TERMS AND NOTICES

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., ... EDITOR.

WEDNESDAY, OCT. 28TH, 1896

"There is nothing in science that reaches the origin of anything at all," is the statement of such well-known authorities in science as Lord Kelvin and Sir William Dawson.

We hope our brethren the ministers, are making immediate and earnest use of the "Special Offer." We will be greatly obliged if every friend of the INTELLIGENCER will make the offer known and endeavour to secure new subscribers.

Does your lot seem a hard one? Perhaps, as you think of your neighbours and others whom you meet frequently, you think they are without such cares and perplexities as burden you. But you do not know. The man whom you almost envy, because you think him care-free, may be carrying a heart-ache from which he cannot be freed till heaven opens to him.

Every christian is under obligation to honor the Lord with his substance. Whether he is able to give little or much, he is required, by the divine command, to do his full part towards the support of his church and also toward the support of the christian enterprises which are for the extension of Chist's Kingdom into every part of the earth. If all christians realized this obligation, and faithfully met it, the prayer, "Thy Kingdom come," would be speedily answered.

We are sure that many readers have enjoyed the trips to and through Mexico, which they have had by the kindness of Rev. J. H. Erb. He may not soon go to Mexico again; but he is quite likely to go to some other place of interest, and, for ourselves and readers, we express the hope that he will take us all along in the same interesting way.

In a note accompanying the letter printed in another column, Mrs. Burkholder writes:

"When will our people awake out of their long sleep, to realize that there is a mighty work over here which they have undertaken to do? We are determined not to become discouraged, but at times the burden grows very heavy, and the path ahead looks dark. Rouse the people, through your good paper, if it is possible."

The bare statement of the condition and needs of the work should be enough to arouse every christian.

When the Czar visited the Queen at Balmoral he worshipped with Her Majesty in a Presbyterian Kirk. The 'Church Times,' London, is greatly disturbed by this fact, and evidently fears that the Czar has taken away a very wrong impression of the religious principles of Great Britain. He ought it thinks, to have been taken to some "stately function with Anglician rites;" but having gone to a simple Kirk, it fears that "his mind has been left in some confusion as to the state of religion in these islands. He might even imagine that we are all united on a common basis of Protestantism." The bare possibility that he should have such a notion is shocking to the dear high church people. What are they anyway? They are not Protestants, they say; the Pope refuses them standing room in his flock; what are they?

The ministers who labour in country districts, and whose salaries are not often very large, sometimes think of their brother ministers in the cities as enjoying large salaries and a great many advantages, together with freedom from the perplexities with which they, themselves, are burdened. Especially, they think of those whose lot is cast in the very large cities, as New York and Chicago, as being very highly favoured men, in respect of salaries, &c. We have seen a statement recently that there are twenty-seven ministers, of one leading denomination alone, in and around Chicago, whose salaries last year were $400 or less, each. They must have had a hard time to make ends meet. This fact of miserably small pay in a great city will not, of course, give any comfort to the ministers on small salaries in country districts. It will, rather, provoke their sympathy. But it may, also, help them to be more content with their lot, and thankful that "the lines have fallen to them in so pleasant places."

The "Free Baptist" tells of a recent pedo-baptist writer who, while he admits that baptizo has the sense of immerse in the classics, objects to giving it that sense in the New Testament, because, as he says, the idea of water is not included in the word. If baptizo means simply immerse, he claims, we do not know whether to baptize in water, in sand, or something else. Our contemporary wonders if he ever considered that the word "swim" does not embrace the idea of water. Then what about the word "sail?" Are we in danger of supposing that "sailing" or swimming is done in milk or oil when the element is not mentioned? How then, are we at loss to determine the element in which we are required to be baptized by the great commission? There might be some uncertainty in case the command were to immerse a cloth, but in the case of people none at all. This objection is of the same tenor of pedobaptist arguments generally.

