

TERMS AND NOTICES

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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, AUGUST, 26TH, 1896.

No man ever wins a great success who is not willing to be misunderstood.

The expenses of the recent General Conference of the Methodist Episcopal Conference of the United States were \$62,685. This amount included travelling expenses of delegates.

Moody says that if a minister can convince the people in the first five minutes that he only aims to save their souls he will kill all the critics in the house.

According to Dr. Sutherland, the Missionary Secretary of the Methodist Conference of Canada, who has been making an official visit to Newfoundland, public sentiment in that colony is quite generally favourable to union with Canada.

"Remember that there is one thing better than making a living—making a life," said the late Governor Russell of Massachusetts. Would that every young man—indeed every body, might remember it, and be ambitious above everything to make a useful, God-honouring life.

In an English parish, there is a fund, established by the will of a benevolent man, for the benefit of poor widows. A widow, who is a member of a Bible Christian church, applied for help. The rector of the parish refused because, as he said, he never saw her at church. To further comfort her he assured her that she could get no good by going to chapel (the dissenting church to which she belonged), as "there is but one way to heaven, and that is through the Church of England."

Referring to the foolish people, some of whom are to be found in every community, who give as a reason for not becoming Christians that somebody who is called a Christian is not very good, the *Observer* says their reason is "about as logical as it would be to argue against all gold coins in existence because certain counterfeiters have from time to time been detected. These objectors to Christianity because of the failures of some Christians should remember that only the best goods, articles of undoubted merit and purity, are imitated. If it were not a good thing to be a good Christian there would be no hypocrites."

Describing some of the difficulties attending the Christian work in Cuba, Rev. Mr. Diaz mentions the ambition and jealousy which characterize Cubans. He could not have a choir in his church because all the church members considered themselves good singers and wanted to belong to it; if any were left out they would be jealous of those selected, and much trouble would result. He, therefore, gets along without a choir. He had even greater trouble in the choice of deacons. He wanted the best men, those having marked qualifications for the office. To make clear what kind of men were needed and to impress all with the responsibilities of the office, he preached on the subject, setting forth the duties of deacons, and mentioning particularly that they would be expected to look after and nurse cholera and small-pox patients. At the close of the sermon he asked

those who desired to be deacons and thought they could discharge the duties of the office to rise. Every man in the church stood up. Knowing the character of the people, he saw only one way out of the difficulty, and that was to appoint them all deacons, and he did it.

It is not well for a minister to move too often. He makes a mistake who allows himself to be easily discouraged and to cherish the feeling that he should seek a more desirable field. The difficulties, of whatever kind, that discourage him will be found, in some form, in any field. Of course there is a right time to move; but it is not always a right time just because everything is not as he desires it. Of restless, flitting ministers, an exchange says,—"They never amount to much, either as preachers or as workers, because they lack staying power. They rarely remain long enough to test their gifts; or, if they do, they are so constantly on the look-out for better places that they do not exert fully what is in them where they are. It is a duty, as it should be a pleasure, to make the best of one's situation until the Lord unmistakably calls him elsewhere. The motto of the successful pastor is contentment with his field of labour, and the making the best of the materials at his hand for his blessed Lord."

A writer in the London

Guardian, dealing with the prospects of Christianity in India, points out that more than one-third of all the arts colleges there are under the management of missionary societies, which must be regarded as a most hopeful sign. The Christian influences that are at work in these colleges must have marked effect. Speaking of the divisions of Christianity in India, he thinks they are not so serious a hindrance as might be supposed. He says:

"The field is so large that there is room for all, and after all the difference between Christianity taught by a Roman priest and a Methodist minister is to any but extreme partisans insignificant in comparison with the difference between Christianity and Hinduism, while within Hinduism itself are differences and divisions as wide and deep as any in the Christian Churches and sects. The highly educated, thoughtful Brahmin gentleman, whose life and standard of conduct and morals seem to the European observer those of a philosophic deity, is still a Hindu, and so also is the ignorant peasant who to the same observer appears a simple idolater or fetish worshiper. Regarding Christianity and Hinduism as two great armies, we need not picture the one as united and presenting a solid, unbroken front while the other is split up into separate sections turning their arms as readily against each other as against the common enemy. If this were a true picture the prospects of Christianity in India would be indeed gloomy; but it is not true, nor anything like true. Hinduism is quite as various in form as Christianity, and Christian missionaries of different sections understand and recognize each other's work, and, in most cases, devote themselves to their own field of labor without interfering with other workers in other fields."

