

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., F. J. Sierston, N. B.

Terms \$1.50 a year, in advance. If not paid in advance the price is \$2.00.

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

Religious Intelligencer.

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

WEDNESDAY, MAY 20TH, 1896.

What about those hundreds to whom notices were sent, and from whom nothing has yet been heard? We must hear from them, and very soon. It should be before the end of this month, which is now two thirds gone.

The appeal of the Dominion Prohibition Alliance to the electors, printed on another page, will, we trust have effect in many constituencies. This is the prohibitionists' opportunity.

The Church of England does not, as is generally supposed, embrace the majority of people in England. At a Free church congress recently held it was shown that three dissenting bodies alone—the Congregational, Baptist and Methodist—provide church accommodation for a much larger number than does the Established church.

Here is a bit of good advice to electors, given by Mr. Hague, one of the foremost bankers of Canada: To choose legislators according to the directions of a good old Book, able men such as fear God, men of truth, having understanding of the times, and having covetousness—what was needed three thousand years ago is just as much needed now.

Ballington Booth has turned over to his successor all the Salvation Army property which was in his possession in the United States. The whole amounts to a half million dollars or more. A few days ago Mrs. Ballington Booth proposed to address a meeting in a hall used by the Army, but she was warned by a telegram from the Army headquarters at New York that if she did she would be arrested. Rather than be the occasion of any trouble she refrained from speaking. Mr. Booth Tucker, the new commandant, is evidently not a very wise man.

A recent convert from the Episcopal church to the Roman Catholic church says that "whoever wants to stop the steady stream of conversions to Catholicism will have to close every Episcopal church in the country." This is putting it too strongly, we think, for the great body of those who are in the Protestant Episcopal church are as strong opponents of Romanism as the people of other Protestant churches. If our friends in the Episcopal church would stop the growth of ritualism in their church they would check the movement of its members towards Romanism.

Referring to the growth of Protestantism in Rome, the "Christian Irishman" thinks it quite remarkable that "at a time when so many Anglicans are putting on the cast of garments of Rome, so many in Italy should be arraying themselves in the simple robes of New Testament Christianity."—The "fashion" among ritualists and sacerdotalists is still to dabble in superstitious follies and to depart from the simplicity of the gospel. A reformation is still needed, and it will surely come.

Though the full text of the judgment of the Privy Council has not yet come to hand it is understood that it is substantially as stated in our last issue. A Provincial Legislature may prohibit the sale within the Province, but cannot deal with either manu-

facture or importation. The power to prohibit manufacture and importation is exclusively in the Dominion Parliament. There has never been any serious question that Dominion Parliament has such power; now it is established that it belongs to it exclusively. If temperance men would have Parliament exercise its power to prohibit, they must elect prohibition members.

The Bishops of the Methodist

Episcopal church, in their pastoral addresses read to the General Conference now in session, made the following reference to amusements:

"We lift up a voice of warning against the increasing prevalence of amusements that are deleterious to spiritual power. The constant and rigid adherence to the principle which is embodied in our general rule, a part of the fundamental law of the church which requires us to avoid 'taking such diversions as cannot be used in the name of the Lord Jesus, cannot be too earnestly insisted upon and should be enforced by the godly example of all spiritually-minded people. We sincerely desire that the action of this general conference may be such as to awaken the conscience of the whole church to the perils arising from inconsiderate indulgences in harmful pleasures. The press of the church should speak out on this subject and the ministers should lay down the law of the church, the teaching of Scripture and the sad illustrations of history till the whole church shall be sensitively alive on this subject."

This is a word of warning that needs to be heeded by all churches, in all denominations.

The 'Evangelical Messenger'

"The 'Evangelical Messenger' complains of the habit of churches to fail to pay their ministers what they have agreed to pay. It claims that in the conferences of the Evangelical Association the deficits in ministerial salaries in the past five years amount to \$48,000. It may sound severe, but it is not unjust to say that the ministers have been defrauded of this amount. There are other denominations in which ministers have to suffer the same hardships and injustice. The fact suggests the question of the Christian integrity of the churches guilty of this wrong. Christian men who are careful to fulfil all their obligations in secular business, sometimes seem quite without any sense of obligation in matters of church business. There needs to be more teaching on this point—teaching that the promise to pay a minister is just as sacred as the promise to pay the grocer or the butcher or the landlord; and officers of churches should make it a matter of pride to redeem all their pledges and fulfil to the letter all their contracts. The fact that a minister may not have or will not exercise the legal right to recover unpaid salary is no reason why the debt should be disregarded.