Of course the withdrawal of Mr. Grubb, whose baptism was mentioned in these columns a fortnight ago, from the church of England does not please some of the people of that church. Mr. Grubb had for several years been a most earnest and successful evangelist in that church; but the 'Church Evangelist,' Toronto, now says that his withdrawal will not surprise thoughtful churchmen "who could not but observe that amid much that was excellent in his preaching last winter, Mr. Grubb constantly went out of his way to throw scorn upon the church, to disparge her sacraments and ordinances, and to hold up her clergy to contempt as unconverted men."

"They saw too that Mr. Grubb constantly consorted with those who have separated themselves from the church, and who, to say the least, have no love for her; and so they are not surprised that the logical outcome of this disloyalty has been reached."

If Mr. Grubb had not left the church, it is not at all likely these observations would have been made pubiic; indeed, the things mentioned would, probably, not have been observed.

Backward and Forward.

Facing another year, what shall be? A look backward a few weeks, and then a few hints, may do us all good, and help us in the work before us.

We have met in Conference. It was good to be there. The spirit of christian harmony was there. The fellowship of brethren was pleasant. The devotional meetings were not less spiritual than in other years. The business was done in a business-like way; much more so than in years easily within the recollection of many members. Things which a few years ago were matters of controversy—warm controversy, which sometimes made wounds—were not subjects of debate. They have been settled; and settled right.

The reports of the several departments of work were of, at least, average encouragement; few of them were less than that, and some of them were more. The reports gave evidence that the grouping of the churches into pastorates has had good effect, in that each year more churches receive regularly the ministry of the word and pastoral care. It was made apparent, too, that the work of the churches is being more systematized, the good results of which are apparent; and still better may be expected. The young men added to the ministry are more than a mere numerical increase, they are an addition to its strength and efficiency; and those in training for the work give promise of equal usefulness. These and sundry other things are signs of improvement, for which we all should be thankful. And, all things considered, the outlook is one of promise, if only the people appreciate their opportunities and rise to their duty. Will they? Let us earnestly hope they will.

Many features of our work require more attention from the people at large. There is a disposition to be too local—almost exclusively local—in interest and activity. Too many have no concern for anything beyond the bounds of their own pastorate; indeed, in some cases, interest is confined to the bounds of their own particular church. To cure this defect, to broaden this narrowness, should be the aim of every preacher. By careful instruction as to the privileges and duties of christian discipleship, by a ministry that deepens and developes the true spiritual life of the church, and by his own example of practical sympathy with all parts of the work, the pastor will surely lead his people to feel a hearty concern for the health of the whole body, and to do their part towards making every branch of its service successful. To accomplish this will require time, and much wisdom and patience; but it is worth all it can cost.

There needs to be an increase of interest in the home mission work. Some may have queried why more has not been done, and may, perhaps, have criticized the Board for reducing grants in some cases, or failing to give help in others. It would be more in order to complain that no more has been contributed for this work. Every church, however small and weak, including even those who receive home mission help, should contribute something to this treasury. We think there are few churches that would decline to do so if the matter were properly presented to them. Let us hope that this year the need of a larger fund for home mission purposes will be clearly set before all the churches. The H. M. Board might very properly, and with great advantage to both the work and the churches, make an appeal directly to the pastors and churches.

An increase of interest in foreign mission work is equally important. We have but one missionary in India now, and she is supported by the W. F. M. Society. Mrs. Boyer is now at home, and her resignation has been accepted by the F. M. Board. She is not intending to return to the India mission. Providence directs otherwise. We all honor her for the good work she has done, the effects of which will abide. But though she has ceased to be our missionary, our relation to the work is not changed. The work remains; and our duty to do our part in it remains. The interest of our people is not, we trust, merely interest in one person, but, rather, in the work, as God's work for us to do. Interest in persons connected with the work is well enough; but the work is greater than any persons who may have been, or may now be, connected with it, and remains after they have passed away. As pointed out in the report printed last week, there is pressing need of more money and more workers. A letter received a few days ago from Rev. Arthur Given, Treasurer of the Free Baptist Foreign Mission Board of the United States, writing for the Board, says: "I hope your people are looking towards sending out a man and his wife to take the place of Mr. and Mrs. Boyer. They were noble missionaries. There is great need of a man and his wife to take their place at Balasore. I trust there is the willingness to do. May the Lord direct in the choice." What bro. Given hopes we will do, is just what the F. M. Board desires to do. Let all the people pray that the Lord will give us the missionaries; none but those called by Him can do the work.