Christian Missions.

Dr. Storrs, in a recent article, regards it as one of the astonishing facts in the progress of modern thought, that, after the vast missionary successes of the early disciples, and of those who have followed them, down to our day, there remains still, here and there, a doubt, even among those who call themselves Christians, whether the lesser and lighter work yet remaining can be performed; whether it is possible, even in our day, to preach the gospel to every creature—to make disciples of all the nations.

The Apostles, he thinks, might almost have been pardoned if they had hesitated before a command so staggering as this to human prudence. But surely we are fools and blind if we draw back in timid unbelief; since the nations are now physically accessible, all over the world, as then they were not. The earth is so knit together that it might almost be said to be diminished in physical bulk by steamships, railways, lines of telegraph, the explorations and expansions of commerce. . . . There is now, too, a surpassing weight and majesty in the appeal of the Gospel which never before appeared so fully, not only in its address to individuals, but to peoples. It has now a Christian civilization behind it such as the old world knew nothing about,—hundreds of years of what has been, on the whole, an impressive, an illustrious history. The Gospel is not henceforth in words alone, in letters, sermons, even treatises and volumes. It is in great civilized states, whose fame is familiar throughout the world; it pervades large parts of the noblest modern literature; it is in the arts of beauty, and in useful inventions; in governments at once popular and strong; in multitudinous instances of learning and of charity, in millions of churches, and tens of

millions of happy, cultured, and prosperous homes. It sets its impress on statue-books, and makes laws more humane. It helps the poor and heals the sick, and gives sight to the blind, as did the Master. It carries education into humblest hamlets; and it fronts tyranny on whatever coast, or legalized crime wherever it exists, with a voice of command like that of the Lord, and with sure expectation of victory to come. Therefore the nations are more ready to receive it than ever before; because they see, and cannot but see, the secular benefits which march in its train. They want what it has done for others to be done by it for themselves; and whether its doctrines and precepts suit them or not,—though these continue as offensive to them as aforesaid they were to Roman and to Jew,—the peoples of the world feel that "the lesson of the missionary is the enchanter's wand," and they want that wand to start liberty, education, popular advancement among themselves; to turn the coal into color and power, to transform iron into steel, and to make electricity the servant of man. There is no mistaking this vast new trend in the attitude of the unevangelized world toward the Gospel of Christ. It may want this for its effects, rather than for itself; but those effects shine before it, quickening desire, alluring hope, as a sovereign prize.—M.

Nova Scotia Conference.

The time of the annual session of the Nova Scotia Conference draws near. Two weeks from to-morrow—on Thursday, Sept. 10th—it will open at Port Medway. How to get there is explained in the notice of the Conference Clerk, on another page. It is hoped that all the members of the Conference will be there. It is worth while, not only for their own sake, but for the sake of the cause which is dear to them, that, even at cost of self-denial and personal inconvenience, they attend.

We trust that the reports will show that our brethren have had a good year, not only in numerical increase, but also, in the strengthening of all branches of their work.

The New Brunswick Conference appointed Rev. J. H. Erb its corresponding delegate, with Rev. T. O. DeWitt as his substitute. As bro. Erb is in Texas, it becomes the pleasant duty of bro. DeWitt to convey the fraternal greetings of his Conference.

The Plebiscite.