Toronto is, evidently, a church-going city; and this notwithstanding the people have to walk, for Sunday cars are not permitted. The *Canadian Baptist* tells that about seven years ago the *Telgam* of that city took a census of all who were in attendance at the various churches on a given Sunday, both morning and evening. The day was wet and disagreeable, and the figures given on that occasion must no doubt have fallen considerably short of the average attendance at that date. On the first Sunday in this month the same paper took another such census, employing seventy enumerators in the work. Making all due allowance for the influence of the weather the difference in the numbers is remarkable. "Eight years since 77,520 people were at church on a wet Sunday in December. Now, on a fine Sunday in May, no less than 123,991 attended Divine service." It must be noted that the last census covered a somewhat wider area than that in 1878. The total population included this time is taken as 200,000 souls; on the last, as 175,000. The number of churches taken in 1888 was about 175; those counted this time numbered 203. The proportion of church-goers to population in 1888 was in the morning about sixteen per cent., and in the evening about twenty-six per cent. This year the proportion was very nearly thirty-one per cent. The last Sunday was a perfect day, and everything was in favor of a large attendance. Yet thirty per cent. of the population of a great city is certainly a very large one to be found at church under any circumstances.

A BOYS JOURNEY.—Rev. E. W. Kelly's son, a boy of about 12 years of age, is on his way here from Rangoon, India. He is travelling alone, it having been found necessary to send him home for his health. Mr. Kelly is a Baptist minister, at one time pastor of the Lelwater street church. The son went out to India about three years ago. On his arrival here, he will go on to Mr. Kelly's family at Collina Corner. *The Globe*.

One Talent.

Last Sabbath the Sunday Schools were studying the parable of the talents. It is an interesting study. Perhaps nearly every one who has given it any attention has, at some time, felt sorry for the man who was entrusted with but one talent. At first glance it may seem that he was not treated very well,—(1) in not being given more; and (2) in the severity of his punishment he received for not making profitable use of his talent. The punishment could not have been more severe if he had squandered his lord's money. When, however, the lesson our Lord would teach is understood, it is clear enough that both in the bestowment of the talent and in the punishment for its non-use only what was right was done.

The excuse the man made for his slothfulness condemns him. He accused his lord of being a hard man who would expect more than was just; and yet he could not have believed it, else he would not have dared to face him with no increase. He seems, rather, to have expected forbearance on account of his small endowment.

But why should we sit in judgment on him? There are so many of us like him, who bury the God-given talent, and then seek to excuse ourselves because it was only one. Many a one says,—"Why should I be so feebly endowed, and have, therefore, to take an inferior position? What can I do with so little? I have no encouragement to work. The man with the five talents can accomplish something, and will be honored; but I will scarcely be noticed. Even the man with the two talents will always be more thought of and more prominent. The others have some motive to exertion; but I,—I am nothing. If I did try I would only be laughed at, so I won't even try."

It is a pity so many with this feeling are in the church. They could do much if they set about it; but they do not make an earnest effort, excusing themselves with the plea that they are not sufficiently endowed to make it worth while trying. Some of them are well-meaning, but have mistaken notions about themselves or the work they could do. Timidity, sense of unworthiness, distrust of their abilities, the habit of comparing themselves unfavorably with others, and perhaps, a little resentment for the smallness of their gifts and their less prominent position,—some of these things cause them to refrain from undertaking any Christian work. They are afraid, not that their Lord will be too exacting, but that they cannot succeed, that they may not be appreciated by their brethren, that they may provoke the criticism of somebody. If all such would, because they are the Lord's and because He has committed talent of some kind to them and expects them to use it, would, bearing the cross, do what they can do, what an increase of Christian activity there would be; and what richer blessings they would have in their own lives.

