

## TERMS AND NOTICES

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Terms \$1.50 a year, in advance.

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Letters 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 letters and those for insertion should be written separately. Observation 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, JULY 29TH 1896

**Bicycling is charged with** injuring the book-trade. The devotees of the wheel spend so much time on the road that they have no time nor desire to read, and there are so many of them that the book-sellers declare that sales are steadily decreasing.

**Twelve missionary needs** are set forth in the *Epworth Herald*. More missionary facts. More missionary faith. More missionary prayers. More missionary sermons. More missionary intelligence. More missionary consecration. More missionary giving. More missionary volunteers with Pauline faith and zeal. More missionary rejoicing over the conquests of the cross.

**The Presbytery of Philadelphia** has, at its own request, dropped Dr. Pierson from the roll of its members. The reason given is his change of view in regard to the subject and mode of baptism. The Presbytery testifies its continued confidence in his Christian character, and appreciation of his eminent gifts and his consecration to the work of the Gospel ministry.

**While the amount owing by** each person is small, the aggregate of unpaid subscriptions is large—so large that the need of it is felt, and payments just now would be most acceptable. It ought not to be necessary to remind our friends of their moral as well as legal obligation; but we find it necessary to ask every one in arrears to do us the kindness of making a special effort to forward the amount due at once.

**Parliament, at its next** session, is to be asked to incorporate a new religious denomination, to be known as the "Wesleyan Methodist church." The story of this new denomination is very like what has happened in our own Province. A minister of the Montreal conference of the Methodist church was set aside, two or three years ago, for erroneous views and teachings on the subject of holiness, and for unwillingness to submit to the rules of his Conference. He has ever since been doing independent work in tent meetings and otherwise, and has made a good deal of trouble in some of the Methodist churches. Having gathered a number of followers, he now proposes to establish a new denomination.

**"The Highway,"** organ of the Reformed Baptists, referring to the visit of a delegation from the Methodist Conference to the Alliance, and "the offer to receive us into church fellowship with them," makes the following remarks:

"We appreciate their kind offer, but we fear that should we do so the Lord would need in a few years to raise up another band to hold up before the people the great grace that He once delivered to his one time despised but now great denomination of Christian people, to which trust had they been faithful, we as a denomination, as doubtless many now think, would not have been raised up with all others of like precious faith to emphasize the experience of entire sanctification."

In the judgment of *The Highway* the Methodists have not been faithful, nor would be likely to be sufficiently so even if the Reformed Baptists should join them.

**Whenever any special** trouble arises in heathen lands, making special danger for missionaries, a good

deal is said about what is called the wrong of expelling men and women to such dangers; and the church gets lectured quite severely. A writer in the "Saturday Review," a member of the Church of England, makes this sensible answer to all such complaints:

"No doubt it is horrible to read of massacres and outrages; and all reasonable care should be taken not to provoke them. But to abandon an enterprise because certain risks attach to it is quite another matter. The objection that men and women ought not to be exposed to certain perils is really a part of a much larger question. How far are risks lawful in any enterprise? Will anyone hold that only safe enterprises are to be undertaken? As we ask the question we provoke a smile, for there are hardly such things as enterprises devoid of risk. Enterprise usually involves risk. No progress of any kind is possible without it. If immunity from danger had been made a condition of enterprise, the development of civilization would have been arrested long ago. America had never been discovered, Australia had never been colonized, neither the Suez Canal nor the Forth Bridge have ever been constructed. Balloons, ships, and steamers would never have been known. Science would have been a pygmy instead of a giant. The healing art would still have been in the hands of charlatans. In proportion as we applaud the heroes of science and discovery, we admit the principle that certain enterprises justify certain risks."

**The death of Mrs. Harriet Beecher Stowe** was made the occasion of the following reference to her, and her famous "Uncle Tom's Cabin."

"It did more to stir up passion and create prejudice between the North and the South than any other one book ever written. To her belongs the honor—if honor it be—of having been more influential than any other woman in America in kindling the fires of a civil war, which cost the United States the lives of half a million of her citizens, and thousands of millions of treasure. Her act in publishing that book points an important moral. Her thought was simply the money she would make by it, coupled with a desire to give expression to the prejudices which she felt toward the Southern people. Could she have looked into the future and foreseen that the royalty she would receive on every copy of the book she sold would correspond to the death of a human being, and the carrying of the deepest sorrow into some home, she would indeed have paused before giving it to the public."