Some of the papers seem a good deal concerned just now about the question of prohibition. It would be well if they were always concerned about it. One of the planks in the platform of the Liberal party, adopted at the Ottawa Convention, pledges the party to a plebiscite on the question of prohibition. Mr. Laurier is also reported to have said that if a plebiscite results in a majority in favour of prohibition his government will feel bound to introduce a prohibitory law. Of course, it will be understood, these promises were made while the Liberal party was yet in opposition. They were before the country, however, in the recent general election campaign, and, doubtless, in many places won support for the Liberal nominees. The party having come into power, the question of how soon and how the government will go about fulfilling the pledge is now engaging some attention. There is a possibility of being unfair in such matters, making hasty and unreasonable demands, and censuring for inaction before there has been time to determine definitely upon the course to be pursued. The government is now only fairly settled in office, and it can scarcely be expected that it has already considered and determined when and exactly how it will carry out the pledge of the party. To assume that the pledge will be ignored is not fair; to cite the fact that nothing is yet known to have been done as proof that nothing will be done is equally unfair. The proper thing to do is to assume that at the earliest suitable time and in the right way the government will do what the party it represents has promised. If the matter is unnecessarily deferred, or there are other indications of a disposition to side-track it, then it will be in order to condemn the government for unfaithfulness.

The INTELLIGENCER has not been, and is not, particularly favourable to the plebiscite plan. And yet we are ready to make use of it if the opportunity offers, and do our part towards making it a success. Plebiscites have been had in four Provinces,—Manitoba, Ontario, P. E. I., and N. S., resulting in large majorities for prohibition. In this Province the Legislature, fresh from the people, passed, unanimously, a resolution in favour of a Dominion Prohibition Law. By these votes it has been shown that the

Provinces containing the most of the population of the Dominion have given large majorities in favour of a prohibitory law. Quebec, British Columbia and the N. W. Territories are the only parts of the Dominion that have not voted on the question.

What the result of a Dominion plebiscite would be is, of course, largely a matter of conjecture. The friends of prohibition would hope that it would show that a good majority of the people desire the delegatization of the liquor traffic. A plebiscite having been promised, even those prohibitionists who do not think very well of the plan expect the promise to be carried out, and will, it is hoped, feel it their duty to do their best to have it result in a victory for prohibition.

Some of the Liberal papers have not been dealing with the question of a plebiscite in the wisest way. Perhaps they do not mean what they are understood to mean. We hope they do not. But they have, at least, been unfortunate in making the impression that they think the government would be justified in delaying the plebiscite indefinitely. The *Montreal Witness*, however, which is a strong supporter of the government, condemns all unnecessary delay, and declares that it is the duty of the government, at the earliest feasible time, to carry out the promise of the party convention; which, let us hope, will be done.

An Incorrect Statement.

Rev. Aaron Kinney of Nova Scotia has changed his church relations. For a number of years he has been connected with the Reformed Baptists of New Brunswick. His church at Port Medway, N. S., together with the Free Baptists have united with the Methodists, so that the three churches are now one, with Rev. Mr. Appleby as pastor. Brother Kinney was received into the Nova Scotia Conference at its last session and appointed Conference evangelist. Brother Kinney thinks this will enlarge his sphere of usefulness and *The Witness* wishes him joy and success in his new environment.—*The Christian Witness*, Boston.

The *Witness* does not say from whom it received its information. We hope we are not doing Mr. Kinney injustice in assuming that he was the informant. The part of the paragraph we are particularly concerned about is the statement that the Free Baptists of Port Medway have united with the Methodists. It is not true. We have been informed that Mr. Kinney assured the Methodist Conference, when he was seeking membership in it, that besides his own churches (Ref. Baptists), the Free Baptists of the place would also go with him. But Mr. Kinney is quite imaginative, and his statement about the Free Baptists was not a fact, except "in his mind." We are informed that he was, also, very far astray in his statements about his own church, and that but a few members are willing to follow him in his change of denominational relations.

Romanism in France.