Some of the lessons of the parable of the talents are these,—(1) Smallness of gifts is no excuse for neglecting them. Every man, no matter how small his capabilities and opportunities, is bound to make the most of them, and must give an account to God for the use he makes of them. (2) Responsibility is measured by ability. God requires no more of us than we are able with His help to do. (3) In His judgment the faithful use of one talent is as meritorious as the good use of five. The man who brought the increase of two talents received the same commendation as he who brought the increase of five; and if the man with one talent had faithfully used it, he too, would have heard his Lord's "Well done, good and faithful servant." To use what we have of power and opportunity, thanking God that He has entrusted us with any measure of them, is the duty of each. Nor will our Lord permit the faithful service of any of His children to be in vain.

The Elections.

The voting citizens of this country are now face to face with a grave responsibility. They are called to elect a Parliament. Party conventions have been busy nominating candidates, and party managers will be busy from now till the evening of June 23rd in seeking by every means, good and bad, to elect their nominees. There will be much speech-making, a good deal of house to house canvassing, and no end of hand-shaking; many facts will be stated, and many things not facts; things will be said about candidates which, if true, would establish their fitness for the jail or Penitentiary, rather than for Parliament; money will be spent without stint, and a good deal will, perhaps, remain in the hands of those who are entrusted with its disbursement. Every influence, proper and improper, will be brought to bear on voters. The pity is that so much that is dishonest even vicious

enters into election campaigns. There needs to be a revolt of the people both against party bossism and against the disreputable methods often employed. There is, we believe, the beginning of such revolt. Thinking, self-respecting men, who regard some other things as of more importance than the triumph of one or the other party, are feeling and showing their disgust with much that is done in the warfare of the parties. We could wish that this feeling might make itself felt in the election of the next Parliament.

The country will be much better off with a Parliament composed of competent and trustworthy men than with one made up of two sections, each of which stands up and sits down at the bidding of its leader. There are some indications that the next Parliament may be made of several groups, each representing certain principles, rather than of a government party and an opposition party. The more real independents elected the better.

It is not the business of a religious paper to advise its readers which of the two contending parties is more worthy of support. As a matter of fact, we are of opinion that, while there are undoubtedly worthy men in both, neither party as constituted, is such as to command the enthusiastic support of those who are concerned chiefly for the welfare of the country. But while the religious paper may not, ordinarily, interfere between the parties, it is its right, its duty even, to advise that none but good men—men of clean character, sound judgment, independence of thought and action, and representative of the moral sentiment of the electors—should be sent to Parliament. If others than these do reach Parliament, it is simply because sound judgment and moral sense are not strong enough and assertive enough in these constituencies to choose a better kind. We append extracts from three representative Canadian religious papers. What they say shows how strong the feeling is becoming that electors should be thoughtful and earnest and exercise conscience in the choice of men to represent them in Parliament. Some secular papers, also, are urging the same necessity.

The "Canada Presbyterian" says: Let it be remembered that the men who go to Parliament and who bring discredit upon the dignity of the House and the good name of the country, are there, because the citizens of Canada choose them and send them there, generally knowing what kind of men they are. The remedy lies in the hands of the people themselves, and to condemn those who conduct themselves unworthily is to condemn ourselves. Now there is an opportunity of remedying the evils which all good men of all parties deplore. We with all our heart believe in the propriety and obligation of every citizen taking his full share of responsibility, and doing his duty to his country by the exercise of the franchise, and we have no sympathy whatever with the ground taken by many that politics and public affairs are not for their pure minds and clean hands to touch. As great responsibility for whatever anyone regards as evil in the state may be incurred in not exercising the franchise as by exercising it. . . . Let every Christian, every pure minded man, every patriotic man in his place do his utmost to see that only such men are asked to represent them and sent to parliament, as will both advance those measures which they consider the best for the country, and whose character will also command confidence and respect. Plenty of men in both parties are to be found worthy of all confidence, and the leaders of both parties should see to it that they do not alienate the respect, the confidence and support of good men by selecting as standard-bearers those whose character is already known to be blemished. . . . Let every wise and good man of all parties in the coming election so use his influence that the House to be elected will, in point of character, be the superior of any that has been before it.