The strange and painful part of it is that it appeared in a religious paper—the *Christian Observer*, an influential Presbyterian paper. It is scarcely a mitigation of the wrong that the *Observer* is a Southern paper. A generation has passed since the abolition of slavery, and it ought by this time to be plain even to the people of the South, especially to southern Christians, that the abolition of slavery was of God, and has been a blessing to the South and the whole country. The paragraph quoted shows that the pro-slavery feeling still exists and is strong, even in the breasts of those who should have better thoughts and feelings. If the religious teachers of the South cherish such feelings what can be expected of the people whom they teach.

## Get Them to Work.

The minister who would succeed—and every minister should desire the largest success—must work, and work hard. He must work not only earnestly, but sensibly. Willing to undertake the hardest things, and to bear the heaviest burdens, for Jesus' sake, he should do only the work which belongs to him. Being a fellow-member—not the whole church, nor employed by the church to do its work—he should not work alone. It is not well for himself nor the church when the minister does the work of others besides his own. It is his business to help the church, to point out the way in which it should go, to lead it—not to carry it. The more the minister does of the duties which belong to others, the more he will be expected to do. Church members, like other people, encouraged in indolence as to Christian work, become more indolent. Such indolence is contagious; the neglect of some encourages a like habit in others and so the number of them increases. With the increase of indolent church members other troubles increase; the fault-finders and trouble-makers in the church are usually found amongst those who have nothing else to do. The minister is doing good work in more ways than one when he succeeds in keeping other Christians busy; he is promoting the health and development of their Christian life, is multiplying Christian activities, and is surely advancing the Kingdom of Christ, to say nothing of his own increase of comfort.

**CUBAN AFFAIRS.**—Instructions have been sent out from Ottawa requesting collectors of customs at every Canadian port not to grant a clearance to any vessel bound to Cuba until the Minister of Customs has been advised of it and his permission given. It is said there is a well organized scheme on foot by which the Cuban insurgents may be supplied from Canada with rifles and munitions of war.

## The League Meeting

Next week the Young People's Societies League will meet at Keswick. The first meeting will be on Tuesday evening; the closing meeting on Thursday evening. It will be the second annual meeting of the League since the meeting for organization in August 1894. The meeting last year was one of interest. This year's meeting should be even better. During the year several new societies have been organized; the older societies have kept on their way, and, presumably, have become stronger and more efficient. The facts about them all will be set forth in the reports of officers of the League; let us hope they may be most cheering.

The programme contemplates plenty of work, which should not be left to a few but should be shared in by all. Frequent devotional meetings have, wisely, been provided for, and a sermon which will, doubtless, instruct and stimulate all, but particularly young Christians. The young will be sure to warmly greet Mrs. Boyer, in whose India work they have taken much interest. Her presence and what she may have to say to them, will, we have no doubt, increase their interest in the orphanage project.

How large the attendance may be can only be conjectured; the indications, however, point to a quite full representation of the societies besides many others interested in the work. The thing of chief importance, though, is not the number present, but the spirit and purpose with which they meet together. It is not enough that they go to the meeting for a pleasant reunion. There will be that. But they will, doubtless, have another object and another expectation. 'For Christ and the Church' is the motto of the young people's movement. In His name and for the advancement of His church they will need to meet if the best things for their own lives and the best stimulus for future work are to be received.

The young people's movement is one of the great movements of the time, and will, if kept true to its purpose, accomplish great and yet greater things. We are anxious that our young people should get the most out of it and do the most by it possible for them. The League meeting, which will bring together representatives of the young people in all parts of our field, will, we trust, do much to deepen and enrich the Christian experience, broaden the views and sympathies, and stimulate the zeal, not only of all who attend, but, through them, of all whom they represent—the great body of young Christians in all the societies and churches. Every branch of the Christian work the denomination has in charge should feel the quickening, strengthening effect of such a meeting. The general meetings of Christians which do not have such effect are, largely, a waste of time, energy and money. Let much prayer be made by those attending and those remaining at home, that the young people's annual meeting may be marked by Christian intelligence and devotion, and the presence of the Holy Spirit. Then they will return to their homes refreshed and equipped for better Christian service than ever, and every part of our work will feel the stimulus of their renewed and increased devotion.

## Good Samaritanism in Armenia.

NOTHING BUT GRASS TO EAT.

