake.

—A touching incident has been related of two Mohammedans in Asia Minor, desiring the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language that he might read it in safety. Another walked one hundred miles and paid \$1.50 for a copy, all he could spare from a year's work.

—The annual reports from Livingston's all tell of spiritual blessing and educational extension. The British and Foreign Bible Society have granted 100 Zulu Bibles to the Ngoni part of the mission. And here is a significant sentence:—"The people gladly pay 3s. 6d., one month's wage, for each copy of the whole Bible."

—Reliable estimates show that during the present century four millions of people have been baptized from among the heathen, but during that time the heathen peoples have increased two hundred millions. There are eight hundred millions on earth today who have never heard of Christ. Thirty-five millions of these people pass annually into Christless graves.

—Dr. John G. Paton, whose story of missionary life in the New Hebrides is so widely known, has presented to the Victorian General Assembly £12,000 as a fund for carrying on the work in which his own heart has been so