The "Christian Guardian" (Methodist) after setting forth certain principles, adds:

Don't be afraid to leave your party or your clique or your church. Cultivate independence. It is a good thing for a nation to have electors and representatives in Parliament who will dare to be independent, who will leave their party when the course pursued by the party does not commend itself to their judgment. . . . We have great need of men of strength and independence. Leave your party if its candidate is not such a man as a representative should be. . . . No representative will elevate the morals of the country who degrades his own. Leave your party if its candidate is not up to its standard. Also, leave your party if its policy does not commend itself to your judgment. Insist on being represent-

ed, if possible, and certainly insist on not being misrepresented in the government of the country. Lose your vote by not casting it, rather than cast it and become a partner in wrong, or worse still, an opponent of the coming kingdom of peace and righteousness, of sobriety and brotherhood, the Redeemer's kingdom. These reflections are for electors of all parties.

And the "Canadian Baptist," the organ of the denomination in the upper Provinces, has this to say:

We broach this subject, not by any means for the purpose of warning our readers to shun politics lest they be defiled, but rather to urge them to bring their influence as Christian citizens to bear more decidedly and effectively in politics, that the public life of our country may be purified and elevated. One chief cause of the evils which we all deplore is the leaving of the management of what we call "politics" too much in the hands of self-seeking and ambitious men, destitute of high principles or ideals while the better classes of citizens too often refrain from touching, or at least from coming into close contact with, what they regard as "the unclean thing." As God-fearing men, who love their fellow-citizens and their country is it not one of their highest duties, we do not say to eschew party in so far as it may be their honest conviction that the principles held by their party are true and for the general good, but so far to free themselves from the shackles of party as to let it be known that they will condone no offence against morality, and will support no man whom they know to be unworthy of high trust for the sake of promoting what may be mistakenly supposed to be the interests of their party. The only way to purify public life is to put pure and good men into Parliament. Purity and goodness are by no means the only qualifications to be sought, but they are indispensable in public as in private to the "righteousness which exalteth a nation." We are glad to believe that some such men are already to be found on both sides of the Houses of Parliament. May their numbers be increased a hundred-fold by the exertions of Christian citizens.

What is to Become of Them?

The question as to what is to become of the Armenians is a most perplexing one. We have received a paper presenting the situation from the Armenian standpoint in the form of three courses as open to them.

"1st, We can surrender all that our fathers have clung to during their many years of oppression and suffering we can abandon our faith, profess Islam and lose ourselves and our children in the mass of our Moslem masters; or, 2nd, we can go patiently dragging the chains of our oppressors and bearing their insults and abuses, wasting away our lives and our strength in ignoble servitude; or, 3rd, we can seek in other lands and among liberty-loving people, new homes and new hopes of enterprise and hope."

Commenting upon these the paper emphasizes the utter misery involved in the acceptance of either the first or second, and looks to the third as offering the only possible relief; this, however, is dependent upon, first, the permission of the Sultan, and second, a cordial reception by Christian nations. No one *The Independent* says can read the paper without the deepest sympathy. It is the despairing cry of a cruelly oppressed people; an appeal which no Christian heart can pass by unnoticed. Yet the proposition of wholesale emigration is simply impracticable. The Sultan would never permit the most industrious element of his population to leave en masse, and it would be impossible for any foreign power to collect them and transport them. Any attempt would simply revive the bitterness of the massacres; and if the Turks and Kurds saw that they were to lose their prey, they would quickly see to it that no one else reaped any advantage. So far as any emigration is concerned it must be by individuals, and even then the outlook is by no means bright. The experiment of the Jewish colony in South America, provided by Baron Hirsch, shows the best that can be done, and that would be for the Armenians terrible inadequate. There seems to be nothing for the Armenians to do but to face the situation with what courage they can command, and do their best to start again their community life. There is no kindness in holding out hope of what is impracticable. We believe that God has work for the Armenian nation, and that he will find a way to preserve it. Meanwhile we must not fail in our duty, but must do all in our power to keep the breath of life in this terrible persecuted people.