The London *Christian World* has agents in Armenia helping disperse relief to the sufferers. They keep the paper informed about the condition of the people in the places they visit. From an account of a visitation of nine devastated villages we quote the following:

In the village of Ashbah, I went from house to house examining the jars and granaries to see what food the people had. In most houses I found a few handfuls of millet or flour, a few eggs, perhaps a little salt and one or two loaves of bread. At most, their supply could only last them a day or two, and in some houses food was already exhausted, with no means of procuring more. But the village of Korps was in a still more wretched plight. As we neared this village, the people caught sight of us from a distance and came running out to the road. There they stood, with their aged priest at their head leaning on his staff, while the people wept and cried, 'We are hungry, we are hungry.' Personal inspection of the houses showed that their food supplies were exhausted. I called the children around me, and asked the first one if he had eaten bread that day. He said 'No.' 'What have you eaten?' 'Grass. I asked him whose he was and the villagers answered, 'He is an orphan.' His little face was gaunt and sorrowful. Other boys had eaten a piece of bread as large as my hand. None had eaten any other food than bread and grass. In the houses I asked for bread, and the women turned away weeping. In every house there was a little bundle of grasses gathered from the fields. This was the only food with many. Beneath the tan on their sunburned faces there was a sallow, sickly colour. Mothers

sat by the little bundles of grass, and held their babes to their empty breasts. The tops of the trees around the village had all been cut off during the winter, taken to the city, and sold for money to buy food, and now the bare trunks stretched out their mutilated stumps of branches, as if to plead for pity on this desolated village. We sat down on the ground outside the children sitting around us would pluck up the grass by the roots, and eat it before our eyes. The sights of that village haunts me day and night.

Other reports are equally harrowing. We are told of villagers coming distances of more than ninety miles on behalf of the survivors of the massacres, left foodless in their ruined homes. They still live in such a state of terror that they dare not go out to sow in their fields, even if they possessed grain, which they do not. The merciless Kurds would fall upon them, take the seed corn, and murder the sowers. One fine-looking old man, who appeared in a borrowed coat, had been the wealthiest man in a district, sowing 3,000 bushels of corn in a season. His house was open to all comers, and he was universally respected. The Kurds swept down and drove off his flock of 1,200 sheep, 150 head of cattle and twelve horses. The Government intervened, and recovered two of the sheep and twelve cattle. Not a cart, nor a plough, nor a harrow, nor a chain, nor any grain, or winter provisions, or household utensils, or clothes or bedding was left, while the old man's son was killed, leaving a widow and five children. And, in the face of all this, England and the other powers apply only friendly remonstrance and persuasion to a sardonically grinning Sultan, who regards such deeds as in the natural order of his government.

## What It Means.

The Presidential election, in November, is not likely to be so much a struggle between the two great parties, Republicans and Democrats, as between the advocates of 'free silver' and those who stand for the gold standard and sound money. The Republican nominee, McKinley, is for sound money; the Democratic nominee, Bryan, is for free silver coinage. A small wing of the Republican party favours the silver notion, and has bolted; a larger section of the Democratic party favours the gold standard, and has bolted. Many of the best Democratic papers have declared against the party's platform and candidates. Some favour the nomination of another pair of Democratic candidates, while many fear that might have the very effect they wish to avoid—The election of Bryan and Sewall. It is not easy for Democrats to vote the Republican ticket, but many will do it if the conditions remain as at present; on the other hand, some Republicans will vote the Democratic ticket. The country is much agitated, and the struggle will be a severe one. The platform of the silverites is a taking one with a large class of people; and yet it is to be hoped that the sound thought of the people will prevent the country from committing itself to what is really a dishonesty.

Many people are, perhaps, asking what the free coinage of silver means. The National Union Bank of New York has received so many inquiries about it that a general answer has been prepared and is being sent out. The statement says: "Under existing law the gold dollar is the 'unit of value,' but the silver dollar is equally a legal tender for all debts. The gold unit contains 23.22 grains of pure gold, worth in all the markets of the world one hundred cents; worth just the same before made into a coin as afterward. Coinage adds nothing to its value, and gold is not favored. The secretary of the treasury is required by existing law to preserve the parity between the two metals. In consequence of this policy every dollar of currency in this country is the equivalent of the gold dollar."