But while we wait for the missionaries, our active interest in the mission work should not cease. It should, instead, increase, proving the sincerity of our prayers to God to call some of our own young people to the blessed work. There is as much need of our money in the India work as ever, and plenty of ways of expending it to advantage, strengthening and extending the work. The cultivation of missionary interest in the churches, and the expression of it in liberal offerings, should go on. To keep and increase missionary zeal the ministers can do much, can do indeed, what no others can. The F. M. Board will, probably, address the churches on this subject at an early day.

The Conference did wisely, we think, in the matter of the U. B. Seminary debt. The balance necessary to remove our obligation ought not to be very difficult to raise. Every minister and every member of the denomination is concerned in this matter; and will, we trust, at the proper time show it in a practical way. It would be a good thing if we could get this matter off our hands and hearts this year.

Last year more churches than ever before, we think, had pastoral care. The number this year should be larger still. Perhaps some churches, after having done all that seemed possible to secure pastors, find themselves without any. Such churches should present their condition to the H. M. Board, not that they may get mere temporary help, but with a view to being regularly supplied.

The churches that have been paying too small salaries would do well to make an effort to pay more. And whatever churches engage to pay should be paid promptly. If any churches owe balances to present or former pastors, they should pay them at once; and then, religiously avoid allowing the accumulation of any arrears of salary again.

The recommendation of the Conference of 1895 to the churches to contribute to the fund for aged and disabled ministers was overlooked by all but a few churches. It is hoped that this year every church will comply with the request of the Conference in this matter.

In mission meetings pastors may, with advantage, get the help of brother pastors. A plan of mutual help in such matters might be very easily arranged.

We all thank God for great blessings in the past. We must not overlook the fact that He gives us great blessings in the present—in opportunities for service and power to serve. To build up the church "in the most holy faith," to win many to Christ, and to extend His Kingdom is the work to which we are called. May God help us all to so consecrate ourselves and seek the baptism of power for service that this year shall be better than any of its predecessors in personal spiritual experiences and in successful labour in our Lord's vineyard.

Notes on Current Topics.

The Manitoba schools question is not yet settled. The Manitoba delegates, who have been in Ottawa conferring with the Government, have returned to Winnipeg to report the results of the negotiations to Mr. Greenway and his colleagues. When they arrived at Ottawa it was announced that they were there simply to close the agreement. Some points seem to have arisen which they think they must submit to the Manitoba government; hence the delay in closing the compact. Premier Laurier says the final announcement need not be expected for some weeks yet. So far as known, the arrangement proposed is to allow a half hour each day for the teaching of religion by Roman Catholics, and the employment of Roman Catholic teachers in schools where a certain percentage of the pupils are of that faith.

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There is much speculation as to the successor of the late Archbishop of Canterbury. The names of several bishops are mentioned. The Queen, or rather the Prime Minister, makes the appointment.

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Mr. Bayard, United States Ambassador to England, declined to speak at a recent Armenian meeting. The reason he gave for declining was that the agitation had become political. Perhaps the same reason prevents the United States government from lifting its hand in behalf of ill-used American citizens.

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The question of prohibition is to be voted on in South Dakota in November. The rum men, not only in the State, but in every part of the union, are making a most determined effort to secure a majority against prohibition. A number of papers in the state have been bought to insert articles prepared at the rum parties headquarters in New York. If prohibition everywhere is the failure the rum men declare, why are they ready to spend so much money to overthrow it where it exists, and to prevent its adoption in other places?