JOURNALISTIC.—The *Christian Register*, Boston, has reached its seventy fourth anniversary. We extend our congratulations. While we cannot always agree with it, we always enjoy it as one of the best conducted religious papers we read. May it have many more years of useful life.

India Letter from Miss Wile.

Dear friends at home:—The hot season has come again—come to remain eight months. I cannot say that we enjoy it, but it is one of the things that must be endured philosophically. Fortunately our school vacation commences in a fortnight; but it only lasts ten days.

We are about commencing our new chapel; in fact, the bricks are all moulded and are being set in the kiln preparatory to being burned. Then the limestone is being gathered on the Lal Gurks Rajah's property, and gaily loaded after gaily load is being brought in and dumped near the chapel. Our present chapel is built of mud, straw thatched, and is a very comfortable edifice (?) when compared with the houses about. But we have grown out of it; it is much too small for us, and just now, in this intense heat, I assure you it is the reverse of pleasant to sit in the heated, impure atmosphere formed by perspiration, the odour of the various sorts of oil which, on Sunday of all days, is liberally besmeared on hair and body, and the breath of 400 or more people in a space not large enough, according to our Western ideas, for 300. Then, too, the church needs extensive repairs, and the folks thought it more prudent to put the money into a new building.

Each man with a specified salary has promised a month's wages, and day laborers, a month's work. The women will reduce the cost of labor, by carrying brick, mortar &c., and the children will help too. We have about \$100 on hand, but the building will cost \$450, for Dr. Burkholder and all the missionaries think it is much better to build "pukka" houses, for the straw-thatched buildings need repairing so often, and now a days straw is expensive. Iron beams are used now too, which makes a "pukka" house more durable than when the wooden beams were in vogue.

Do you understand what "pukka" means? I fancy not. Well, it means that a building is reared with lime and brick, the walls being 2 feet thick, and then the outside is covered with a preparation of lime and pounded brick, called "surkee," which makes a hard finish. Then this is whitewashed, and when completed, makes a very chaste, neat looking building. The iron beams are rested on the walls and the spaces filled with tiles. Then, on top of the tiles layer after layer of "surkee" is put and beaten down with hand mallets. You may wonder why we have the walls so thick? Partly to support the weight of the heavy roof, and partly to afford protection from the heat.

The folks are very much in earnest about this. Need I say that we would be glad of help? You see we cannot help much, for our money is keeping the work along, as our last two remittances were far short of the need, and also, much less than the actual due.

Bro. Hamlen's letter in the *Star* about expressed our feelings in the matter. I cannot say how glad I am that our Society is not behind hand. Bhimpore would have fared poorly had it not Nova Scotia sent her allowance. I wish you could take over some particular branch of work, say the Orphanage or the Schools. My letter seems rather long, and I have only a few minutes to complete it. I should like members of all our churches to correspond with me. Could you not appoint some one to do this? At least could you not appoint some one to answer the letters I have written. I wish you would, and ask questions, too.

One thought has gladdened me through the past two weeks, during which we had some hard things to go through, and that is "The Lord reign, etc." He does reign in the hearts of his people.

Yours sincerely,
EDNA WILE.

Bhimpore, Apr. 7, '96.
P. S.—Address Lal Gurk, P. O. Midnapore, India.

A North West Letter.

I have seen letters in your paper from different places, but never saw one from this part of the Dominion. So I write you a few lines about Calgary and the District in the vicinity of Calgary.

This Territory is so large that the northern part is altogether different from the southern part. In the north the snow lies on the ground all winter, while in the south the warm Chinook wind takes the snow all away; it seldom lasts more than a few days at a time. For the last five or six years there has been very little rain in the southern part. As a consequence, farming has been very unprofitable; but it does not effect stock raising so much. The bunch grass of the prairie seems to thrive in a dry season, and there are numerous springs, creeks and rivers which are never dry, and which provide an abundance of water for stock of all kinds. We have splendid summers, fine weather nearly all the