The silver dollar contains 371.25 grains of pure silver—sixteen times (exactly 15.98) the amount of pure gold in a dollar; hence by sixteen to one is meant that sixteen ounces of silver made into our legal tender coins shall be the lawful equivalent of one ounce of gold. The market price of silver is 69 cents an ounce (480 grains) hence the actual value of 371.25 grains of silver in our dollar is 53 cents; in other words one ounce of gold will buy 32 ounces of silver.

"The demand of the Chicago platform may be defined as the right of anyone to deposit silver of any kind at a mint of the United States and have every 371.25 grains of pure silver (now worth in its uncoined state about 53 cents) made, free of charge, into a coin of the United States and stamped 'One Dollar,' which dollar shall be a full legal tender at its face value in the payment of debts and obligations. No provision is made for maintaining these dollars at par with gold."

"The immediate result of such legislation would be the destruction of the parity, the separation of our currency between gold and silver and the withdrawal of all gold coins from circulation and use as money, producing an enormous contraction of the currency."

The Connecticut Mutual Life Insurance Co., has issued a statement to its policy-holders, which makes very clear the effect which free silver coinage would have on them. It says:

"This corporation has never touched political questions or sought to influence political action, nor would it ever do so unless that political action were directed to issues involving the very life-blood and substance of that which we have undertaken to do in behalf of our families and estates. Our contracts with you agree to pay to your families so many dollars. There has never been any doubt what was intended thereby, but should we come upon a silver basis your policies would, for the present, be paid in dollars worth to families only about 50 cents, and the great bulk of them would probably be paid in dollars worth not more than 25 to 35 cents."

## Christian Endeavour Figures.

From the report presented by Secretary Baer at the great International Christian Endeavour Convention in Washington, the *Independent* gets the following interesting facts and figures:—

The total number of societies is given as 46,125, with a membership of 2,750,000, and all but three or four countries on the globe represented.

All Canada has 3,292 societies, and in foreign and missionary lands there are 6,399. The United Kingdom has over 3,000; Australia, over 2,000; France, 66; West Indies, 63; India, 128; Mexico, 62; Turkey, 41; Africa, 38; China, 40; Germany, 18; Japan, 66; Madagascar, 93.

On this side the Atlantic Pennsylvania still leads with 3,273 societies: then come New York with 2,971, Ohio with 2,311, and Ontario comes fourth with 1,817. Pennsylvania also leads in Junior societies, having 1,224 out of the 10,084, and for the third time carries off the badge for the largest gain. Mexico, however, takes the banner for the largest proportionate gain now held by the Canadian Province of Assiniboia. Of the newly organized intermediate societies for Juniors just graduating into the Young People's Society there are 115, 17 of them in Illinois. Two new branches, the Mothers' and the Senior, have been organized during the year, the former with 50 and the latter with 20 societies.

Special interest attaches to the over 8,000 societies which have definitely asked to be placed on the missionary roll of honor. They include 5,869 Young People's societies and 2,331 Junior societies from 35 States, 7 Territories, 7 Provinces, 4 foreign lands, and have given \$154,022.68 through their own denominational boards, to the cause of home and foreign missions. In addition to this amount \$206,150.21 has been given by these same societies for Christ and the Church in other ways, making a total of \$360,172.89, the largest amount given by any one society being \$1,107.01, by the Clarendon Street Baptist Society, of Boston, and a little over \$1,000 by the Calvary Presbyterian Society, of Buffalo, N. Y.

In view of the denominational discussion the following statistics will be found interesting. In the United States the Presbyterians lead, with 5,458 Young People's societies and 2,599 Junior societies; the Congregationalists have 4,109 Young People's societies and 2,077 Junior societies; the Disciples of Christ and Christians, 2,941 Young People's societies and 1,087 Junior societies; the Baptists, 2,679 Young People's societies and 927 Junior societies; Methodist Protestants, 975 Young People's societies and 302 Junior societies; Lutherans, 854 Young People's societies and 268 Junior societies; Cumberland Presbyterian, 805 Young People's societies and 289 Junior societies, and so on through a long list. In the Dominion of Canada the Methodists of Canada lead, with 1,041 Young People's societies and 150 Junior societies (most of the societies known as Epworth Leagues of Christian Endeavour); Canadian Presbyterians are next, with 1,026 Young People's societies and 134 Junior societies; Baptists next, with 173 Young People's societies and 34 Junior societies; Congregationalists next, with 103 Young People's societies and 40 Junior societies, etc. In the United Kingdom the Baptists lead, with over 900; Congregationalists next, with nearly as many; then the Methodists, with over 700, and the Presbyterians, Episcopalians, Moravians, and Friends, in order named. In Australia the Wesleyan Methodists lead, and Congregationalists, Baptists, Presbyterians follow.