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The committee in charge of the fund to erect a memorial to the late Sir Leonard Tilley thinks there will not be much difficulty in securing the $10,000 required. Already contributions amounting to about $1,000 have been received.

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An organization to promote the independence of Canada had a meeting in Montreal recently. Reports say that there were about one hundred and fifty persons present including delegates from other parts of the country. The headquarters of the movement is in Montreal, the members are principally French, and the late Mr. Mercier seems to be their patron saint. The preamble of the Constitution, which was adopted at the meeting above mentioned, is as follows:

This association shall be known under the name of the Canadian Independence Club, and will be composed of persons who desire to obtain the liberty and independence of Canada.

Upon being admitted each member must sign the following declaration:—'I declare by these presents that I have read the preamble of this constitution, and I declare my most hearty approval thereof. My signature thereto will be a guarantee of the zeal and fidelity which I shall bring to secure the independence of Canada in accordance with the principles mentioned in the constitution governing the club.'

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The Queen's message of condolence to the widow of the Archbishop of Canterbury was very womanly; it was one widow expressing her sympathy for another. She wrote: "I am stunned by the awful news. My heart bleeds for you, but my own sorrow is great. I was so fond of the dear, kind, excellent archbishop."

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Replying to a resolution of the Baptists of England expressing regret at the inaction of the powers in the Armenian matter, and the hope that the government would fully state its position in regard to Turkey, Lord Salisbury said he was unable to speak freely of the matter, as Great Britain is not acting alone in Constantinople.

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Last Thursday the corner-stone was laid of one of the first buildings of what is to be a great Methodist University in Washington.

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Since the retirement of Lord Rosebery from the leadership of the Liberal party in England, there has been really serious talk about Gladstone again entering Parliament and becoming once more the leader of the party, It is hardly probable that he will consent.

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It is stated that the insurance policy on the residence of Rev. B. Colpitts, Woodstock. was cancelled after the recent attempt to burn it. Mr. Colpitts is Scott Act Inspector for Carleton Co., and has vigorously prosecuted the violators of the law. The attempt to burn his house is generally believed to have been by, or at the instigation of some of the men who were feeling the effects of his honest enforcement of the law. We are not informed whether the cancelling of the insurance was the act of the local agent or of the managers of the company. It may be claimed that an Insurance Company cannot be expected to take what it may regard as an extra-hazardous risk. But it may, also, be said that no Company, as no man, is justified in a course which, practically, gives encouragement to incendiarism. The Company, by its act, becomes the ally of the illegal rum trade, and encourages it in whatever desperate thing it may undertake, even to the distruction of property and life.

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One of the Episcopal churches in Toronto has a Burial Society. Its object is to do away with the extravagances connected with funerals. When a member dies, his friends simply notify the committee. The committee secures the coffin and hearse and attends to the other matters pertaining to the burial. In no case can the expense of everything be more than $25, and it will probably be less. In this way competition in ostentatious funeral extravagance is avoided, and that without any suspicion of lack of respect for the memory of the deceased.

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A convention of spiritualists was held in Washington last week. There were over two hundred delegates present, representing seventy-five societies or circles. They were from various parts of the United States, and some from Canada. Many of them are, probably, very sincere, but sadly visionary. Their credulity is, certainly, very great to have survived the repeated exposures of leading mediums.

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The Bank of Montreal has given notice that for the present it will not accept American currency either on deposit or in payment of notes. It may be a relief to many to know that the INTELLIGENCER will take as much of it as those indebted to us choose to send; and it will be a great relief to us if they will send it at once.

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The prohibitionists of Toronto are planning to make prohibition an issue in the municipal elections which take place the first of January. Success to them.

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There are six tickets striving for the Presidency and Vice Presidency of the United States;

Republican—William McKinley and Garret A. Hobart.

Democratic—William J. Bryan and Arthur Sewell.

National Democratic—John M Palmer and Simon B. Buckner.

Prohibition.—Joshua Levering and Hale Johnson.

Socialistic Labor—Charles H. Matchett and Matthew Maguire.