The *Missionary Review* for August has two articles dealing with Romanism in France. Facts are presented which seem to indicate that not only the Government and a large number of the people, but also a large number of the priests look upon Protestantism with much favour. One of the articles, written by Prof. Bertrand, Paris, deals with "Work among French Priests." It tells of a mission which has been begun especially for priests, and which is being successful in a good degree. According to Prof. Bertrand there is much unrest and dissatisfaction among the priests; many of them are leaving the Roman church, and many more would do so but that their training has been such that they fear their inability to earn a living in any other way. He says: "It is heart-rending to think of the number of priests who daily tread on their consciences when they say Mass. And if they leave the Roman Church, what will they do to earn their daily bread? 'We know how to say Mass,' said one of them, 'and that is all we know.' Some are well read, but none out of twenty is in possession of the University degree, which in France is indispensable for all liberal professions. They are not fitted for commerce or business. 'In all practical things,' sadly remarked a former priest, 'we are mere children.' This is why hundreds of priests are now driving cabs in the streets of Paris. Former priests who had passed through such experiences were the first to lend helping hand to their brethren in distress. They founded the Mission for Priests, which, though quite recent, has been already the means of rescuing more than fifty."

These men come to us saying: "My conscience forbids me to remain in my church; help me to earn my bread out of the church. I am no longer a Roman Catholic, help me to become a Protestant."

to preach to others the gospel which has made them men. In this they are very successful, much more so than Protestant missionaries, for the reason they understand the people and can adapt themselves to their needs and condition much better."

Voices and Echoes.

The Christian who can talk politics from sun-rise to sun-set and then talk but five minutes with God before retiring, must be an anomaly to the angels.—*Cumberland Presbyterian*.

And, about him, men shake their heads, and say, "I don't know, there may be something in religion—there must be; but if I had to judge by this representative, I would have to doubt a little."

It sometimes takes a moderate drinker a long while to find out that the devil's claws have been run through him.—*Ram's Horn*.

His friends and other onlookers discover the fact long before he does; but he is sure to know it, himself, sooner or later.

There is one professorship which we would like to see established in every theological seminary—a professorship of Common Sense.—*The Watchman*.

But, alas! it is well remarked, that is a thing which cannot be taught. A man has to have it; by birth, or go without it altogether, though he may add somewhat to his original gift. The success of a minister depends quite as much upon the possession of this gift as upon some other things which are highly prized.

A Tea Fete and Gala in aid of the Llanstadwell Curates' Stipend Fund will be given in the Sports' Field on Wednesday, June 10, 1896. Aunt Sally! Shooting Galleries! Lawn Tennis! Archery! Coconut Shies! etc.

The foregoing is the substance of a poster announcing a church entertainment, in England, the object of which was to raise money for the curate's salary. What truly devout people they must be who resort to such methods to raise the minister's salary. Many schemes for raising money for churches are of the same objectionable character. Avoid them.

Our India Letter.

DEAR DR. MCLEOD:— I have been intending for some time to write a letter to the friends who read your paper, but have been almost too busy hitherto. However, I will take time for it today, if I can, though I may have to beg you to overlook all evidences of haste in what I may write.

I suppose that the first topic naturally is the weather, and I want to report that it has been delightfully cool here for the past week. Now you must not think that "delightfully cool" has the same meaning here as in your part of the earth. There I suppose it would mean a temperature of about sixty or sixty-five degrees in the shade, but here it means that the thermometer has registered about eighty-five in the house all the time, night and day, and never less than eighty-three. Yet we have been quite comfortable, while an added heat of five degrees would make us decidedly uncomfortable. So slight is the difference between comfort and discomfort.

Perhaps all this will not interest those who look upon missionaries as indifferent to creature comforts. But such mistaken people have yet to learn or to remember that discomfort is not conducive to the best kind of work, and that a man's usefulness may depend upon the state of his skin in a degree inferior to his state of mind only. Remembering this, you may understand that cool weather may have, and usually does have a very beneficial effect on the character of mission work, and *vice versa*. So that properly the weather may occupy a place in mission reports.