GOING TO OTTAWA.—The Dominion Prohibition Alliance Council, at its recent meeting, resolved to send a deputation to Ottawa, soon after the meeting of Parliament, to interview the government on the question of prohibition.

## A Trip to Mexico.

FROM THE BORDER TO THE CAPITAL.

No. II.

We resume our journey southward from Monterey. We might say the scenery had just begun. Following in the narrow valley of the San Juan, a great deep cut, as if hewn from the towering rocks by the hand of nature for a roadway, now utilized for the modern railroad, whose pigmy trains with their two engines each are as nothing compared with the gigantic rocks that tower far above. The noisy little Rio San Juan foams and frets, leaping and tumbling first on this side, then on that, as the track crosses from one side to the other of the great gulch, or canon, to find easier ways to get over the hills. To our right we notice a sort of tressel work, with steel cable and many buckets, extending far up the mountain side; we wonder and look, to find some coming down, others going up; we are informed that up there is a large silver mine, and this is the only way of getting the ore down; the loaded buckets coming down carry the empty ones up. How like that it is in most churches, one half has the other to take along, either to carry or drag them.

Higher and higher we go; there is no down grade, but one steady upward pull for some fifty miles or more. Yonder we see a beautiful rainbow, with all the colors so very bright, and yet, far above the arch of the bow, we see the great rugged mountain top projecting above the cloud and piercing the sky. From every side we hear exclamations of delight as the sightsees express their appreciation of the grandeur by which we are surrounded. Looking to the left, far up, we see a curious hole through the crest of the mountain, as if made by a monster cannon shot. From now on it is hard to say which side of the car to select, but this scribe took a seat on the rear platform which he found very pleasant. The wildness of scenery grows as the train rolls on through the ever-narrowing gulch, and each turn brings some new picture, grander and more beautiful than the one just left around the curve. And so it is on and up all the time, till the train rolls on to the elevated plateau and through the gardens and orchards into the city of Saltillo, the capital of the state of Coahuila, a city that is said to be celebrated for its good wine. Not being a judge of wine, I cannot speak from experience; but looking on the beautiful gardens and broad fields, where so much of the century plant is growing, I should be inclined to say that this would be a city noted for its *pulque*, a drink made from the sap of the century plant. *Pulque* has a whitish look and reminds one somewhat of milk in appearance; when this ferments and gets old then it is known as *mechal* (I am not sure that this is the proper spelling, but it is as pronounced); while the *pulque* is very pleasant to drink, the latter is not so, but is said to give the drinker a feeling that makes him think that he has swallowed a part or all of a torchlight procession; it is 'fire-water,' as the Indians say.

The climate of Saltillo is fine, perhaps at its best about now. We arrived about 5 p. m., June 30th. We had not thought of being hungry, but our guide knew we would be, so he telegraphed ahead that we wanted a great deal to eat, and good too; and we were certainly disappointed, for it was so much better than we had expected. We were most royally received. After supper we went out for a stroll. I forgot to say we took supper at the Plaza Hotel. At the next corner from the hotel just across the street, is the Governor's residence. Governor Cardenas had been informed of our coming, and had made ready to give us a reception; he sent a message to inform us that at eight o'clock we would be received at the mansion. The first government band was there to furnish music. We were admitted to the court, and then by a circuitous route, to the second story, and were received in the grandest style in the spacious reception room, the Governor taking each by the hand and in the most hospitable manner welcoming us to the state, city and mansion. I always did believe in line of aristocracy, but never so much so now, when I am counted in my self, and if I always succeed in getting in I shall keep on believing in it.

The beautiful square or Plaza, the magnificent cathedral, the old stone aqueduct which brings the city's water supply from the mountains, the old French fort and many other things of interest were visited, and would be described in detail if time permitted. Saltillo has a population of 25,000. The Presbyterians have a mission there, so have the Methodists and the Baptists; each has a school.

After the reception at Governor's house we went to the young people's meeting in the Baptist church, and found it packed to overflowing, there