People's—William J. Bryan and Thomas E. Watson.

Bryan heads two of them—the Democratic and the People's commonly known as the Populist. The great struggle is between the Republican and Democratic. One week more, and the the fight will be over—unless, as in the case of Hayes and Tilden, it should be very close. Bryan is personally, making a great campaign: the monied men are principally, doing the work for McKinley.

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There is a movement among the railroad managers in the western states to abolish the practice of selling tickets to clergymen at reduced rates. Several eastern roads have already abolished the practice. The two sides of the case are stated thus: The railway men claim that the permit was established many years ago for the benefit of the class of ministers whose duties required them to cover a circuit of churches, but that now the great majority of those using it are abundantly able to pay full fare. The ministers claim that the majority of them are meagrely paid, when compared to men of equal ability in other occupations, that their charges are being constantly changed, and that they are compelled to travel a great deal in work; and that their work is beneficial to all interests. The best settlement of the question is to have ministers paid as well as they should be, and then let them pay their way in every respect like othermen.

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Recent despatches give some reason to hope that Great Britain, and Russia and France have come to some kind of agreement which may secure the deliverance of the Armenians from the blood-thirstiness of the Turks. But hopes have been so often entertained, only to be quickly dissipated, that any report is now received with great reserve. And yet the end ought to be very near.

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Drought has prevailed in large sections of India, and famine is threatened. The sections affected contain many millions of people.

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Step by Step Upward.

In 1870 a mud chapel, with a thatched roof measuring 34x22 feet, was built by Panchu the head man of Bhimpore, and his fellow christians, about six in number. How thankful we were when it was dedicated by Dr. Phillips, in July of the same year. We felt it was but the beginning of great things among the Santals. This little chapel was the expression of love for their new found Saviour. It must have cost not less than Rs. 40—which was a large sum for so few to contribute. Many were the blessings we received within these walls, for the Master does not hesitate to enter the humblest abode where His own have gathered to meet Him.

Years passed, the village grew, the number of believers increased, the house was two small for our enlarged family. A more suitable site was chosen, close to the high road where passers by might be attracted. Again we built of mud, but this time 56x25 feet, with a good verandah on four sides. We felt that we must have such an house as the natives could care for themselves. The mission must not be asked to build it for its funds were limited. We gathered together what we could among our people, and then the Santal teachers although mostly heathen, came to the rescue. In December of 1882, we dedicated what we considered a large chapel, free from debt. It had cost something over one hundred rupees. We were justly proud of our Santals. Nearly fourteen years have passed since that time.

Much of joy and sorrow have fallen to our lot, but the good Shepherd has tenderly watched over the flock in the jungle. From the first this little church has not only been self-supporting, but for many years it has sent workers still further into the darkness. Hundreds of distant homes have heard the heavenly message. Scores have been welcomed into the earthly fold. The good seed has sprung up in other villages, branch churches have been organized, and light has again radiated from these center.

Little stray waifs, one here and another there, have been gathered into a home where they have learned the beautiful stories of that wonderful Life and have been taught to love the blessed words spoken by His adorable lips. A goodly number of them have, we hope, planted their feet on the Rock.

Again we found the place to strait for us, even though packed together as close as sardines. The former chapel, now used as the boys' school house, had to be opened for the infant class, numbering more than fifty, for the squirming restless little ones could not be cared for in such a crowd. At first we thought to simply add an ell, so we dug a ditch and built the walls. The good Spirit seemed not to be pleased with this. Our native brethren who were pillars in the church' suggested building a new house and in brick. This quite startled us. Impossible! thought we. The Mission treasury, worse than empty, and each missionary carrying on his work with private funds, hence we could not hope for help from that direction. However a full meeting of the church was called and the matter was placed before them. Our Father directed the action, so it seemed to us. It was unanimously voted to have a brick chapel with iron beams, which the white ants could not destroy. A committee was at once appointed to ask the Indigo Company on whose territory we live to allow us to make brick free from the usual royalty, also to cut trees to burn the