But doubtless most of your readers will be more interested in something about the work itself, which I will accordingly proceed to write. And first let me write a little about the Boys' Orphanage, for I see by your columns that the people who support Mrs. Boyer are especially interested in her work. I think it is a fine testimony to the fidelity which she displayed, that she identified herself so closely with the Orphanage that it came to be called hers, and the boys were spoken of as her boys. Mrs. H. and myself have fallen heirs to her position for a time, but we are far from claiming that we have likewise inherited her mantle. For myself, my hands were already overflowing with other work, which has in no wise decreased. And indeed, the burden of the care of the boys has fallen on Mrs. Hamlen, whom I must not praise overmuch. I may simply say, that the work is going on smoothly as usual, which means that there are no very serious troubles to deal with, but only such as are encountered in

such institutions everywhere. The boys seem fairly contented under our regime, and several of them seem to be making noticeable improvement in behavior, and we hope in character. We have added two little fellows, of about five and seven respectively, to the number, making thirty-eight in all, thirty-two of whom are supported from home.

I am glad that your young people are taking up the work of providing a home specially for the Orphanage, and I hope that they may be abundantly successful in their endeavor. There is great need of such a home. And especially is there need of prayer, abundant prayer, that the one or ones in charge of the home may have wisdom rightly to train the lads to be honest, upright, god-fearing men among their people.

I think that your people are also interested in the High School. Therefore I am glad to be able to report that the school still continues prosperous. But we have been having much difficulty lately in securing a Second Master. The one we had left us in June for Government service, and we have not yet secured a permanent teacher in his place. I did think about a month ago that I had two men engaged, one as Second Master, and the other for Third Master. But they both failed to come. It was rather vexatious, for they both wrote first offering to take the positions, and I answered giving them what they asked for salary. But even then one of them was not satisfied, because he thought that I did not offer him sufficient guarantee of future advancement. He preferred the service of Government, with a comfortable salary and good prospects, to the work of training his countrymen on a comfortable salary with less prospect of advancement. He seemed to show little desire to do good in the world, and so we have been thanking the Lord that he did not come. We do not know why the second failed to come, but I, at least, am thanking the Lord that he did not come; for I feel sure that he was not the man for us; otherwise he would have been permitted to come. So now we are waiting for the right man, assured that, since the Lord has cared for the school thus far, He will not forsake it now.

I wonder whether all your readers know that we have an English Christian Endeavor Society here in Balasore now. It is over six months old, and has increased from six to sixteen active members in the time. Some of the members are from among the boys in the High School, and others are not otherwise connected with us in any way. The interest thus far has seemed to increase, and we are hoping that the Society may prove as useful here as in other places.

But I must not wear out your patience this time, lest I be not welcome again. Therefore I make you a profound salam.

Your Brother in the Work:—
GEO. H. HAMLEN,
Balasore, India, July 18, 1896.

A Trip to Mexico.

FROM THE BORDER TO THE CAPITAL.

No. 6.

In my last we separated in Toluca. Now we are to look around the city, and see some of the fine buildings, parks, etc. First, we call at the Governor's Mansion, where we are received by Governor Villada and his private secretary, and, as we belong to the aristocracy, we feel so very much at home, and the very warm welcome accorded us by the Governor added much to our pleasure. His Secretary, Senor Jose Pastor, has perfect command of English, and interpreted for us, and the Governor as well. The Governor asked if we would take some wine, which, of course, we politely declined. He said he wished to present us with souvenirs; we were so curious to know what they would be, and the time seemed long as we waited for the return of his Secretary, who had received his order in Spanish, and said he would return in a minute. Soon he came and brought a number of illustrated souvenirs, measuring 9x11 inches, printed on beautiful paper, in book form, giving short sketches of three states, viz.: Mexico, of which Toluca is the capital, San Luis Potosi, and Hidalgo; also the pictures of the governors, the principal buildings, some fine mountain scenery, the principal parks in the three capitals, and many items of interest, including a short biographical sketch of Governor Villada and a full toned portrait of him, which is very life-like, although he has passed his fifty-third year he has the appearance of one about forty. If we had the time we should like to tell many things of which we took notice at the Mansion. The reception room, where we were so kindly received by the Governor and